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THE STUDY AND EVALUATION OF THE PRIMARY PROGRAM OF
THE NEW CURRICULUM OF THE PRESBYTERIAN CHURCH, U.S.A.
WITH A VIEW TO POSSIBLE TRANSLATION AND ADAPTATION
FOR A RURAL BRAZILIAN SITUATION

By

ELLEN MAE REASONER

A.B., University of California

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INTRODUCTION

INTRODUCTION

A. Problem Stated and Study Justified

A child who is growing up in rural Brazil has few of the modern advantages which a North American child considers essential and even takes for granted. In every area of life there is evidence of great lack, but perhaps in no field is this more evident than in the field of education, particularly in contrast to education in the U.S.A. In the field of religious education, too, the whole program belongs to the Nineteenth Century instead of to the Twentieth. No small factor in this is the dearth of good teaching materials. Most of the materials used in the Protestant Sunday Schools of Brazil, in fact, are mere translations from the English of outdated American materials, with pictures revealing 1900-1920 clothing styles and with no attempt to correlate religious experience and real life. For these reasons it is obvious that materials now in use are most inadequate and that drastic measures must be taken if Brazilian children are to become intelligent and vital Christians. This problem is being brought to the attention of national church leaders, with the result that there is a growing desire to have good, up-to-date materials for the use of the churches. But there are many difficulties involved, and generally speaking there is no place to turn for aid. Since the New Curriculum of the

Presbyterian Church, U.S.A. is forging ahead in the field of curriculum building, perhaps the answer can be found here. It is therefore, the purpose of this thesis to evaluate this new material to determine the possibility of its adaptation for effective use in Sunday Schools in Brazil.

B. Procedure To Be Used

As a background for the examination of the Presbyterian materials, a study will be made of the Primary child of Brazil in his natural environment to find the needs which grow out of the historical and social factors which influence him and make him the child he is today. The main needs and assets will be studied as they are seen in society as a whole and as they relate to the rural child. Following this step, other factors will be studied which contribute to the formation of adequate standards for Sunday School materials namely, the general objectives and principles of Christian Education and their adaptability to the primary level and to rural circumstances. On the basis of these studies it will be possible then to formulate a set of standards by which any Sunday School materials can be evaluated. These standards will be applied accordingly to the Primary Program of the New Curriculum of the Presbyterian Church, U.S.A., to discover whether it is adaptable to the child under consideration. Should it be so, a final step will consist of practical sug-

gestions for adaptation of the above mentioned materials for use in rural Brazil.

C. Sources of Data

The sources to be used are varied. From religious publications, use will be made of books by authorities in the United States, such as Merle Davis, Eula Long, and Stanley Rycroft; and from Brazilian religious publications such as those written by Adolfo Anders, Otília Chaves, Erasmo Braga and Kenneth Grubb. Books written from the secular viewpoint by American students of Latin America, such as Preston James and Lynn Smith, will be considered, as well as those by Brazilian educators, such as Carneiro Leão and Renato Fleury. An outstanding source is the report of the Conference on Curriculum held in Rio de Janeiro in 1947 which will be referred to as the "Rio Conference". In addition to books dealing with Brazil, generally accepted works in the field of the Christian Education of children will be included as sources. The specific primary materials of the New Curriculum of the Presbyterian Church, U.S.A. to be examined consist of those published for the first year, namely, the books Thine is the Glory and Growing Pains both by Florence Taylor, Jesus, Stories for Children by James Smart and Let's Go To Nazareth by Elizabeth Reed; and Hymns for Primary Worship; the magazines Opening Doors: volume 1, numbers 1

through 4, October 1948 through September 1949; and Missionary Mail; and the Primary Teaching Pictures.

Finally, the writer of this thesis will draw upon her own experience over a period of nineteen years as a daughter of missionaries in Brazil and as a leader in church work there. To this will be added data obtained in the course of the Hispanic American Regional Major in the University of California.

CHAPTER I
BASIC NEEDS AND ASSETS OF THE
PRIMARY CHILD IN RURAL BRAZIL

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BASIC NEEDS AND ASSETS OF THE PRIMARY CHILD IN RURAL BRAZIL

A. Introduction

As a basis for the study of the curriculum materials under consideration, this chapter will attempt to discover the distinctive characteristics and needs of a primary child of Brazil in his immediate environment. Without such a study it is impossible to know what the curriculum should present or how the child should be approached.

Two preliminary factors to be considered are the rural-urban differences and the geographic differences which are necessary to the understanding of the problem of Sunday School work in Brazil. Rural Brazil as considered here denotes the interior part of the country, as well as the non-urban sections. This would include the central-western states and also the western portions of the southern states. The differences between rural areas and urban ones are considerable, for though the cities are modern, with their sky-scrapers and electrical appliances, the neighboring rural sections are living in the XVII Century. In order properly to understand rural Brazil, one must know its general geography. Here the outstanding fact to be kept in mind is that the nation's mountains, forests,

and rivers divide and isolate the various centers of population so completely that transportation becomes almost impossible. Of this Davis says:¹

"The physical characteristics of the country have determined to an extraordinary extent the history of the nation, the nature of its development, its zones of settlement, the location of the great cities, its products, type of agriculture, industry, social framework, and the make-up of the people, including their health, vitality, capacity for work and their attitude toward life."

Beyond these general factors are certain specific forces, both good and bad, which exert an influence even on the children of Brazil. The Conference on Religious Education held in Rio de Janeiro in 1947 in the booklet, "Perspectivas e Realizações",² enumerated the basic negative and positive forces which must be met by the church. These lists of forces arose from actual experience in religious educational work in various parts of the country and contributed much to the Conference from the standpoint of practicality and of orientation to the work of the church leaders.³

The negative forces are listed in ten points in the Conference report, but they may be summarized in three

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1. Davis, J. Merle, *How the Church Grows in Brazil*, p. 14.
 2. *Relatório da Segunda Conferência de Currículo e Congresso de Cultura Evangélica, Perspectivas e Realizações*, pp. 25, 27.
 3. *Ibid.*, p. 27.

major points in order of importance:

1. A wrong concept of religion, of God, Christ, life, Bible, evangelical Christianity, religious intolerance
2. The cultural background, double moral code, cheapness of life, poverty, poor public health service, remnants of Afro-Indian cultures, character traits: dishonesty, lie, disrespect for personal belongings, turn to easy gain.
3. Lack of education (ignorance)

It is significant that the above negative forces are also considered by various other individual authors. From the Protestant point of view there are Erasmo Braga and K. G. Grubb, authors of the book The Republic of Brazil, Merle Davis, author of How the Church Grows in Brazil, and Stanley Rycroft in his book On This Foundation. These same factors are dealt with from the secular point of view by the sociologist, Lynn Smith, in his volume, Brazil - Peoples and Institutions and by Caldwell in her book In a Changing Brazil.

Some aspects of this study have been discussed by other writers. Fleury and Leão are concerned with the problem of education, Preston James writes on the socio-geographic relations, Holmes studies the economic and foreign relations, and G. P. Howard is concerned with the religious question.¹

1. Fleury, R., Educação Rural; Leão, C., Sociedade Rural; James, P., Brasil; Holmes, O., Latin America; Howard, G., Religious Liberty in Latin America?

Whether from the religious point of view or secular, there is agreement on the three major points listed above on the part of Grubb, Braga, Davis, Lynn Smith, Rycroft, and Caldwell. Then on each major point there are other books written, also from the religious or secular approach, which substantiate the stand taken by the Conference on Religious Education held in Rio de Janeiro in 1947.

These then will be the major classifications for the study of basic needs arising from the negative forces which influence the primary child.

The positive forces are listed by the Conference under two main topics, national characteristics and national awakening, and under the first the eight items suggested may be summarized in two points:

Idealism (hospitality, humility, love of peace, freedom, beauty, sentimentality)

Freedom from race discrimination¹

The national awakening, as analyzed by the Conference, has four items which may be summarized under two points: desire for progress (including intellectual and material progress) and expansion of vision (including national and missionary consciousness and the change of social and political position of woman).²

1. *Perspectivas e Realizações*, p. 20.

2. *Loc. cit.*

There seems to be little agreement among the writers of books on Brazil on the subject of positive assets. Many times, in fact, there is a contradiction in their views. For example, Lynn Smith quotes Teixeira de Freitas who says that Brazilians are thrifty,¹ while Merle Davis and Braga point out the fact that Brazilians are spendthrift.² On one point, however, there is general agreement and that is on the matter of their great sense of independence and individuality, which is mentioned by Preston James,³ Davis,⁴ and Stanley Rycroft, and is recognized by those at the Conference at Rio and by Lynn Smith.⁵ That Brazilians are courteous, hospitable, sentimental and idealistic, most writers allow, through direct statement of fact or through implication. In the case of the qualities mentioned only by particular authors, one could estimate that the characteristics are of a more personal quality which varies in the individual and in the community. Because of this, and perhaps because of personal bias in certain instances, many characteristics cannot be generalized to include all Brazil. The factors of idealism and freedom from race discrimination, as set forth by the Rio Conference will therefore

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1. Smith, T. Lynn, Brazil: People and Institutions, p.9.
 2. Davis, op. cit., p. 18.
Braga, Erasmo, The Republic of Brazil, p.6.
 3. James, op. cit., p.43.
 4. Davis, op. cit., p.16.
 5. Cf. Smith, op. cit., Part II.

form the basis of the study of assets inherent in national characteristics. There is also a new awakening which is promising to the religious educator and is discussed by Davis and Lynn Smith.¹

The procedure followed in this chapter will be first to consider needs which must be met by an effective Sunday School program. These needs will be derived from a consideration of the negative forces at work and their effect on the primary child.

When the needs have been determined a study will be made of the positive assets which can contribute to the Christian nurture of the primary child and which provide a basis on which the Sunday School materials may be built. In the assets, a study will be made of their values in relation to the primary child and also of their relation to evangelical work. Following the analyses, the implications of the above findings will be considered.

B. Basic Needs Arising from Negative Forces Which Influence the Primary Child

As before indicated, there are some forces which motivate the child in a way which hinders his acceptance

1. Davis, op. cit., p. 18.
Smith, op. cit., ch. 23.

of evangelical Christianity and in a way which makes it difficult for a child to live the Christ-like life of which he has learned in church. These forces can be termed "negative" in that they counteract the work of the evangelical church in the nurture of children.

In the following study every reference to the Roman Catholic church will be termed as such and never as "Christian". On the other hand, the words "evangelical", "Christian", and "Protestant" are considered synonymous and will so be used throughout.

1. Needs Arising from the Wrong Concept of Religion.

a. Description.

"Whoever does not believe in the holy wafer, is not a true Brazilian,"¹ is found in a song adopted by the Eucharistic Congress of the Roman Catholic church, while its clergy admittedly consists of non-naturalized Italians, Spaniards, and Germans.² Roman Catholicism is considered the religion of Brazil, yet authorities within that church continually dispute the statement,³ for there is great ignorance on the part of the members of that church on

1. Long, Eula K., Outlook in Brazil, p. 57.

2. Loc. cit.

3. Braga, op. cit., pp. 33-43.

religious matters. The exception to this statement would be that the so-called Roman Catholic people do know that all must be baptized in order to stay out of hell and that they must hold the festivals of the saints. Davis, Lynn Smith, Braga and Wasson speak of the religion of the people as a syncretism of Roman beliefs with magic and fanatic Indian and African fetishism.¹ Because of its vividness, Braga's portrayal is here included:

It is not difficult, therefore, to imagine the religious condition of the populations scattered in the hinterland. From time to time missionaries, who usually belong to foreign orders, make a tour conducting 'holy missions' and collecting money for certain special funds. One of these is named 'The Bull of the Holy Crusade'. Their preaching deals ordinarily with penance, or with the practice of the confession, emphasizing problems of relationships between the sexes. Protestantism is rudely denounced; civil marriage, the only valid form according to the laws of the country, is declared to be mere concubinage; hell is described in the most crude way, producing fear and terror in the minds of the hearers.

In the absence of a resident priest, local leaders are selected to conduct the rezas (prayers) in some chapel, usually a shed containing an altar, a cross, some images and a few votive figures modelled in wax. The powers given to these local religious leaders enable them to conduct funeral ceremonies. Most of the real religious life in the country is in the hands of these lay leaders. Some of them become 'saints' and have started serious fanatical movements.

The contents of the catechetical instruction carried on by the priests among children and also presented in

1. Cf. Lynn Smith, op. cit., pp. 222, 223, 232, 704ff; Davis, op. cit., p. 93; Braga, op. cit., p. 34ff; and Wasson, Christian Education of the Methodist Church of Brazil, p. 5ff.

the shorter catechism authorized by the hierarchy consists of such material as this: how to make the sign of the cross; the teaching of the creed, the Lord's Prayer, two prayers to the Virgin, the commandments of God's Law (not the Decalogue, but a shorter rendering omitting the second commandment), the commandments of the Church, the list of the sacraments and the acts of faith, charity, hope, contrition and confession. This catechetical instruction, in the form of questions and answers, develops the doctrines of the Church around these topics. Supplementing the doctrinal instruction, a treasury of prayers for daily use, the preparation for communion, and the litany to the Virgin Mary, constitute the essentials of orthodoxy for a Roman Catholic in good standing with his Church. But the popular cults have a whole literature of prayers, many of them with invocations to the spirits of Indian and African witch-doctors. Such prayers are employed in the Roman Catholic ceremonies. Many of them are used as a means of self-preservation in disorderly living and to give certainty of success in love affairs and other enterprises of a more doubtful character.

As the Roman Catholic Church claims the devotees of these cults as its own, and as the masses of these worshippers at the altars of this mongrel religion consider themselves Roman Catholics, they may be treated as one homogeneous mass to whom the Gospel message has to be delivered. The proper approach to the followers of these dark forms of superstition under the veneer of Roman Catholicism is one of the difficult problems of the evangelization of the masses in Brazil.¹

Since the Roman priests are few in number and visit most of their people only rarely, there is a stress on the religious life at the time of the priest's visit. During this time especially, processions, masses, and festivals are the order of the day.² The pious will kneel and kiss

1. Braga, op. cit., pp. 30, 37, 40.

2. Smith, L., op. cit., pp. 694-703.

the images, pictures, and crosses carried in the procession, or even the ring of the priest or the hem of the bishop's robe, then making the sign of the cross. The sign of the cross is also used to clear the pious if he has had to speak to a heretic or to go by a heretic's house, thus insuring freedom from the evil that resides there.

Religion to the Brazilian, then, is merely what the Roman church wishes to reveal, since it alone has access to knowledge. To be a sincere Roman Catholic, one must piously observe special festivals and their rituals,¹ though one does not have to "conform to the standards of the faith or comply with the requirements of the regular church membership".² In view of this situation it is easy to see the great divorce of religion and life, and the stress on the outward appearance rather than the inward spiritual life. This wrong concept of religion tends to produce hypocrisy and a false view of man's place in life. The Brazilian does not have any sense of security, since he is taught only certain things and these raise doubts and fears about the life after death. Nor does he have any sense of purpose in this life on earth.

1. Braga, op. cit., p. 35.

2. Ibid., p. 42.

b. Effect on the Child

As a result of such a concept of religion, the child is raised in Roman Catholic superstitions and ignorance,¹ yet even at an early age he learns to fear and disdain the powers of the Roman church. The church to him and to his parents is the means of obtaining that which the civil law will not grant (for adults in the case of marriage and separation, murder and drunkenness; for the child in the case of stealing and other mischiefs). Religion itself and its best counsels do not affect the day by day life of the child, since he comes to think of it only as something for old people. Religion to the child is the performance of pious acts related to rituals, the impressiveness of multi-colored processions, the mysteriousness of the priestly acts; but in none of these does religion touch his heart and conduct. He lives in fear of what he does not know, such as the after life, the dark, the anathemas pronounced by the clergy. As a result, the child has no sense of security; there is no place where he can find assurance; life itself, like the persons about him, is shifty and untrustworthy.

1. Wasson, op. cit., p. 5.

In relation to the Protestant church, the child grows up hearing that evangelicals are devils, Evil Incarnate, and foreign imperialists,¹ and he unconsciously acquires the same attitudes. Consequently, since children express their thoughts more freely than their adults do, the primary child will more readily put his thoughts and feelings into action against Protestants, against their buildings, and especially against his Protestant playmates.

c. Resulting Needs

Growing out of the above factors certain needs emerge which must be met by the evangelical church as it works with the primary child in rural Brazil. There is a need for a true concept of religion, an evangelical concept of Christianity which will in turn give the child a Biblical concept of himself and his life. There is need for the gospel itself, which teaches the supremacy of Christ, not the supremacy of the pope.

There is the need also for making religion real in relation to the child's everyday life, so that his beliefs may affect every action and thought. There is the need for true standards based on spiritual values rather than on mere externals. The need for an understanding of

1. Braga, op. cit., p. 125.

God's power is clear, in which magic and God are clearly defined and superstitions about idols and magical forces are dispelled. There is a need for release from the fear that tortures the Brazilian constantly and for the sense of security and of purpose in life that accompany a vital faith in Christ. There is a need for the ability to discern good and evil and to choose one's own faith and conduct.

Furthermore, there is a need for tolerance, first to overcome antagonism against the evangelical church and to get the child interested and willing to come to the Protestant Sunday School. Then there is need for tolerance, Christian tolerance, toward the child's old associates. It is not enough to get the child sympathetic to evangelical work, but it is necessary to teach him how, within his new environment, to act towards his old environment.

All of the above needs are vital and any curriculum of Christian Education must take them into account.

2. Needs Arising from the Cultural Background

a. Description¹

1. Smith, op. cit., Part II, III; Davis, op. cit., ch. 2; Wasson, op. cit., ch. 1; James, op. cit., ch. 2; Braga, op. cit., chs. 1, 2.

Brazilians are primarily a racial mixture of Portuguese, Indian, and Negro with every combination possible, even including other strains such as Saxon, Dutch, French, Jewish. Thus, there is no set pattern nor complexion which could be considered Brazilian. As Lynn Smith¹ says:

From the first, one should appreciate that Brazil is a large and extremely varied country. Great differences in climate, race and cultural backgrounds make life in one part of Brazil entirely different from that in another. Cultural lags which are greatest where social contacts with the rest of the world are fewest and most difficult have added to the heterogeneity. . . Brazil presents one of the most extraordinary cultural diversities to be found anywhere in the world. . . Brazilians from one part of the immense nation usually are startled by the difference they observe as they visit other states and other regions, or even other portions of their own state. . .

In brief, Brazil is one of the richest panoramas in natural contrast, human types, and cultural forms to be found in the world. . . Thus, one who would understand present-day Brazil must reckon with the multiple cultural influences from Portugal, an extremely heterogeneous social heritage from Africa, and exceedingly important contributions from the various groups of Indians. . . The design of this pattern includes almost every possible combination and permutation of the original Portuguese, African, and Indian systems of living, together with the multiple less influential social heritages, as they have tremendously altered through necessary adjustments imposed by the heterogeneous natural environment of Brazil.

Davis, too, describes the complexity of cultural background:

The Brazilians are both an aggregation and a fusion of races. The typical Brazilian is not a European nor

1. Smith, op. cit., p. 13.

is he the product of a recent aggregation of races. His blood, psychology, way of life, and outlook represent a fusion of at least three basic stocks -- Portuguese, Negro, and Indian. It is a fusion which took place hundreds of years ago -- in fact, so long ago that in most cases the family record has been forgotten. This racial fusion has endowed the Brazilian with a rich personality and an individuality and a nationalism of his own. Frequently the same person displays the strong individualism of the Iberian, the joy and naivete of the African, and the reticence of the American Indian.¹

Calmon, the Brazilian historian, presents another aspect:

Socially Brazil is not a superimposition of classes but of epochs. It is not divided into layers of human beings but into a juxtaposition of centuries. It is for this reason that the history of Brazilian civilization descends indistinctly in time and extends in space, encountering, to the extent that it insinuates itself into the past or invades the sertão (hinterland) the facts of colonial evolution. . . the typical colonist still encountered in the northeast of Brazil. He is almost unchanged. . . He lives in a socially obsolete existence; he vibrates with his old colonial sentiments; he repeats the resistance of fifteen generations of sertanejos. His villages invariably cluster about a square, with a chapel in the center, as were the Indian villages which the Jesuits constructed.²

Social relations are stilted and rigid as a result of the old cultural remnants; for from the feudal system there remains the autocracy of the leader; from the Roman Catholic system there remains the divorce of the real and of the external; from the Portuguese culture there remains

1. Davis, op. cit., p. 15.

2. Smith, op. cit., p. 26.

the social position of the woman; from the Negro and Indian cultures there remain the superstitions, fears, and loyalties; and from the Romantic Era and the Medieval Ages there remains the romantic chivalry which permeates all social relations. As a result of these influences, there is a conception of social position as being merely dependent on political, monetary, and popularity bases, all of them being values which can be gained without personal integrity and moral character.

Low moral standards can be attributed to, or perhaps are themselves the cause of the fusion of races found in Brazilian history. These low morals were especially prominent among the Portuguese who easily discarded any standards which required any form of self-discipline. As a result, there is now a double moral standard, one which before the public regards integrity and purity as essential qualities in conduct, and the other which accepts conduct on a lower plane for private life. This is especially true for men, for even in such a situation women must have pure moral standards.¹

An example of artificial social relations is the poor concept of social entertainment.² With the close

1. Smith, op. cit., p. 640.

2. Davis, op. cit., pp. 119-122; Smith, op. cit., p. 649.

chaperonage of girls, and the emotional or romantic tendencies which tinge all social activities and serve as the main motivation of words and actions, entertainment, with little variety, requires social dancing and drinking. Another evidence of artificial social relations is found in their traditional attitude toward offences. Honor and reputation must be maintained not through good character but by artificial means such as duels and fights which frequently end in death.

The rural home is patriarchal, in itself a remnant of days of monarchy¹ and of feudalism,² and of the victory of patriarchal families over the Jesuits on the matter of slavery.³ Lynn Smith describes the functions of the family as follows:⁴

The reproduction of the race, the care, sustenance, and rearing of children through the dependent ages, the education and training of the young, the induction of the members of the oncoming generation into the great society, and particularly establishing their status in the various social groups, recreation, mutual aid and protection of members from enemies and dangers of all kinds, and the care of the aged and other incapacitated members and kinfolk.

This is generally true throughout Brazil, but the interpretation and the degree of carrying out these functions varies considerably from place to place.⁵

1. Smith, op. cit., p. 42.

2. Freyre, Gilberto, *Casa Grande E Senzala*, p. xi.

3. Smith, op. cit., p. 636.

4. Ibid., p. 645.

5. Davis, op. cit., pp. 18-21, 153.

As long as the father lives, he is the patriarch over all -- wife, children, servants, sons and daughters-in-law, grandchildren -- as well as over their business, social, political, and religious activities. The father closely protects his daughters and marries them off at a convenient time,¹ and determines as well the schooling and vocations of his sons, for all family actions must contribute, first of all, to the patriarch's interests even though it be at the expense of the family's welfare.²

The individual is still an intimate part of the home and family. What one in the family does will make the whole family shine socially, yet one misdeed will disgrace the whole family and all must hang their heads in shame. Thus the actions and reactions of the individual reflect closely those of the whole family.³ Yet, in contrast, there is no real appreciation of individual efforts and development which would motivate the individual to right actions.

The woman is completely subservient in the home, merely one of the most important servants, and if there are no regular servants, she fills their place. She is generally isolated from visitors, though today under

1. Long, op. cit., p. 17.

2. Freyre, op. cit., introduction; Leão, Sociedade Rural, ch. 4.

3. Caldwell, E. N., In a Changing Brazil, ch. 5.

urban influence there is a place for a woman in the entertainment of guests.¹

In the matter of caring for her home and children the woman has little guidance and she is not prepared to guide her children in social, religious and intellectual matters. As a result the child is shouted at, pushed about, and left to his own devices; and the home has no sanitation or health precautions.

The Brazilian man and woman is also greatly prejudiced against manual labor, and consequently today there are complex economic problems to be met by the nation as a whole. Lynn Smith has summarized well this problem in his book where he observes:²

Particularly pernicious is the socially acquired mind set, or system of attitudes, towards manual work that are prevalent in the country. In Brazil almost the entire nation has inherited all the vicious attitudes towards human toil that are the inevitable aftermath of a system of slavery. To work with the hands is considered degrading, is the indelible mark of inferior social position, is a stigma to be avoided as one would shun the plague. Thus, there is a popular saying in Brazil that 'trabalho é para cachorro e negro' (manual labor is for the dog and the Negro). The colonist, who may have been a servant in Portugal, upon setting foot in Brazil considered it beneath his dignity, beneath his position of a white man, to labor with his hands. Even the skilled labor of the artisan was thought of as degrading to the free man, and labor in farming, which has always been and remains

1. Smith, op. cit., pp. 650-653.

2. Ibid., p. 378.

the basis of Brazil's economy, is said to have been considered the most disreputable of all, even more so than working at the tasks connected with mining . . . However, most Brazilian caboclos, matutos, sertanejos, seringueiros, or other rural workers, have no comparable stimulations (to climb the economic ladder).

b. Effect on Child

The primary child is thus at a definite disadvantage in the home, for it should support and guide his growth but is not in a position to do so. On the other hand, the poor means of training and discipline used by the parents make wider the already large gap between parents and children. The child is living in the complex situation of having to shift for himself while at the same time having to accept authoritarian parental control. To the child this situation is nearly impossible, for he can never satisfy his family, yet he is not taught how to do better. There is no motivation which will lead the child to right actions, and besides, "wrong is what one does not get away with". Hence the child lives for his own egotistical ends regardless of their consequences to himself or to others.

The child develops also the idea that others must be morally correct, yet he need not do anything which might require self-discipline. His sense of honor is well developed by the time he is of primary age and he

learns that he must fight to defend it.

Finally, the child inherits his parents' attitude toward labor and will not set himself to any manual task. He would sooner turn to gambling and begging than to work.¹

c. Resulting Needs

The needs produced in the social realm of the child's life are many, for cultural backgrounds are basic to the life of a people, to their outlook on life, and to their actions and reactions. Briefly, though, there are certain needs which cannot be overlooked, such as the need for a Christian concept of oneself and of society. This means that there is a need for an understanding of personal worth and the purpose of life which will guide in all social relations. There is a need also for Christian standards of conduct which will relate religion and life.

There is a need for a Christian concept of the home in which there are Christian relations between the primary child and his parents and brothers. The child should see the part he plays in the contribution to real home life and should recognize the responsibilities which rest on him. There is a need for Christian moral standards which will make the child desire to live a

1. *Perspectivas e Realizações*, p. 27.

Christ-like life. Having come to love Christ, the child should be taught His lessons on social relationships, that he may be motivated to be loyal and fearless for Him, rather than to be on guard for his own reputation and honor. The child needs to understand the love of God to such an extent that he will be loving to others, even as God and Christ love him.

There is also a need for a Christian concept of labor, in which the child sees how Christ honored labor. There should be in Christian education of children, good attitudes toward honest work, delight in doing even small tasks well and to the glory of God, a sense of purposefulness in any activity undertaken. There should be the concept of honor in earning one's way rather than in gambling or begging.

3. Needs Arising from Lack of Education

a. Description

It is only in recent years that national leaders of Brazil, both religious and secular, have come to realize the great need of developing Brazilian education. The Brazilian educator has described a class room scene as this:

A professor is closed into a room with his pupils and tries to transmit to them notions on some certain subjects which they must learn. For example, in the class on hygiene in which the teacher explains and

the small tots listen (even in the best of hypothesis). Queer names of germs, bacteria, contagion and infection are brought up. In the next class session the teacher asks questions to verify what the children were able to retain in memory. In the meantime he not always notices the children's hygiene, nor does he even think of leading them into the practice of cleanliness, teaching the use of water, soap, toothbrush, and neat clothes. During botany class names are given, and functions are mentioned but they don't even plant a bean seed in a small can. Here one sees why it is said that the school is divorced from life . . . Just think -- primer, pen, and multiplication tables -- and you have the means of education. Once the primer is read, the tables memorized,¹ and the alphabet is learned, you have the citizen.¹

Education in Brazil is a difficult problem to solve for various reasons: a) the sparseness of population,² b) the lack of reward for the teacher, socially or financially,³ c) intense adherence to states' rights doctrine,⁴ d) the lack of proper adaptation of the school system and philosophy to rural areas.⁵ However, attempts are being made and educators such as Fleury, Carneiro Leão and Lourenço Filho are studying the problems so that they can modernize Brazilian education as a whole, and especially that of the rural areas.

1. Fleury, op. cit., pp. 82, 32.

2. Smith, op. cit., p. 40.

3. Fleury, op. cit., p. 21.

4. Smith, op. cit., p. 42; Leão, "Education in Brazil", The Educational Yearbook of the International Institute of Teachers College, p. 41.

5. Fleury, op. cit., p. 17; Leão, op. cit., p. 41ff.

As for the length of the course provided in primary schools, the "Revista Brasileira de Estatística"¹ shows that in 1938, 3% offered only one year of work, 3.4% were two-year institutions, 59.6% gave a three-year course, 24.9% had an elementary course of four years' duration, and 11.8% boasted of five years' elementary school work.² This is nation-wide and with a little thought one can see what the situation is in the rural areas. Ex-president Getúlio Vargas says:

Of 1,000 Brazilians in condition to receive elementary cultural education, 513 do not enter school; and of the 487 remaining 100 matriculate but do not attend classes; 178 frequent the first year of study, but do not learn to read well; 85 continue only through the second year, becoming literate in a superficial way; 84 go a little beyond, but do not succeed in concluding the studies (of 3 years) and only 30 acquire all the common elementary education.³

Davis gives a 65-75% illiteracy rate to the nation as a whole.⁴ Even in these figures, the term "literacy" often means merely that one can write his own name, read syllabically, and count on his fingers.⁵

Brazilian educators believe in the segregation of sexes in the schools to the point that they suggest

1. Ano II, #8, p. 1355.

2. Smith, op. cit., p. 667.

3. Fleury, op. cit., Smith, op. cit., p. 665.

4. Davis, op. cit., p. 21.

5. Fleury, op. cit., pp. 31, 32.

having completely different schools for girls and boys and stress generally education for boys.¹ The educators allow teachers to have co-education in situations in which there is a lack of facilities and staff, though that is merely a temporary arrangement.

Carneiro Leão and Lynn Smith point out the fact that teachers in rural areas do not have the social standing which is their due.² Generally they are like exiles from their own environment, merely gaining enough practice to be able to go back to the city and obtain a better position. Women teachers are in the profession only because they have not had the good fortune to get married and have therefore had to seek a job. Teachers have little preparation, many times nothing more than the elementary schooling; or if the teacher has had Normal training, it has prepared him for an urban situation and not for a rural one. In rural areas, the teacher has no access to helps nor libraries and usually has to get along without even the support of the community families.

b. Effects

In consequence of the conditions just described, the child sees no need for learning to read or write

1. Smith, op. cit., p. 20.

2. Ibid., p. 675; Leão, op. cit., Part II.

beyond his own name, and he sees no need for learning anything beyond simple arithmetic. His eyes are not trained for class work and his mind is not trained for solving intellectual problems. The child usually goes to school only when he is too weak to work for his father or when there is nothing else to do, for education is a luxury hardly worth obtaining. The child who goes to school sees no relation between what he learns and the life about him; therefore he is not motivated to learn. Teachers who are not properly trained do not add motivation to the situation. In fact, their poor teaching tends to make education less interesting to the child.

c. Needs

As a result of this study, it is evident that there are important needs in the realm of the education of the primary age child. If evangelical Christianity is to be successful, there must be good education to enable the Christian to read the Bible. The first great need, then, is for nation-wide education which will lead to more than mere "literacy" and will make possible a skillful use of the Bible. For this to be accomplished there is a need for proper training of rural teachers who will learn to teach the children with acceptable methods and with real love for the children.

Then there is also the need for good physical plants for the schools in which obtainable facilities are used to attract the child and aid him in learning. There is a need also for a Christian philosophy of education which will guide the educator and the child in their relations and in their approach to the subjects which are taught. Finally, there is need for good study manuals and books to be used with the child, materials which are suited to his age level and to his interests.

These needs are not directly relevant to the Sunday School materials to be evaluated, though they should be considered in the attitudes and methods advocated in the teacher helps.

As for the child himself, he needs first of all to be taught how to read and how to enjoy studying, in order that he may be able to use the Sunday School materials and to read the Bible. More than that, he needs to be motivated to learn about the Bible and to use the Bible skillfully. He needs opportunities in which he can learn to interpret religious thoughts gained through Bible stories and pictures in terms of actions.

4. Implications of the Needs of the Primary Child

These basic needs of the primary child are of real significance to the evangelical work among rural primary children, for unless these needs are met effectively the

child will not come into a vital faith nor be able to put into practice what he has learned in Sunday School. The needs arise from religious, cultural and educational backgrounds and in the light of these the Protestant educator must re-think his own beliefs, his goals in teaching, his methods, and his general approach to the Christian nurture of the child. The educator is not working with happy-go-lucky childhood, but with an adult-childhood which lives in fear. In order to be effective, the educator must be conscious of the basic needs of the children and present something real, true, and convincing. If religion is to be real it must answer the questions in the minds of these children and must help them develop a new and better philosophy of life, and to find in God and in Christ the antidote to fear and to futility, along with the power to live life at its highest.¹

C. Basic Assets of the Primary Child

1. Assets Inherent in National Characteristics

It has been seen that while there is little agreement among the authors on the subjects of positive characteristics which can be considered national, a certain type of idealism and freedom from race discrimination

1. Braga, op. cit., p. 123; Davis, op. cit., pp. 72, 118.

are generally recognized as characteristics of Brazilians. However, these general assets are not active, positive forces for they are without Christian roots and are not expressed in relation to Christian purposes. Potentially they are assets, nevertheless, in that evangelical Christianity does not have to work against them as in the case of the negative forces, but can build on these characteristics and direct them into proper channels.¹

a. Idealism

The Brazilian is idealistic and loves to theorize on the beautiful and the perfect. But, though he has something ideal in mind he usually fails in the application of this ideal. There is more joy in theorizing than there is in working out the practice of it.² This idealistic tendency manifests itself also in his sentimental and romantic style of writing the poetic language itself, with its numerous adjectives and synonyms, enriching the spoken language and making it flowery and flowing.

Accompanying this idealism is a lack of practicality, as seen in the contrasting characteristics which are found in the same person. An example of this is given by Davis, who shows how a person will appear elegantly dressed in

1. Cf. Davis, *op. cit.*, pp. 157, 158.
2. James, *op. cit.*, p. 256.

the street, yet be careless in the conditions of the home.¹ Another illustration may be found in the fact that the Brazilian may have an intense desire for peace and brotherhood, yet be easily insulted and demand honor due to his person. In the matter of hospitality, the Brazilian will be completely hospitable and with all humility place everything of his at the disposal of his guest, yet at the same time he may be deeply suspicious of the guest's actions.² In rural areas there is a simplicity about the home and person of the Brazilian which is touching and wins the heart of the visitor.

The manifestation of idealism on the part of the primary child is seen in his choice of writing something beautiful rather than experimenting on something practical. The child, like his elders, does not put into practice his high ideals of peace even though he knows it is desirable and is convinced of its value. The child, too, is ever ready to enter upon the actual fight which must take place to vindicate his honor. Thus there is again the gap between knowing and doing, which in the realm of religion is called the divorce of religion and life, and in the realm of social relations is evident in the difference between the moral standard professed and the one

1. Davis, op. cit., p. 18.

2. James, op. cit., p. 43.

actually followed. Contrast is also found between the child's simplicity or openness, and his lack of scruples. An example would be in his lack of embarrassment in walking off with objects that are not his, for to him this is not stealing.

b. Freedom from Race Discrimination

Because of the historical cultural mosaic there is no "pure" Brazilian; but instead there is a definite bleaching process which completely absorbs the Indian element and to a lesser extent the Negro element. Thus there is a freedom from race discrimination as such, mainly because most of the population is composed of some fusion of the three main races represented.¹ Consequently the problem which is of so much concern to the Christian educator in other countries is not a concern of the leader in Brazil.

Growing up in such an atmosphere of freedom from prejudices the child can more readily learn about God's universal kingdom and His impartial care for all. The church should use this freedom from discrimination and extend it to the economic discrimination which exists in Brazil. On the child's freedom from one kind of discrimination may be built, in the light of God's indiscriminate love for all, a broader freedom from other discriminations and the growth of real love.

1. Smith, op. cit., p. 187; James, op. cit., p. 43.

2. Assets Inherent in the National Awakening

During the second quarter of this century there developed a new awakening on the part of Brazilian leaders which today permeates to the general population, for now there is a desire to better oneself and to better Brazilian society as a whole. To date this has largely been limited to urban areas but it is beginning to expand to the rural areas also. In this awakening there is the heightening sense of nationalism, the consciousness of the place of Brazil in the world, and the desire to be counted among the great nations of the world today. These factors are considered positive assets since they awaken new interests in the Brazilian, making him alert to modern progressive methods. If the evangelical church is awake itself, it can use this new awakening to great advantage. Brazilians will be willing to consider that religion which gives evidence of keeping abreast of the times and of meeting these awakening needs even before the old religions can adjust themselves to the new social demands. Evangelical Christianity can lead a Brazilian to higher levels than those of the general awakening today by introducing him to Christ and His ideals for men and nations.

a. Desire for Progress

In the cities there is a new desire for intellectual

and material progress. Moreover, as the government tries to modernize the nation, these new trends reach out to the rural people. During World War II there was an interest shown in radios which motivated the rural person to acquire the modern appliances. With the interest in aviation due to the war, people are beginning to move around more on pleasure trips and are seeing urban progress. These broadening experiences also motivate the rural man to achieve similar progress. As the rural person absorbs new ideas and interests, the evangelical church can utilize these new commodities for its purposes, such as using audio-visual aids to teach the Bible dramatically. The primary child is thus being introduced to many new ideas which are opening his eyes to a world which he had never known possible. With time and care, he can expand his interests not only in the matter of airplanes and radios and movies, but also in the realms of science, culture, education, and economics. When a person already is motivated it is much easier to motivate him in spiritual things by the wise guidance of the already awakened interests.¹

b. World Wide Vision

With distances greatly reduced by modern means of

1. Davis, op. cit., pp. 17, 23.

communication, the rural person has a completely new idea of the world. His view is no longer limited to a matter of a few kilometers, but he sees Brazil itself in terms of great distances and a world appears beyond the horizon. During World War II, in addition to the new interest in radios and airplanes, there came to the average rural person some knowledge about the war and the many nations it involved, though it hardly affected Brazil. The child, too, is becoming curious about the world which is so vast and the Protestant church can and should utilize this interest by showing that there are Christians in those other lands far away, and that there are children with similar interests and desires who also know and love Christ, Who died for them as He did for the Brazilians. If the church is alert, it can develop the sense of unity of the Christian body even within the primary child.

D. Summary

In this study of the primary child it was found that there are basic and urgent needs in the three main areas of the child's background. These are the areas of Religion, Culture, and Education.

It was found that the main needs arising from the area of Religion are: the need of a true concept of evangelical and Biblical Christianity, the need of application

of religious truths in the everyday life of the child, and the need of release from the fear and superstition under which the child lives. In studying the needs arising from the cultural background it was found that there is a need for: a Christian concept of the individual and his relation to society which in turn involves morals, conduct, and recreational and home life; and for a concept of love which permeates all relationships. In considering the educational background of the child it was found that there is great need for more adequate educational methods and motivations.

Then turning from the needs of the primary child, the study considered the assets of the child. It was found that these assets are only potentially assets, for in their present form they are egotistical rather than Christian. Yet, idealism and freedom from race discrimination are basic assets which are inherent in the child and should be developed. Within the concept of idealism, there are the various expressions of hospitality, simplicity, love of beauty, love of peace, and sentimentality. Finally, it was seen that there is today a growing sense of awakening on the part of Brazilians, making them aware of the world about them and of the progress which can be theirs. Along with the desire for progress, it is evident, there

is a growing vision of the world. In dealing with the primary child the evangelical church should recognize these potential assets and build upon them.

In this chapter the child has been studied so that the educator can have before him the essential data for the setting up of standards for Sunday School materials. This step will be taken in the following chapter and will lead to the proper evaluation of the New Curriculum materials of the Presbyterian Church, U. S. A.

CHAPTER II

OBJECTIVES AND STANDARDS FOR SUNDAY SCHOOL

MATERIALS FOR PRIMARIES IN RURAL BRAZIL

CHAPTER II
OBJECTIVES AND STANDARDS FOR SUNDAY SCHOOL MATERIALS
FOR PRIMARIES IN RURAL BRAZIL

A. Introduction

In the preceding chapter a study was made of the primary child in Rural Brazil to discover his needs and assets. The next step will be to determine the type of curriculum which will be most effective for this child. Thus, in this chapter a study will be made of the objectives which should guide the educator as he prepares and selects his materials. Once these have been properly ascertained and adapted to the group with whom he works, the standards which take into account the needs of the primary child, the general objectives for Christian Education at this level, and the educational methods to be used in the class sessions. These standards will then form the basis for evaluating and adapting prepared materials such as the New Curriculum of the Presbyterian Church, U.S.A.

B. Objectives for Christian Education
of Primaries in Rural Brazil

1. Development of Objectives and Principles for the Protestant Schools of Brazil

When, in 1947, Protestant leaders gathered in the city of Rio de Janeiro to study the efforts of the church in the

field of Religious Education,¹ this conference followed the precedent established in 1927 for the purpose of improving the Sunday School materials used in Brazil. The second conference was made up of leaders from all the states, and from all the major denominations which wished to cooperate, as well as from the various Mission boards who work in Brazil. Finally, there were advisors who were invited from the United States, including representatives of the International Council of Religious Education, who could aid the Brazilian leaders in their task. These were:²

Dr. F. L. Knapp - Secretary of the World Association of Sunday Schools
 Ruth Ure - Director of the Department of Literature of the Presbyterian Church, U.S.A.
 Edna Beardsley - Women's Work in the Episcopal Church
 Mrs. M. Keer Taylor - Children's Work in the Presbyterian Church
 Rev. A. O. Moore - Work among Semi-literates
 Mary Skinner - Children's Work in the Methodist Church
 Dr. W. R. Rycroft - Secretary of Committee on Latin American Cooperation
 Elizabeth Lee - Methodist Mission Board
 Rev. F. Stockwell - Director of Theological Seminary in Buenos Aires, President of the Committee of Christian Literature for Plate

In this conference, an adaptation was made of the Objectives of Religious Education as presented by the International Council of Religious Education in the United States. This was the first attempt made by the Brazilian church to

1. Rio Conference, p. 1.
 2. Rio Conference, p. 12.

organize or crystalize its thoughts on the subject of Christian Education and represents the well oriented efforts of Brazilian leaders today. The resulting objectives set up are as follows:¹

- a. Personal relation of the pupil with God, the Creator, as his loving Father and Friend.
- b. Personal relation of the pupil with Christ Jesus, accepting Him as Saviour and Lord, after the study and appreciation of His life and teachings and fellowship with him.
- c. Formation of the pupil's character and the cultivation of the habit of Christian service, under the guidance of the Holy Spirit.
- d. Good attitude of cooperation in the development of the kingdom of God on earth, and of working for the establishment of justice and brotherhood among men.
- e. The identification of the pupil with the Church.
 - 1) becoming a member of the local church
 - 2) developing ecumenical ideals of Christianity as a member of the Universal Church
 - 3) active participation in the work of the church
- f. Good appreciation of the significance and importance of the family, the mother-cell of human society, and the development of the sense of responsibility of individual contribution toward the formation of Christian environment in the home.
- g. Christian interpretation of life and universe, so that the pupil may see God's purpose and plan for him.
- h. Adopting the Bible as the Word of God, with a knowledge of its teachings and an adequate use of the Bible as the guide in daily life.
- i. Use of Evangelical literature and other resources which may enrich the Christian life of the student.

1. Rio Conference, p. 18. Literal Translation.

The Committee on Curriculum of the Conference set forth a list of Educational Principles which should be followed in the new Sunday School materials being prepared. There are twelve points on this list but, since there is some overlapping with the Objectives stated above these can be condensed into six points.

- a. A good program will observe, wherever possible, modern methods of teaching in the formation of programs and in the production of teaching materials.
 - b. A good program should give proportional attention to
 - 1) areas of experience of the pupils
 - 2) objectives of religious education
 - 3) needs and interests of the developing personalities
 - 4) different psychological maturity of the pupils
 - c. A good program will grade all the material used - stories, Bible texts, applicatory stories, pictures, poems, hymns, music, etc., as well as the activities, research and additional studies, testimonies and worship so that they may correspond to the needs and interests of each psychological group of pupils and be related to their experience.
 - d. A good program should make use of the experience of the church in the realization of divine purposes among men.
 - e. A good program should make central the Christian relationship of man and God, man and his family, and man and society.
 - f. A good program should suggest factors which will develop the human personality in four ways - religious, intellectual, physical and social - through worship, study, recreation, and social work in order to create well-rounded personalities.
2. Adaptation of These Objectives and Principles to the Primary Level

Several North American authors have attempted to state clearly the stages of development of children, and the cor-

responding religious and social concepts they can absorb. Pearl Rosser,¹ for example, makes a condensation of the goals of Religious Education and suggests the development of each goal at different age levels. Other authors, such as Mary Alice Jones² and Ethel Smither,³ Robbie Trent,⁴ and Ernest Ligon,⁵ also contribute much to the understanding of the adaptation of objectives and principles to the primary level. For this study, the basic outline will follow that of Pearl Rosser while contributions from the other writers will be included.⁶

- a. The Primary Child Growing in Relationship to God⁷
- 1) realizes that God loves him at all times;⁸ that God loves even though death, life, punishment and laws of universe are in operation;⁹ that God loves all people everywhere.¹⁰
 - 2) develops a desire to do that which is right;¹¹ wishes to work with God and to help Him by doing things for others.¹²
 - 3) has a sense of separation from God when he has done wrong, and finds renewed fellowship with God

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1. Rosser, Pearl, Your Child Grows Toward God.
 2. Jones, Mary Alice, Guiding Your Children in Christian Growth.
 3. Smither, Ethel L., The Use of the Bible with Children.
 4. Trent, Robbie, Your Child and God.
 5. Ligon Chart.
 6. Rosser, Pearl, op. cit., p. 21.
 7. Ibid., p. 8.
 8. Loc. cit.
 9. Jones, Mary Alice, op. cit., p. 21.
 10. Rosser, Pearl, loc. cit.
 11. Loc. cit.
 12. Jones, Mary Alice, op. cit., p. 23.

upon repentance;¹ is in danger of concluding that God hates him.²

- 4) comes to understand God better through the highest and best qualities in persons he knows;³ has difficulty in understanding that God is in all places at once.^{4 5}
- 5) is able to help in the planning of group worship and to take his place in the group at worship.^{6 7}
- 6) realizes the difference between Santa Claus and the Spirit of Christmas.⁸
- 7) realizes that God created earth, sky, sea, animals and man and all beautiful things.⁹

b. The Primary Child growing in Relationship to Jesus

- 1) becomes familiar with many stories of Jesus' loving kindness;¹⁰ and knows Jesus as a real and living person.
- 2) knows Jesus as a good, friendly, courageous person, a great example, an inspiring and unique leader.¹¹
- 3) grows in desire to be like Jesus and in ability to apply Jesus' standards to everyday conduct.¹²

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1. Rosser, Pearl, loc. cit.
 2. Ligon Chart. This is the age for irrational phobias, shame and guilt complex. When he hears that God hates him because he is naughty, and since he is always naughty, God always will hate him.
 3. Rosser, Pearl, loc. cit.
 4. Jones, Mary Alice, op. cit., p. 21.
 5. Loc. cit. He should be helped to understand that God is not limited to a physical body, and manifests Himself in love and His Spirit.
 6. Rosser, Pearl, loc. cit.
 7. Ligon Chart. Children at this age are very restless and it is hard to keep quiet for worship period.
 8. Jones, Mary Alice, op. cit., p. 27. Begins to grasp the reality of the Holy Spirit. "...we must be careful not to expect too much. But there is something stirring in the child's consciousness upon which we may depend to give meaning to the expression 'the spirit of God.' And so we may speak of the spirit in our lives knowing that there will not be full comprehension, but expecting some response."
 9. Jones, Mary Alice, op. cit., p. 20.
 10. Rosser, Pearl, op. cit., p. 10.
 11. Jones, Mary Alice, op. cit., p. 26.
 12. Rosser, Pearl, op. cit., p. 11. This means being more ready to help, share, take turns, and consider the rights of others.

- 4) begins to appreciate Jesus as God's Son and as one sent to show us what God is like.
- c. The Primary Child growing in Relationship to the Bible
- 1) is able to retell Bible stories and enjoys participating in simple dramatization of them.¹
 - 2) comes to appreciate the Bible as the special book that is God's message to us, that tells us of God and Jesus and helps us to know how to live.
 - 3) finds the Bible a book he can read;² grows in the ability to read simple and familiar passages from the Bible itself, and to look in the Bible for materials.³
 - 4) is attentive to stories of about 750-900 words in length.⁴
 - 5) enjoys interesting portrayals of life and customs in the Bible,⁵ and enjoys stories of children.⁶
 - 6) needs to have memorized verses used frequently to insure learning.⁷
 - 7) finds it an experience full of meaning to receive from the church upon completion of three years in the Primary Department a Bible of his own.⁸
- d. The Primary Child growing in Relationship to the Church
- 1) has happy relations with the minister and other church leaders.⁹
 - 2) gains increased knowledge of the work of the church among people everywhere,¹⁰ and gains understanding of missionary work.
 - 3) develops ability to participate in the services of worship both in the church and church school.
 - 4) increases in sense of responsibility for the orderliness and beauty of the church building.

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1. Rosser, Pearl, op. cit., p. 12.
 2. Smither, Ethel L., op. cit., p. 94.
 3. Ibid., p. 93.
 4. Ibid., p. 90.
 5. Loc. cit. Old Testament stories should reflect the teachings of the New Testament.
 6. Ibid., p. 95.
 7. Ibid., p. 96.
 8. Rosser, Pearl, op. cit., p. 13.
 9. Ibid., p. 14.
 10. Loc. cit.

- e. The Primary Child growing in Christian Character
- 1) grows in ability to be friendly, courteous, and cooperative in social relations; increases in ability to share work, play, possessions, and attention with others; begins to respect the rights, opinions, and contributions of others.¹
 - 2) develops a wholesome self-respect which leads to an interest in discovering and making good use of his own abilities;² develops purposefulness and self-reliance; can work on one project for longer periods;³
4
 - 3) grows in desire and ability to approach God naturally for help and guidance in daily experiences.⁵
 - 4) determines his conduct in "accordance with the standards of his adults;"⁶ does not generalize standards, and emotional, moral reaction still remains related to specific situations;⁷ has a vivid imagination which results in lies.⁸
 - 5) develops the consciousness of sin about the age of eight.⁹
 - 6) develops an understanding of salvation.¹⁰

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1. Rosser, Pearl, op. cit., pp. 16,17.
 2. Ibid., p. 16.
 3. Ligon Chart.
 4. Ligon Chart. Traits of purposiveness which can be developed thru projects in which he must face responsibility without fear; perseverance through activities of longer duration; efficiency by encouraging them to strive to do better. Fear of failure increases at this level, manifesting itself sometimes in laziness.
 5. Rosser, Pearl, op. cit., p. 17.
 6. Jones, Mary Alice, op. cit., p. 30. Within these limits he applies the standards to himself and to others. He knows now that rightness and wrongness are different, and he must choose between them many times each day.
 7. Ligon Chart.
 8. Ibid. Punishment though, produces generally more harm than good. The question "Who?" or "Why?" are mere temptations to lie.
 9. Jones, Mary Alice, loc. cit.
 10. Loc. cit. "Salvation is overcoming of evil, the way to wholeness of life, to living life to the full. To know that man is prone to do evil, but that God offers him salvation is the comforting, courage-inspiring sort of knowledge which we should not fail to make available to older children."

7) finds it hard to endure pain at this level.¹

f. The Primary Child growing in Christian Relationships with Others

- 1) grows in realization that all people are members of God's world family,² but needs to be stimulated in making social contacts;³ acquires more knowledge and understanding of peoples around the world;⁴ begins to realize that God's plan for his people includes the happiness and well-being of all.⁵
- 2) becomes eager to share even at personal sacrifice,⁶ though still retains some 'eye for eye' and 'tooth for tooth' making it hard to forgive.⁷
- 3) has an entirely impulsive and momentary sympathy which is confined to moment and person at hand;⁸ has a quick sympathy and needs encouragement for friendly and sympathetic acts.⁹
- 4) learns to follow rules in games;¹⁰ is ready to cooperate but does not like being dominated.
- 5) has leadership abilities which can be developed by having different projects with different leaders.¹¹

3. Adaptation of these Objectives and Principles to the Specific Area of Rural Brazil

Many of the leaders who met in Rio in 1947 were from the rural sections of Brazil and participated in the adoption of objectives and standards. All leaders realized that urban and rural areas differ considerably, both in opportunities and customs, and they realized that little has been done

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1. Ligon Chart.
 2. Rosser, Pearl, op. cit., p. 18.
 3. Ligon Chart.
 4. Rosser, Pearl, op. cit., p. 19.
 5. Loc. cit.
 6. Loc. cit.
 7. Ligon Chart. There is tendency to projection, blaming others.
 8. Loc. cit.
 9. Loc. cit.
 10. Loc. cit.
 11. Loc. cit.

effectively to reach the rural child. These leaders considered the main areas of experience which influence the child, many of them relevant to rural areas, though their study was more comprehensive and included all of Brazil. These main "areas of experience"¹ include the religious, hygienic, educational, economical, social, vocational, home and family, and moral environments. It was considered at the same time that there are those who have more opportunities than others, and that there are those who make more use of their opportunities than others. In these considerations no reference was made to differences in various geographic areas. To do so would require extensive surveys, for within the rural areas delimited in the present evaluation² one cannot generalize. Thus for the present it is necessary that each Christian leader know his own area and adapt the materials as well as possible.

There are however some factors which are distinctively rural in character which should be considered:

a slower rate of learning. (This is due to the great illiteracy and to the fact that children of literate parents learn faster than children of illiterate homes.)³

less European and North American influences, (mechanization conveniences and culture.)⁴

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1. Rio Conference, p. 20.
 2. Cf. ante, Chap. I, p. 1,2.
 3. Cf. ante, Chapter I, p. 26.
 4. Cf. ante, Chap. I, p. 14,15.

less social and patriotic motivation. (Due to great distances between neighbors and towns.)¹

C. Standards for Sunday School Materials for the Rural Child

In view of the needs of the rural primary child, the objectives set up for Christian Education in Brazil, and the principles suggested, the following standards ought to be met in Sunday School materials for primary children in rural Brazil.

1. Standards Related to the Content of Sunday School Materials

a. The Teaching of Christian Concepts of God²

- 1) Do the materials teach that God made the world and takes care of it as a Father?
- 2) Do the materials teach that God loves all men and that all men should love God and do what He wishes?
- 3) Do the materials teach that God loves the child and continually cares for him?
- 4) Do the materials motivate the child to worship Him?

b. The Teaching of Christian Concepts of Jesus Christ³

- 1) Do the materials teach that Jesus was a real and living man with characteristics which children should imitate?
- 2) Do the materials teach that Jesus is the Son of God and that he came to the world because God loves man?
- 3) Do the materials teach Jesus' teachings on conduct and love?

c. The Use of the Bible⁴

- 1) Do the materials relate the Bible to the child's everyday life?
- 2) Do the materials motivate the child to know the Bible and use it for himself?
- 3) Do the materials allow for different translations?

1. Cf. ante, Chap. I, p. 2.
 2. Cf. ante, Chap. I, pp. 7-13.
 3. Cf. ante, Chap. I, p. 12.
 4. Cf. ante, Chap. I, pp. 12, 26, 27.

- d. The teaching of Christian Concepts of Oneself¹
 - 1) Do the materials teach the child to make his own decisions on the basis of what the Bible teaches?
 - 2) Do the materials teach the child to ask God to help him be like Jesus?
 - 3) Do the materials teach that a Christian really wants to work and takes pride in doing things well?
- e. The Teaching of Christian Concepts of the Individual and Society²
 - 1) Do the materials teach the child to love everyone just as Jesus loves him, even when other children do things differently?
 - 2) Do the materials teach the child to forgive, to sympathize with others, and to enjoy giving things to others even though it may mean giving up something?
 - 3) Do the materials teach the child to love his family and to show this love through actions?
- f. The Teaching of Christian Concepts of the Church³
 - 1) Do the materials help the child to understand the minister's work?
 - 2) Do the materials teach the child to participate in the church service and to desire to be a part of the church?
 - 3) Do the materials teach the child that there are many children and adults all over the world who love Jesus?

2. Standards Related to Materials for the Teacher

- a. Personal Helps⁴
 - 1) Do the materials for the teacher stimulate her to be the example of Christian living before the pupils?⁵
 - 2) Do the materials for the teacher help her to develop her own spiritual life?⁶
- b. Helps in the Teaching Process⁷
 - 1) Do the teachers's materials help her to understand children and to make good contact with them?⁸

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- 1. Cf. ante, Chap. I, pp. 19-20.
 - 2. Cf. ante, Chap. I, pp. 14-22.
 - 3. Cf. ante, Chap. I, pp. 12,13.
 - 4. Cf. ante, Chap. I, p. 25.
 - 5. i.e., patience, tolerance, self-discipline, justice, love toward all, etc.
 - 6. i.e., devotional thoughts, art of getting along with people, knowing more about Christianity.
 - 7. Cf. ante, Chap. I, pp. 22-27
 - 8. i.e., choice of vocabulary, teaching methods, presentation of Christian concepts, discipline, pupil-participation.

- 2) Do the teacher's materials help her to master the subject matter?¹
- c. Source Material for the Teaching Process
 - 1) In the field of music²
 - a) Is music adapted to the primary child of Brazil?
 - b) Is music used as an instrument for teaching doctrine and Bible passages?
 - 2) In the field of literature³
Are the literary materials appropriate to the situation?⁴
 - 3) In the field of pictures⁵
 - a) Are pictures presented so as to avoid picture worship
 - b) Are pictures consistent with Biblical doctrine?⁷
 - c) Are the pictures of contemporary scenes portrayals of life as experienced by the rural child?
 - d) Are the pictures large and with few but bold lines?
 - 4) In the field of activities⁸
Is use made of creative activities?

D. Summary

In this chapter the writer has drawn heavily from the reports of the Rio Conference of 1947, in which objectives

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1. i.e., interpretation selection of aims and procedure, additional illustrative materials, making Christianity real to the children.
 2. Rio Conference, p. 135.
 3. Ibid., pp. 136,137,138. Cf. ante, Chap. I, p. 27.
 4. i.e., primary, rural, objectives. The Council of Christian Education of Brazil is putting out a good collection.
 5. Rio Conference, p. 33. Cf. ante, Chap. I, p. 10.
 6. Pictures should not be the center of worship; should not present Jesus alone or only with Mary; should be circulated and not hang from the walls; should be used merely as illustrations.
 7. This involves omitting haloes and Mary in the clouds, etc.
 8. Rio Conference, pp. 34,94. Anders, Rodolfo, A Escola Dominical, p. 128. Cf. ante, Chap. I, p. 27.

and standards were discussed. The conference has presented objectives, principles and aims which are appropriate for Brazil generally and are of comparative quality with objectives set up by the International Council of Religious Education from which they were inspired. These objectives of Christian Education, accepted as those of Evangelical Christianity in Brazil were adapted to the Primary level. On the basis of extensive studies made by Rosser, Ligon, Jones, Smither, and others, their findings were centered about the relation of the primary child to God, Christ, the Church, himself, and to others. As a further step, these objectives and standards for primary children were adapted to the rural areas and its needs to make the Sunday School materials appropriate to the child who does not have modern conveniences and whose needs are in many ways greater than the needs of any other children. With the background of these objectives and principles in addition to the needs and assets found in the previous chapter, the final standards for Sunday School materials were set up. These involved the use of the Bible, the development of Christian concepts, the growth of the individual, standards for teaching procedure to be used with primary children. The latter consisted of aids in terms of personal helps for the teacher, helps in the teaching process, and source material. With these standards in mind an educator can evaluate prepared materials to be used with

primary children; or the educator can evaluate his own work done with primary children; and finally he can find the basis on which to construct his own materials.

In chapter III, the primary program of the Presbyterian Church U.S.A. (Year I) will be evaluated in terms of the standards set up in this chapter, to discover whether or not it is suitable for use in Sunday Schools in Brazil, and to what extent it must be adapted.

CHAPTER III
EVALUATION OF THE PRIMARY
PROGRAM OF THE NEW CURRICULUM OF THE
PRESBYTERIAN CHURCH, U.S.A. IN TERMS OF
THE PRIMARY CHILDREN IN RURAL BRAZIL

CHAPTER III
EVALUATION OF THE PRIMARY PROGRAM OF THE NEW
CURRICULUM OF THE PRESBYTERIAN CHURCH, U.S.A.
IN TERMS OF PRIMARY CHILDREN IN RURAL BRAZIL

A. Introduction

In the previous chapter standards were set up for the evaluation of published materials, for unless Sunday School materials meet the requirements of these standards, they cannot be effective in the work among Primary children in rural Brazil.

It is necessary now to study the Primary program of the "New Curriculum" -- Christian Faith and Life, a program for church and home -- of the Presbyterian Church, U.S.A. Since the official title is long, the one in popular use will be used -- New Curriculum. Since the second year of this program has not been completed as yet, the study has been limited to the first year program. In any consideration of findings, therefore, the fact that the materials are planned for a three year cycle must be taken into account. If certain subjects are not stressed in the first year materials, final evaluation cannot be made with reference to these until the whole three year cycle has been studied.

B. EVALUATION OF THE PRIMARY PROGRAM OF THE NEW
CURRICULUM OF THE PRESBYTERIAN CHURCH U.S.A.

1. Requirements Related to the Content of Materials

a. The Teaching of Christian Concepts of God

- 1) Do the materials teach that God made the world and that he takes care of it as a Father?

In the book, Growing Pains, God is presented as one who is more interested in the child's heart than in his outward appearance¹ and that He guides the child in his actions.² God also expects the child to remember Him and His gifts.³ In the book, Thine is the Glory, God is presented as a Creator⁴ and as being understanding.⁵ It can be said, then, that these materials do present God as Creator and Sustainer.

- 2) Do the materials teach that God loves all men and that all men should love God and do what He wishes?

Most of the book, Thine is the Glory, stresses God's love. Growing Pains has an overall emphasis of reciprocal love toward God which is put into practice in the lives of

1. Taylor, F., Growing Pains, p.17

2. Ibid., p.34

Taylor, F., Thine is the Glory, p.42

3. Taylor, F., Growing Pains, cover

Taylor, F., Thine is the Glory, pp.35,38

4. Taylor, F., Thine is the Glory, pp.38,48

5. Ibid, cover

the children today. The book on stories of the life of Jesus, Jesus, Stories for Children, emphasizes that He was constantly aware of God's love and of God's will for men and showed it in his life and teachings.

- 3) Do the materials teach that God loves the child and continually cares for him?

The book, Jesus, Stories for Children, stresses this point continually¹ as does the story of Tobiah in Let's Go To Nazareth² bringing the child into direct relationship with God the Creator and Father. The child sees his filial relation to Him in the book, Thine is the Glory,³ though in a more impersonal manner, and the lesson for May 22, 1949.⁴ If this same teaching is translated into the Brazilian child's experience, this requirement will be fulfilled.

- 4) Do the materials motivate the child to worship Him?

The most evident motivation to worship is found in Thine is the Glory, which is centered in the understanding of the Lord's Prayer which motivates the child to a sincere worship of God. In Let's Go To Nazareth there is a small boy who learns to worship God in the traditional Jewish manner. The worship of God is taken for granted in the book on the

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1. Smart, J., Jesus, Stories for Children: "Jesus Chooses His Friends", p.9 ff; "People Who Need Jesus Most", p.13 ff.
 2. Reed, E., Let's Go To Nazareth, pp.7,8,40,42.
 3. Taylor, F., Thine is the Glory: "Where is Heaven?" p.10 "Deep Thoughts", pp.36 ff.
 4. Lesson for May 22, Opening Doors, 1:45 April-June, 1949.

life of Jesus and in Growing Pains, though nothing specific is said about worship.

4) Summary of the Teaching of Christian Concepts of God

There is the basic teaching of God and the relationship of the child toward His God throughout the materials, sometimes more directly and other times more through indirect statement. With this concept of God the child no longer lives in fear but has security and for this reason these materials would fulfill the requirements for Sunday School materials in rural Brazil.

b. The teaching of Christian Concepts of Jesus Christ

- 1) Do the materials teach that Jesus was a real and living man with characteristics which children should imitate?

In all the materials for the pupil it is made evident that Jesus was a real living man with great qualities of character. That is the main emphasis of the book, Jesus, Stories for Children, as indicated by its title. The reality of Jesus added meaning to the prayer which He taught to His disciples and which the children study in Thine is the Glory.¹ The understanding of Jesus grows out of the experiences of the children in the book, Growing Pains, and is the final note to the story.² This same understanding would grow out

1. Taylor, F., Thine is the Glory, p. 20.

2. Taylor, F., Growing Pains, p. 48.

of the story for the Brazilian child, were the situations made applicable to Brazilian children.

- 2) Do the materials teach that Jesus is the Son of God and that He came to the world because God loves man?

Jesus is presented in the books for the children as the one sent by God to do a sacrificial work on earth, who called God "Father", though no mention is made of his actually being the Son of God. Let's Go To Nazareth looks forward to the coming of the Promised One,¹ and the others merely present Christ as the man with divine power and mission.² His death and resurrection are spiritualized in the teacher's helps.³

- 3) Do the materials teach Jesus' teachings on conduct and love?

Considering that much of the emphasis in these books is on social relationships of the child, much stress is laid on Christ's teachings on conduct and love, in all except in the story about life before Christ's time.⁴ Even there, however, God teaches the Jewish boy how to conduct himself in a way which is preparatory to Christ's coming.

- 4) Summary of the Teachings of Christian Concept of Jesus

There is much about Jesus in these materials, and He

1. Reed, op. cit., pp. 14,15,49
 2. Cf. Smart, op. cit., p. 4,8,16,49
 3. Opening Doors 1:62 April-June,1949
 4. Cf. Reed, op. cit.

is presented as a real and wonderful person who knew how to do right, and then taught others to do similarly. Today children can learn from the Bible and attempt to be Christ-like themselves, and thus please God. Jesus is not presented actually as the Son of God as such, though He is the one promised to the Jews and sent by God to do a certain work on earth. There is little mention of His death and the resurrection is spiritualized.

c. The Use of the Bible

- 1) Do the materials relate the Bible to the child's everyday life?

The books, Growing Pains and Thine is the Glory, are both good examples of the application of Biblical truths to the North American child's everyday life, for these truths are applied naturally and in situations similar to those of the children in the United States who read the books today. The teachers and parents are constantly reminded in their materials to make Christianity real to themselves and to their children.¹ But these situations are not those which are met by the rural Brazilian child, for he would not own a wagon² nor the toys mentioned in "A Story About Margaret"³. Nor would there be the good treatment for the child with poor

1. Opening Doors 1:1 October-December, 1948; 1:1, 15 January-March, 1949; 1:3, 29, 49 April-June, 1949.

2. Taylor, F., Growing Pains: "A Story About Bobby and David, p.25

3. Ibid., p.19

eyesight or for the one which is crippled.¹ Furthermore, the family picnics found in the story, "Power and Glory",² would be unfamiliar to the child of rural Brazil.

- 2) Do the materials motivate the child to know the Bible and to use it for himself?

This factor is not stressed in the materials for Year One, though it is stressed in the overall plan for Year Two. The materials for the first year stress prayer and social relations, except for an extension lesson³ which contains a study of the Bible intended to motivate the child in his appreciation of the Book. For this reason no conclusive statement can be made at present.

- 3) Do the materials allow for different translations?

There is an allowance for various translations though no conscious attempt is made to show the class that there are various and equally good translations⁴. So, for use in Brazil more stress would be needed to insure this understanding and to avoid Bible-worship.

- 4) Summary of the Use of the Bible

There is only one lesson which is definitely on the Bible as such but for the most part the Bible is incidental

1. Taylor, F., Growing Pains, p.7

2. Taylor, F., Thine is the Glory, p.43

3. Lesson for May 29, Opening Doors 1:48 April-June, 1949

4. Cf. Opening Doors, p.1 in each issue

to the subjects of prayer, neighborliness, etc. It was found that the Books Growing Pains and Thine is the Glory do not apply the Bible to situations within the experience of the children in Brazil. It was found that more stress must be made of the fact that many translations of the Bible exist and that no one translation is infallible. There is little done in Year One to motivate the child to use the Bible himself, though in the following parts of the cycle this factor is stressed.

d. The teaching of Christian Concepts of Oneself

- 1) Do the materials teach the child to make his own decisions on the basis of what the Bible teaches him?

The book, Growing Pains, tries to help the children solve their problems in a Christ-like manner and it is taken for granted that the decisions are based on the Bible, though generally the fact is not mentioned as such. Thine is the Glory presents the child in his true relation to God which in turn affects his decisions on conduct.¹ In addition, the Parent-Teachers' Magazine, Opening Doors, has helpful articles on conduct. These articles aid the teacher in meeting conduct problems and also guide the teacher in giving the pupil an understanding of the issues involved in

1. Taylor, F., Thine is the Glory: "Oranges and Babies", p.30

his own actions.¹ This however is in relation to the child in North America where families go on picnics,² and children play in playgrounds.³ The child in Brazil would have different problems and the decisions would have to be based on a different approach. The teaching, therefore, would have to be translated into Brazilian situations and problems in order to be effective.

- 2) Do the materials teach the child to ask God to help him to be like Jesus?

The books are all strong at this point, for they all direct the child's mind to God as the source of help in every circumstance, stressing the fact that God is all-powerful and that Christ himself had to pray.⁴ They also inspire assurance and confidence in God which will tend to avoid inferiority complex since each child has the same power available to him.⁵ Here again the teachings are the same to the primary child in rural Brazil but the situations and circumstances in which they are made meaningful are

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1. Cf. Opening Doors 1:43 October-December, 1948; 1:8 January-March, 1949; 1:15, 18, 29 April-June, 1949; 1:4 July-September, 1949.
 2. Taylor, F., op. cit., p. 43.
 3. Taylor, F., Growing Pains, p. 7.
 4. Ibid., p. 49.
 5. Smart, op. cit., p. 21.
Taylor, F., Thine is the Glory, p. 20.

different from those mentioned in the books, Growing Pains and Thine is the Glory.

- 3) Do the materials teach that a Christian really wants to work, and that he takes pride in doing things well?

Since this is not a problem in the North American groups, only one mention is made in the Parent-Teachers' Magazine¹ and none in the children's books. Nevertheless, this point must be included in any effective materials to be used in Brazil.

- 4) Summary of the Teaching of Christian Concepts of Oneself

The emphasis on the proper understanding of oneself is strong in the materials for Year One, manifesting itself mostly in terms of one's relation to God and of one's relation to others. But, as mentioned above, the situations would not be meaningful to the Brazilian child as presented here so that in order to fulfill the requirements in this whole field it would be necessary to translate these teachings into Brazilian experiences. Suggestions on how this can be done will be given in the final chapter.

- e. The teaching of Christian concepts of the Individual and Society

- 1) Do the materials teach the child to love everyone just as Jesus loves him, even when other children do

1. Taylor, F., Thine is the Glory, p. 29.

things differently?

This is part of the social awareness with which the book, Growing Pains, is working. Indirectly this same thought is shown in the book, Let's Go To Nazareth, for the North American child learns to sympathize and love people of different backgrounds such as little Tobiah. The picture on the cover of Thine is the Glory represents different races participating in the same chorus, and the children in the book learn to pray for others around the world.¹ In the magazine, Opening Doors, there are articles on this subject, such as "The Defenses of Peace" by Mabel Niedermeyer McCaw,² and lesson plans, such as "Best Friend" for October 3, 1949.³

- 2) Do the materials teach the child to forgive, and to sympathize with others, and to enjoy sharing even though it means giving up something?

Here again the book, Growing Pains, stresses the social relations of the child which involve sympathy, giving to others of one's time, sharing one's gifts. Jesus, in the book about his life,⁴ teaches selflessness and gratitude in giving. There are lessons in Let's go to Nazareth on honest relations of the child towards others, such as in the case of the broken pottery.⁵ Thine is the Glory teaches in relation

1. Taylor, F., Thine is the Glory, p. 29.
 2. Opening Doors 1:18 April-June, 1949.
 3. Ibid., 1:34 October-December, 1948.
 4. Smart, op. cit., pp. 23 ff.
 5. Reed, op. cit., pp. 17 ff.

to the Lord's Prayer the true spirit of forgiveness which is carried over into the life of the child.¹

- 3) Do the materials teach the child to love his family and to show this love through actions?

Let's go to Nazareth and Thine is the Glory both represent a beautiful story of a family in which there is love and consideration among the members of the family and in the part each one plays in the formation of family unity.² Jesus, Stories for Children does not present much on the family, for there Jesus has to leave home, and his mother does not always know his whereabouts.³ But in the lesson itself⁴ there is a section which shows the teacher what His relation must have been in the family, thus avoiding the idea that Jesus disregarded his family completely. In the book, Growing Pains, there are good illustrations of family life, with the give and take in the home, but the book deals mainly with the manner in which happy relationships are formed which is valuable to the understanding of a Christian home.⁵ There is, however, the difficulty mentioned above, namely, that family relations are as found

1. Taylor, F., Thine is the Glory, pp. 36 ff.

2. Reed, op. cit., p. 5, 7, 35.
Taylor, F., op. cit., 8, 41.

3. Smart, op. cit., p. 2 ff.

4. Opening Doors, 1:42 January-March, 1949.

5. Taylor, Growing Pains, p. 19, 31.

in the United States, with picnics¹ and conversations at the table with the children.² For use in Brazil, these references would have to be changed.

4) Summary of the Teachings of Christian Concepts of the Individual and Society.

As in the portion about the understanding of the individual alone, the section on the individual and society is equally strong in its Christian teachings, both in the relationships within the home and outside in the community. These requirements are met as far as North American children are concerned though adaptation to **Brazilian** situations would be necessary here too.

f. The Teachings of Christian Concepts of the Church

1) Do the materials help the child to understand the minister's work?

The part of the minister is small in the reading books, for only in Thine is the Glory is there mention of the pastor and his work.³ Nevertheless, Opening Doors makes suggestions to the teacher about getting the children to know the pastor better.⁴

2) Do the materials teach the child to participate in the church service and to desire to be a part of the church?

1. Taylor, F., Thine is the Glory, p. 43.

2. Ibid., p. 41.

3. Ibid., p. 17.

4. Opening Doors, 1:20, 26 October-December, 1948

Through the medium of the choir, the children in Thine is the Glory participate in the church services with real joy and understanding.¹ In the magazine for the teachers and parents there are articles and suggestions in relation to the church, such as the article "The Church of God in Our Town" by Winston L. King,² and the series of lesson plans on "Our Church".³

- 3) Do the materials teach the child that there are many children and adults all over the world who love Jesus?

This requirement has been answered partially under the consideration of the child learning to love others as Jesus loves him.⁴ There is also the emphasis on Missionary activities such as expressed in the use of Missionary Mail as an essential in the Sunday School.⁵ The article on "No Strangers in Christ" by Ruth Ure⁶ illustrates the great fact that people all over the world become Christians, and should be loved by each child in the local congregation.

- 4) Summary of the Teachings of Christian Concepts of the Church

The social awareness of the child here again is broadened in the understanding of the local church and of

1. Taylor, F., Thine is the Glory, p. 43

2. Opening Doors 1:3 January-March, 1949

3. Ibid., 1:52-62 July-September, 1949

4. Cf. ante, Chap. III, p. 62

5. Cf. Opening Doors: "Foundations upon which we build" in each issue; 1:6,8 October-December, 1948.

6. Ibid., 1:10 October-December, 1948.

the church at large. This is good missionary education and is conducive to a sense of the importance of the Kingdom of God on earth.

g. Summary of Findings Related to the Content of Materials

From the above it is evident that the content is generally good for the use in rural Brazil, though more stress should be made on certain points such as the matter of one's attitude toward work, some practice in using the Bible, the introduction to various translations of the Bible; and then for those who have come to know Jesus as a man the Sonship and sacrifice of Christ could be introduced. In all of the materials there needs to be not only the translation of the language but also the substitution of Brazilian situations for those in the United States.

2. Requirements Related to Materials for the teacher

a. Personal Helps

- 1) Do the teacher's materials stimulate her to be an example of Christian living before the pupils?

In each magazine Opening Doors there is a page entitled "Foundations on Which We Build" which contains a few paragraphs challenging the teachers and parents to live a life that will aid their children in their own development. There are also brief articles at the beginning of the

magazine,¹ and occasional longer ones² on the attitudes of the teacher and parent, and on being able to speak more easily about religion.³ In connection with the lesson plans stimulating statements are made on various aspects of the Christian life, such as joyousness in Christian fellowship and worship.⁴ However, for a teacher in rural Brazil the magazines should have more concrete examples of Christian living applicable within the teacher's environment for all this would be new to the teacher.⁵

- 2) Do the materials for the teacher help her to develop her own spiritual life?

There are a variety of statements or articles which aid the teacher in her own development, beyond those mentioned in the section above. The main source of development would be found in the suggestion of books to read, made mainly on the pages entitled "Have you Read? Seen? Heard?" in each issue of Opening Doors. The problem in rural Brazil would be to find these books in Portuguese and available to the rural teacher.

- 3) Summary of Personal Helps in the Teacher's Materials

There are many good suggestions made for the teacher's

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1. Opening Doors 1:1 October-December, 1948.
 2. Ibid, 1:41,43 October-December, 1948.
 3. Ibid, 1:11 January-March, 1949.
 4. Ibid, 1:54 July-September, 1949 Cf. ante, Chap. III p. 57.
 5. Cf. ante Chap. I p. 26.

help throughout the materials and the reader is made aware of the challenge and joy, as well as of the exacting nature of the task of being a teacher, even from the personal aspect. There would be however basic problems arising from the use of the New Curriculum since the teacher would not be able to avail herself of the good suggestions made for personal growth. Few, if any, of the books mentioned are available in Portuguese. Suggestions and challenges to the task of teaching children need to be in more concrete terms, for the teacher has never before been challenged in such a manner.

b. Helps in the Teaching Process

- 1) Do the teacher's materials help her to understand children and how to make good contact with them?

In each issue of the magazine Opening Doors, there are articles on real problems which must be met by the home or by the Sunday School. These articles are useful in other ways, for they give concrete suggestions for meeting other similar problems.¹ There are also anecdotes which reveal the reactions of children, many times humorous, to certain teachings. These give the teacher insight into the ways of thinking of the children.² There are also pages in which

1. Opening Doors 1:6 January-March, 1949; 1:6 April-March, 1949; 1:4 July-September, 1949.
 2. Ibid, "By Products" in each issue

experiences are shared, and things accomplished by other groups are described. Here the reader can get new suggestions for her own teaching process.¹ On Psychology there are articles of real interest such as "A Child's Right to Dream" by Honess.² These suggestions naturally are aimed to help the teacher meet problems of North American children, but again, some changes would have to be made if the teacher is to meet specific problems of Brazilian children.

- 2) Do the teacher's materials help her to master the subject matter?

The overall approach to the subject matter is reviewed in each issue of Opening Doors under the topic "Planning Ahead", with aids for the study of the unit as a whole. Then there are explanations of the terms used, such as Succoth, Hannukkah,³ articles on the background of the subject matter, as in "Books for Background" by Alice Meeker,⁴ "Biographies of Jesus"⁵ and explanations of Bible passages given with each lesson. For the Brazilian Sunday School more extensive explanations would have to be made for the teacher.

3) Summary of Helps in the Teaching Process

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1. Opening Doors; "We Tried This... You Can, Too" each issue.
 2. Ibid, 1:12 July-September, 1949.
 3. Ibid, 1:9 October-December, 1948.
 4. Ibid, 1:10 October-December, 1948.
 5. Ibid, 1:15 January-March, 1949.

There are many helps for the teacher in these materials which, with study and preparation on the part of the teacher, should enable her to teach a good class. Some, however, need to be adapted to specific local situations and in the case of others, until rural teachers in Brazil are as well prepared as those in North America, it would be necessary to do more explaining and to use less technical terminology.

c. Source Materials for the Teaching Process

1) In the Field of Music

(a) Is music adapted to the Primary child in Brazil?

The book "Hymns for Primary Worship" is an important part of the Sunday School materials along with the reading books, the magazines, and pictures. These hymns have been chosen for their adaptability to the interests and vocal range of the primary child. In Brazil there is no adequate hymn book for primary level in existence, therefore, this one would meet a real need in the Brazilian Sunday School. All the hymns would be suitable to the Brazilian child except those in the section on "God's World"¹ which deal with snow and other experiences which are not within the realm of the Brazilian child.²

1. Presbyterian Board of Christian Education, Hymns for Primary Worship, pp. 15-31.

2. Ibid., 5, 72, 2, 14.

(b) Is music used as an instrument in the teaching of doctrine and Bible passages?

The preface of the hymnbook says that the hymns are to help the child grow in his relationship to God and Jesus, the Church, Bible and to other people.¹ All the hymns except one on America² fall into this category and are arranged topically. There are hymns in which Scripture verses are set to tunes,³ such as hymns 154 through 167.⁴ These hymns would be appropriate for use in Brazil.

(c) Summary of the Use of Music in the Teaching Process

Music is an expression of worship and is given an important place in the Sunday School materials. It is also used as a means of expressing Bible stories and Christian beliefs. It is made meaningful to the child in terms of hymns at the primary level with words chosen for their meaningfulness and tunes for their vocal range. The hymn book would meet a great need in the present Sunday School program.

2) In the Field of Literature

Are all literary materials appropriate to the situation?

1. Ibid., p.5 Cf. Opening Doors 1:16 October-December, 1948.
 2. Ibid., p.118
 3. Ibid., p.5.
 4. Ibid., p.131-137

There are suggestions in the magazines for plays,¹ creative-writing of Psalm,² Children's Day exercises,³ all of which involve either Bible time or modern activities. Those of Bible times can be used as such in the rural Brazilian situation, though those of modern day would have to be changed to present day Brazilian situations.

There are stories and poetry suggested for use in the class session which have good content ideas⁴ though for the most part they would have to be translated and adapted to rural situations and experiences. Under such conditions, stories like "Work for one and all"⁵ should not be used. On the other hand, stories like "The Man who made Bibles"⁶ and poems like "When Jesus walked upon the earth"⁷ would be just as suitable for Brazilian children.

3) In the Field of Pictures

- (a) Are pictures presented so as to avoid picture or idol-worship?

The pictures of the New Curriculum are such that they would involve no danger of picture-worship, for none present Jesus alone or only with Mary. In the lesson planning,

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1. Opening Doors 1:20,62 January-March,1949; 1:29 July-September,1949.
 2. Ibid., 1:11 January-March,1949.
 3. Ibid., 1:27 April-June,1949.
 4. Cf. ibid., 1:63 April-June,1949.
 5. Ibid., 1:59 July-September, 1949.
 6. Ibid., 1:28 October-December,1948.
 7. Ibid., 1:44 January-March,1949.

however, suggestions are made both to hang pictures on the wall¹ and to make a picture the worship center on the altar.² Neither of these would be wise for use in rural Brazil.

(b) Are the pictures consistent with Biblical doctrine?

The booklet entitled "Christian Faith and Life"³ says of pictures, "The subjects are carefully selected in order to enable the teacher to illustrate visually the truths that are being taught." Evaluation made of the set of pictures themselves reveals that there is no use of 'haloes' nor of worshipping figures which would be inconsistent with Protestant theology. In summary, the pictures of the set are consistent with the teachings of the materials as a whole.

(c) Are the pictures of contemporary scenes portrayals of life as experienced by the rural child?

In the set of eighteen pictures, there are five which portray contemporary North American scenes:- Americans All, When We Pray, End of Day, Families are Fun, and The Wonders of God.⁴ These would have to be adapted in order to portray life as experienced by the rural child, unless they are to be used as a part of a missionary unit portraying life in various nations. Suggestions will be made in the concluding

1. Ibid., 1:43 April-June, 1949.

2. Ibid., 1:38 October-December, 1948.

3. Presbyterian Board of Christian Education, Christian Faith and Life, p. 14.

4. _____, Primary Pictures, Year One.

chapter as to how these pictures can be adapted.

- (d) Are the pictures large and with few but bold lines?

The pictures are adapted to the primary level in that they are large, have good colors and bold lines, and do not include too many details.

- (e) Summary of the Use of Pictures in the Teaching Process

The pictures chosen by the New Curriculum can be divided into two groups, those on Biblical scenes and those on contemporary North American scenes. The former are suitable for use in rural Brazil although the latter would have to be adapted. It must be remembered, too, that if these pictures are to be used in rural Brazil, precautions must be taken to avoid picture-worship.

4) In the Field of Activities

Is use made of creative activities?

Various types of creative activities are suggested throughout the year, for example, signs and bulletin boards and murals,¹ strips of pictures,² creche,³ a Jewish village,⁴ diorama,⁵ prayer books.⁶ There is also a set of Activity

1. Cf. Opening Doors 1:28,29 July-September,1949

2. Ibid., 1:5 October-December,1948.

3. Ibid., 1:58 October-December,1948.

4. Ibid., 1:13 October-December,1948.

5. Ibid., 1:57 January-March,1949.

6. Ibid., 1:26 April-June,1949

Sheets¹ which provide activities for the children to do at Sunday School or for them to take home. These include reminders, booklets, Bible verses, things to color,² all of which are creative and add to the effectiveness of Bible stories.

3. Additional Information About the New Curriculum

The New Curriculum puts furthermore a definite stress on the cooperation of the home in all of its materials. This cooperation is as yet a new experiment in the United States and would be considered the same in the Brazilian situation, for there is only now the attempt to develop a Christian home. If new materials such as the New Curriculum were taken into the Brazilian church, there would be a strong appeal to make the homes Christian and thus a real need would be met. Here, too, adaptation to the average parent in rural Brazil would be necessary.

D. Summary

It was the purpose of this chapter to evaluate the New Curriculum in the light of the standards set forth in

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1. Presbyterian Board of Christian Education, Activity Sheets. Year One.
 2. Ibid., July-September, 1949.

the previous chapter. These standards are for Sunday School materials to be used with Primaries in rural Brazil. For this reason, a point by point study was made of the North American materials, to see wherein they meet or fail to meet the needed requirements.

Briefly, the materials were accepted as graded to the primary level. As for the concepts of God, Christ, the Bible, oneself, society and church, it was found that generally the materials meet the requirements insofar as the readers may be North American but that the demonstrations of this belief and its expression would not be appropriate to the rural Brazilian child.

In the matter of helps for the teacher, it was found that many good suggestions are made for the teacher in the United States with its facilities, though for a rural Brazilian teacher the materials would have to be simplified for effective use. Suggestions for adaptation will be made in the concluding chapter thus completing the evaluation of the Primary program of the New Curriculum of the Presbyterian Church, U.S.A.

SUMMARY AND CONCLUSIONS

GENERAL SUMMARY AND CONCLUSIONS

There is a definite need for good Sunday School materials in Brazil as well as a need for better prepared teachers. Because it was felt that the New Curriculum of the Presbyterian Church, U.S.A. offers great possibilities as a modern course which might be usable, it was the purpose of this thesis to study the New Curriculum with a view to possible translation and adaptation to a rural Brazilian situation with special reference to the Primary child.

The first part of the study involved a survey of the environment and interests of the primary child of rural Brazil. This study revealed three general areas from which the needs of the child arise. These were the fields of religious, cultural, and educational backgrounds. Within each main field it was found that there were needs which affect every phase of the child's life, coloring his attitudes, interests, and actions. It was found that the child's religious heritage did not afford security but promoted fear, and stressed wrong values. From the cultural background it was found that the child has a false concept of social relations and of labor. The lack of educational opportunities affect more directly the teacher of the primary child, for in such a situation the teacher does not know how to teach effectively. On the other hand, the child

has not the understanding of progress which should be his. These factors, it was evident, must be taken into account in the Christian Education of primaries in rural Brazil.

Following the study of the needs of the primary child, the assets of this child were considered. These were seen to be inherent especially in the national characteristics and the national awakening of Brazil. The idealism of the people was found as a whole to be expressed in various ways, such as in their hospitality, their love of peace and their appreciation of beauty. There is a general awakening in terms of a new desire for modern conveniences such as the radio which is changing the attitudes and thinking of the Brazilians. While these are merely potential assets, for as yet they are not expressed in a Christian way, but are generally related to selfish purposes, they nevertheless are a foundation on which to build.

In the second chapter a study was made of other factors which are important in the preparation of standards for Sunday School materials. The first of these factors was found to be the accepted objectives of Christian Education. It was found that the Rio Conference in 1947 defined these objectives after the pattern of those set up by the International Council of Religious Education. Along with those objectives, a list of principles were found which govern the

methods in which the objectives are put into practice. It was necessary to adapt these objectives to the Primary level and in this process use was made of Pearl Rosser's graded analysis of child and capacities, supplemented by suggestions of other Christian educators in the United States who adapt the International Council's objectives to primary children of North America. With regard to the adaptation of objectives to rural Brazil, not much could be done since one rural area is so different from the next. It was therefore recognized that responsibility for this adaptation must rest on the Christian educator in the local situation.

On the basis of the foregoing study, it was possible to set up a list of standards which must be taken into account in the evaluation of prepared Sunday School materials. These standards were grouped about the Christian concepts taught about God, Jesus, the Bible, the Church, oneself, and the individual in society. The standards also included teaching helps for the teacher in the way of personal helps, helps in the teaching process and source materials such as music, pictures, literature, and activities.

The final major step in the study was the actual evaluation of the Primary program of the New Curriculum of the Presbyterian Church, U.S.A. in view of the standards set up. In general it was found that the essence of the teachings in the New Curriculum would meet the basic needs

of the primary child of rural Brazil and could therefore, with adaptation be used effectively. Insofar as his experience is like that of the North American child, translation of the material would be feasible. It was evident, however, that in matters dealing particularly with specific life situations must be adapted.

As for the teacher's materials the study revealed that the helps would have to be more detailed and less technical and that consideration must be made of the availability of the materials suggested.

Some suggestions should be made for the effective adaptation of the New Curriculum materials. In the matter of the reading books for the children, the essence of the present-day stories could be translated into rural Brazilian situations and thus made meaningful to the children concerned. A few specific examples follow:

1. The story about Polly, Jack, and Peter¹ is about children who play together in the playground and how they get along with each other. One boy, after suffering from infantile paralysis, comes back to the playground but is laughed at by his friends. Polly alone plays with the boy, swinging him. This act humbles the rest of the children and they end up by pulling him home in a wagon. For the

1. Taylor, F., Growing Pains, p.7

use in Brazil, the names should be changed to Paulo, João, and Pedro; the town plaza substituted for the playground; petecas, yoyos, hop-scotch, and ropes for swings and slides; Paula (Polly) would be sensitive about a conspicuous gold tooth instead of her glasses; João (Jack) could have a badly cut foot instead of results from infantile paralysis; instead of swinging him, the girl could play target; and instead of the wagon, the boys could pull him home in a woodcart.

2. In the book, Thine is the Glory, there is the story "Our, We, and Us"¹ in which Polly and Don try to find out how many times the words "our, we, us" are repeated in the Lord's Prayer. Only a few changes would be necessary in this case such as: the names of the children should be Paula and Donato instead of Polly and Don; no mention should be made of the bare branches in the winter time, for they would be up in the mango tree with its evergreen foliage. The conversations could remain the same very effectively.

As for the tendency toward Bible-worship, lessons would be centered around the various translations of the Bible at different times. Perhaps some accounts could be obtained from the American Bible Society or the Wycliffe translators relating incidents occurring in the translation

1. Taylor, F., Thine is the Glory, p. 22.

of the Bible into other tongues.

To promote better understanding of the place of labor, it would be suggested to have incidents mentioned in the story books about doing one's duties well and cheerfully. For example, in the book, Thine is the Glory,¹ at the time when the children are outside talking to their brother, he could be chopping wood or bringing water from the well.

The teacher's helps, as already suggested, would have to be simplified and explained with more extensive exegesis and specific instructions for applying the teachings in the lives of the children. More suggestions would have to be made on the manner in which the teacher could make use of glue, boards, and flowers to make the room attractive. With boards and benches, low tables could be made which would be movable. Suggestions could be made for the re-arranging of the tables and benches for different purposes. Boxes of sand could be suggested as the scene for action stories, with colored pieces of wood used for the characters.

Rather than having poetry translated, it would be much more advisable to obtain original poetry written in Portuguese by people who know the child and can write

1. Taylor, F., op. cit., p. 36.

effectively.

Pictures too, would be more meaningful if painted by Brazilian artists. Ideas similar to those of the American pictures could be incorporated in local settings. To illustrate, in the substitute picture for "End of Day", there could be a boy kneeling on a fence rung, looking into the sunset glow or bowing his head in prayer, the edge of an adobe house visible at one side. Another suggestion would be to have the whole family having their devotional time in the patio just at sunset time. In the picture "Wonders of God", the only changes necessary would be in the clothes worn by the girl.

On the whole, then, the New Curriculum not only presents a good model for indigenous Sunday School materials but with certain changes by which the whole setting would be made that of rural Brazil, it can itself be effectively used in that country. In order to accomplish those changes it would be necessary to find persons who can think as Brazilian children think and who are interested in finding the Brazilian parallels in the experience of the children. National writers and artists should be encouraged to use their talents in the service of the Sunday School.

This is the time for the adoption of good Sunday School materials, because it is the time to meet and challenge the Brazilian primary children.

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