

# PERSPECTIVES IN EDUCATION

K. PARAMOTHAYAN



*International  
Education  
Year 17*





# CTS

## LIBRARY



C. F. S.

LIBRARY

# **PERSPECTIVES IN EDUCATION**

**K. PARAMOTHAYAN**

*Editor* **A. J. Canagaratna**

**1970**



REVISED  
HISTORICAL

THE HISTORY OF

THE HISTORY OF

THE HISTORY OF

# A FOREWORD

By

*Professor J. E. Jayasuriya*

Mr. Paramothayan offers in this book an edited version of 50 articles which he has contributed to newspapers and journals over a period of about a decade. Most of them bear on the educational and social problems of Ceylon, but there are also a few which deal with important developments (including Commission Reports) abroad and have their lessons for Ceylon. Mr. Paramothayan's writing gives evidence of wide reading, and accompanied as it is by the capacity to relate his reading and thinking to local problems and situations, the result is on the whole gratifyingly educative. No one who reads the book would fail to have his horizons broadened and his insights sharpened.

J. E. JAYASURIYA,  
*Professor of Education and  
Head of the Dept. of Education.*

University of Ceylon,  
Perañeniya,  
27 September, 1970.

# A FOREWORD

By

*Professor Marvin D. Glock*

Mr. K. Paramothayan is an educator who is sincerely concerned about educational opportunities for all children. The title of his book **Perspectives in Education** is well chosen in that many facets of the educational scene are discussed. Education is a complex process and Mr. Paramothayan's concern isn't limited to a few simplistic aspects of the process. Rather, he introduces numerous problems with which a people must cope in providing excellent schools.

Mr. Paramothayan is fully aware that there is much more to an educational program than teaching subject matter. He suggests the need for concern with interests, attitudes, and values. Furthermore, he advises us that education cannot be confined to the classroom. It must permeate the community and continue throughout life.

Asking the right questions is a first step in the improvement of any educational program. The author has raised numerous basic and important questions. We may not always agree with his suggested origin of causes related to the questions. Neither will there be consensus on suggested solutions. Nevertheless, educators will be stimulated to think about these problems in their search for better schools. This is the important contribution made by the volume.

MARVIN D. GLOCK,

*Professor of Educational Psychology.*

Cornell University,  
New York,  
8, October, 1970.



# AN INTRODUCTION

By

*S. Handy-Perinbanayagam*

Education's face is changing almost from day to day. It is not merely that what was good for father is irrelevant to the child. What was meaningful last year has lost its meaning for today. Learners are no longer docile kids or adolescents drinking in the wisdom flowing from the lips of the enlightened despots who lay down the law on truth and error, good and evil, heaven and hell. The young are asking the questions and the questions are often outside the curriculum of school and university. If the answers are not relevant, they demonstrate, strike or take hold of the buildings and organise some new kind of education. University students in America ask why they should be drafted for war service and sent out to kill Vietnamese. In Ceylon they want to know why they were given free education and then left high and dry. Uproars by students in France, Germany and even England are part of this decade's history. Ceylon too has had a foretaste of what the future may hold. This unrest is not yet manifest at school level. But it seems to be only a question of time. In England, America and France, university teachers, like Noam Chomsky, Professor of Linguistics in M.I.T., a scholar of international stature, the majority of the Princeton Faculty and teachers of the London School of Economics have openly identified themselves with student protests. I do not pretend to know the cause or cure for this malaise. But, watchfulness, awareness of what is afoot and what it portends, may enable the people and their rulers to foresee the threat and take measures in time.

Mr. Paramothayan's mind and eyes are wide open. He is not a teacher who merely teaches. He wants to know what other teachers are doing and thinking. He also wants to know what is being done in other parts of the world to probe the faults in education and find remedies. Naturally what goes on in English-speaking countries catches his eye more than events elsewhere. But the range of his interests is catholic enough. His concern is not limited to the conventional content of Education—Shramadana in Neervely, Denmark's Folk High Schools, Human relations between teacher and pupil, The Role of Drama in Education, University Grants, Academic Freedom are among the themes he has written about.

Judging from entries in book catalogues one is led to believe that educational writing is a sizeable industry in countries like England and America. In Ceylon however the output is pathetic. I do not know about Sinhalese. There is hardly a single book in Tamil that discusses the country's educational problems. There are a handful in English. Mr. Paramothayan's **Perspectives in Education** is perhaps the only substantial effort to present educational facts and ideas, that has appeared in Jaffna. But the influence of the English educated is dwindling. Sinhala and Tamil are fast displacing English in education. Mr. Paramothayan is not ignorant of Tamil. He is also young and enterprising enough to venture on new tracks. Why should he not present the content of this volume in Tamil also?

S. HANDY-PERINBANAYAGAM

Manipay,  
Ceylon,  
6, October, 1970.



# CTS.

## LIBRARY

*To My Parents*





5451

### **Copyright**

Author :—

(i) 'Perspectives in Education'

(ii) Chapters 1, 2, 3, 6, 9, 11, 13,  
18, 13, 21, 27, 28, 29, 30, 33,  
34, 35, 37, 38, 40, 41, 42, 43,  
44, 45, 46, 47, 50.

Times of Ceylon :—

Chapters 4, 5, 7, 1, 10, 12, 14,  
15, 16, 17, 19, 22, 23, 24, 25,  
26, 31, 32, 36, 39, 48.

Ceylon Daily News :—

Chapter 49.

# CONTENTS

	Page
1. No Vision... We Perish . . .	1
2. Children's Charter . . .	7
3. Education as a Human Right . . .	12
4. 'Work-Experience' in Education . . .	17
5. The School as the Centre of Community Service	22
6. Educational Value of School-Community Projects	27
7. The National Service Scheme in Schools . . .	35
8. Food Production by Schools . . .	40
9. The Need for a Balanced Curriculum . . .	43
10. A Work Camp—An Evaluation . . .	47
11. Freedom from Hunger Campaign . . .	51
12. Education for National Integration . . .	56
13. Status of Teachers . . .	61
14. Education and the Modern Teacher . . .	65
15. The Selective Principle . . .	71
16. Classification of Pupils at 13 Plus . . .	75
17. Classification and the Comprehensive School	82
18. Student Indiscipline . . .	93
19. The Old, Old Story of Student Unrest . . .	102
20. Student Unrest . . .	108
21. The Strategy of Higher Education . . .	111
22. The University Grants Committee . . .	118
23. Co-education . . .	123
24. Education Reforms—Some Perspectives . . .	127
25. Parent Education . . .	133
26. Age of Admission to School . . .	139
27. Educating 'Exceptional' Children . . .	144
28. Mother Tongue in Education . . .	148



	Page
29. The Sunday School . . .	154
30. The Folk High School . . .	160
31. Adult Education . . .	166
32. Government and Text Books . . .	171
33. A Plea for English as a Compulsory Second Language	176
34. Teaching English as a Second Language . . .	180
35. An Analysis of Some Methods of Teaching English as a Second Language	187
36. Teacher Tyrants . . .	195
37. Robert Owen (1771—1971) . . .	199
38. Cooperative Education—The Task Ahead . . .	202
39. Cooperative Membership Education Year (1965)	209
40. Cooperative Training . . .	214
41. The Bunker Memorial Lectures . . .	222
42. Dramatization in Education . . .	226
43. Education for Leisure . . .	231
44. Moral Education . . .	238
45. The Crowther Report, 1959 . . .	248
46. The Newsom Report, 1963 . . .	253
47. The Robbins Report, 1963 . . .	261
48. The Kothari Report, 1966 . . .	271
49. The Plowden Report, 1967 . . .	283
50. International Education Year, 1970 . . .	288
 Index . . .	 297



*Message from Dr. P. Udagama,  
Director-General of Education and  
Permanent Secretary to the  
Ministry of Education.*

It gives me great pleasure to introduce the Educational Writings of Mr. K. Paramothayan, Principal of Jaffna Cooperative Training School, to the general public of Ceylon.

Mr. Paramothayan, a former student of mine has had the courage, interest and ability to write on educational problems that are of relevance to our country. He has rarely missed an opportunity to bring to the notice of the public of Ceylon educational developments here and abroad with a critical eye to the needs of our nation. It is a very rare phenomenon in Ceylon for teachers to write on educational problems and give guidance to the policy makers on education. Mr. Paramothayan has therefore filled a void in this field by this publication in observance of the International Education Year.

P. UDAGAMA,  
Permanent Secretary.

Ministry of Education,  
Malay Street,  
Colombo 2, October 27, 1970.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF THE HISTORY OF ARTS

OFFICE OF THE DEAN

CHICAGO, ILLINOIS

TO THE HONORABLE CHAIRMAN OF THE BOARD OF TRUSTEES  
OF THE UNIVERSITY OF CHICAGO  
FROM THE DEAN OF THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO  
DEPARTMENT OF THE HISTORY OF ARTS  
OFFICE OF THE DEAN  
CHICAGO, ILLINOIS  
JANUARY 10, 1911  
SIR:  
I have the honor to acknowledge the receipt of your letter of the 7th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,  
Yours very truly,  
[Signature]  
Dean of the University of Chicago

THE UNIVERSITY OF CHICAGO

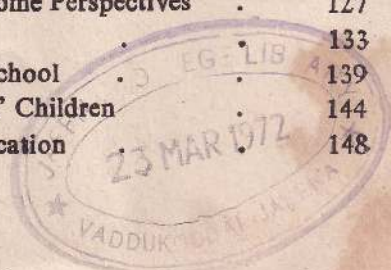
DEPARTMENT OF THE HISTORY OF ARTS

OFFICE OF THE DEAN

CHICAGO, ILLINOIS

# CONTENTS

	Page
1. No Vision... We Perish . . .	1
2. Children's Charter . . .	7
3. Education as a Human Right . . .	12
4. 'Work-Experience' in Education . . .	17
5. The School as the Centre of Community Service	22
6. Educational Value of School-Community Projects	27
7. The National Service Scheme in Schools . . .	35
8. Food Production by Schools . . .	40
9. The Need for a Balanced Curriculum . . .	43
10. A Work Camp—An Evaluation . . .	47
11. Freedom from Hunger Campaign . . .	51
12. Education for National Integration . . .	56
13. Status of Teachers . . .	61
14. Education and the Modern Teacher . . .	65
15. The Selective Principle . . .	71
16. Classification of Pupils at 13 Plus . . .	75
17. Classification and the Comprehensive School	82
18. Student Indiscipline . . .	93
19. The Old, Old Story of Student Unrest . . .	102
20. Student Unrest . . .	108
21. The Strategy of Higher Education . . .	111
22. The University Grants Committee . . .	118
23. Co-education . . .	123
24. Education Reforms—Some Perspectives . . .	127
25. Parent Education . . .	133
26. Age of Admission to School . . .	139
27. Educating 'Exceptional' Children . . .	144
28. Mother Tongue in Education . . .	148





	Page
29. The Sunday School . . .	154
30. The Folk High School . . .	160
31. Adult Education . . .	166
32. Government and Text Books . . .	171
33. A Plea for English as a Compulsory Second Language	176
34. Teaching English as a Second Language . . .	180
35. An Analysis of Some Methods of Teaching English as a Second Language	187
36. Teacher Tyrants . . .	195
37. Robert Owen (1771—1971) . . .	199
38. Cooperative Education—The Task Ahead . . .	202
39. Cooperative Membership Education Year (1965)	209
40. Cooperative Training . . .	214
41. The Bunker Memorial Lectures . . .	222
42. Dramatization in Education . . .	226
43. Education for Leisure . . .	231
44. Moral Education . . .	238
45. The Crowther Report, 1959 . . .	248
46. The Newsom Report, 1963 . . .	253
47. The Robbins Report, 1963 . . .	261
48. The Kothari Report, 1966 . . .	271
49. The Plowden Report, 1967 . . .	283
50. International Education Year, 1970 . . .	288
Index . . .	297



observes, "the principle of social justice is not only a question of ethics, but also a precondition of the functioning of the democratic system itself."

Rousseau blurted out with characteristic pungency centuries ago, "Man is born free, but everywhere he is in chains." How far we have travelled from the world of Rousseau is evident from the following lines from Edwin Markham:—

"Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not and that never hopes,  
Stolid and stunned, a brother to the ox?  
Who loosened and let down this brutal jaw?  
Whose was the hand that slanted back this brow?  
Whose breath blew out the light within this  
brain?"

Edwin Markham warns:—

"O Masters, lords and rulers in all lands,  
How will the future reckon with this Man?  
How answer his brute question in that hour  
When whirlwinds of rebellion shake all shores?  
How will it be with kingdoms and with kings—  
With those who shaped him to the thing he is—  
When the dumb Terror shall rise to judge the  
world  
After the silence of the centuries?"

It is my firm belief that the day of reckoning is not afar, if we brook any further delay in the dispensation of social justice. Wherever man is in chains the means for their removal are also at hand, if only there is sufficient

light for him to recognise them. Santayana aptly remarked, "Those who forget the past are condemned to repeat it." It is education and education alone that can provide the necessary light and, therefore, I am putting forward this publication in the modest hope that it will shed some light in some corner of the world, for oppressed men and women, whatever the form of oppression may be, to free themselves from their bondage and enjoy the fruits of Love, Freedom and Social Justice.

Before I conclude I have to offer my grateful thanks to God for granting me this wonderful opportunity of addressing a wide audience through the medium of this book. There were also those dark days in my life when I was called upon to face the most crucial test of my convictions. Like Boris Pasternak I could have cried:

I was lost like a beast in an enclosure;  
Somewhere were people, freedom and light;  
Behind me was the noise of pursuit  
And there seemed no way out!

But God in His Mercy showed me a way, and I offer Him my humble thanks for His inscrutable workmanship that has been behind this publication.

*K. Paramothayan*



## AUTHOR'S PREFACE

**THIS** book is being published in observance of International Education Year—1970.

I am greatly indebted to Dr. P. Udagama, Director-General of Education and Permanent Secretary to the Ministry of Education, who, when he was Lecturer in Education at the University of Ceylon, prevailed upon me to undertake a publication of this nature. It is indeed my privilege that I am able to include in this book a special Message from Dr. P. Udagama. I thank him for his kind patronage.

My thanks are also due to Professor J. E. Jayasuriya of the University of Ceylon and Professor M. D. Glock of the Cornell University for their Forewords. They know how much I value their association and judgment.

The evergreen educationist, Mr. S. Handy-Perinbanayagam has been good enough to write an Introduction to this work. I thank him for all that he means to me.

I owe a special word of thanks to the **Times of Ceylon** for publishing a number of my articles over the last decade. A number of essays included in this book were originally published in the 'Times', and I thank the Editor for granting me permission to reproduce them. I have also to thank the Editor of **The Ceylon Daily News** for permitting me to make use of my article on the Plowden Report.

I have taken the liberty to draw freely from my writings in other papers and journals like the **Ceylon Daily Mirror**, the **Morning Star**, the **Cooperator**, the Journal of the National Education Society of Ceylon, the **Ceylon**



**Teacher** etc. I thank the Editors concerned for their patronage at all times.

The help I have received from my great friend A. J. Canagaratna is immeasurable. The Sydney Carton in him made it possible for him to view my work as his own, and I thank him from the bottom of my heart for his ungrudging identification with this work.

I cannot forget the inspiration I have received from my cousin, Peter Samuel and my good friend K. Jeganathan. They mean such a lot to me in all my endeavours and I am grateful to them.

I have to acknowledge my thanks to the Manager and Staff of St. Joseph's Catholic Press for their generous help and their kind and courteous service. I am also greatly indebted to the Northern Division Cooperative Federation and the staff and students of my school for the cooperation and help they extended to me.

My wife, Kamala has been a tower of strength to me in all my undertakings, and this has been no exception. I thank her for what she is to me.

It is my good fortune that my parents are living to see my maiden effort. As a token of my affection and gratitude, I dedicate this book to them.

If someone were to ask me, 'What is the prime motive force behind this publication?' I would unhesitatingly reply, 'My yearning for Social Justice.' I have no doubt that the quest for Social Justice is the legacy that the latter half of this century would be handing down to the 21st century. The increasing demand for Social Justice must be met if we are to guarantee the working of the new social order. As Karl Mannheim

# 1 NO VISION ..... WE PERISH

**H**UMANITY is passing through an era of tremendous stress and strain. Man's future is deeply shadowed by many fears, especially the fear of annihilation. Life on earth is beginning to lose much of its charm and serenity.

Advances in techniques are followed by a decay of values. Increased control of means leads to a loss of conviction about ends. Industrialization has had its effect on the culture of the people, who find themselves invariably planted in slums and housing estates as the inheritors of a sham culture divorced of values. Family ties are threatened and personal morality recedes to the background as emphasis is laid on social morality, and even this diluted form of morality is open to attacks by a perversion of community called collectivism or relativism. 'Commercialism helps the chaos.'

We should consider the potential dangers awaiting the future man and act with foresight and vision.

The British philosopher Bertrand Russell and that great and evergreen scholar Dr. Arnold Toynbee firmly believe that the present period



of tension is bound to pass and that man can confidently look forward to more brilliant periods to come. They refuse to accept the proposition that man is advancing to commit suicide or there can be any large-scale attack on human civilisation and culture. They see man as marching dauntlessly onward right down the ages, and they do not hesitate to predict that man will move on into the future too.

There is yet another school of thought engrossed in pathos and gloom. Men like John Dewey, the leading American philosopher, and T. S. Eliot, the greatest poet of our time, felt that contemporary culture based on materialism and political perversion has deprived man of some of the finest instincts, without which life becomes a realm of rambles. The more serious minded of this school go further and declare that there is no future for man and that his end is at hand. They believe in the cyclical nature of history and confirm the opinion that like all preceding species man too must finish his term of life in this world. Victor Hugo would suggest the example of Napoleon who fell down not due to any external force, but by his own weight. He saw man in the grip of death by self-pressure and resultant suffocation. Man is envisaged in an inexplicable and inescapable position.



Man has created forces which he is unable to control. The disparity between intellect and outlook is the worst obstacle in human life. Thrown as the refuse of the very civilisation he has created, man as an individual has no place in this vast world, and as a member of the world community he is unfit to seek his own place and adjustment. He may become another brilliant experimental failure of nature. He may leave behind a golden heritage to be preserved as the richest relics. Yet he himself will have to die, the human race is doomed.

The picture may seem too dismal and pathetic. But it is not conclusive. Man may take a long period to kill himself. He is capable of fantastic achievements. His history, measured in the scale of the long vista of time is insignificant; but the progress he has made gives us hope that he will be able to realise his position and be rational enough to change the course of degeneration. In the event of such a vision and realisation the verdict of the pessimists will come to nought. With a vision man can begin yet another more glorious chapter in history.

It is agreed that man cannot march towards eternity, beyond history itself. But with a clear vision and direction he can ensure for himself a brilliant future.

Sir Richard Livingstone condemned the type of education which produces men with all the gifts of leadership except a sense of direction. He said, "we must not forget in our education this element, a sense of direction. Schools must be places where the mind is enriched by the right visions and where the ends of life are learned." He emphasised three factors in training for citizenship—knowledge or civics, practice in community living and a clear vision or sense of direction. Walter Lippman says, "we have established a system of education in which we insist that while everyone must be educated, yet there is nothing in particular that an educated man should know." Alfred Whitehead spoke of the aim of education as the "habitual vision of greatness." Arthur Morgan emphasised vision as an indispensable ingredient of development.

The defects of modern civilisation have to be critically examined. The role of the individual must be properly understood. No longer should the fate of man be left in the hands of political gamblers. There must be a common world to think about. More important still is that more and more young people should come forward to shoulder responsibilities. Though experience no doubt is necessary, age carried with dogma and prejudice is essentially an evil. The lamp of faith in the future must be lit in all men. The



vision of a resumption of the unfettered march towards perfection must not be lost sight of. The feeling of finality must be forgotten and ignorance and inertia must be eliminated.

Man has proved himself to be unique. It is difficult to explain how it is so—a sense of enormous power and pathetic weakness, super intelligence and diehard stupidity, soft sympathy and refined cruelty, spasms of activity and moments of inactivity, moods of radical reforms and deeds of reaction and clinging conservatism—all these are fused in one and the same being. With all these forces man can forge for the future.

A new man with a new vision is inevitable to find order in chaos, solace in misery and peace of mind amidst fear. Such a man of vision will be as Whitman said 'immense and interminable like the great rivers', or as Emerson put it 'the God in ruins', or as Browning expressed 'not yet formed', or even as Hardy asserted 'the indescribable focus of the universe.'

This year (1965) being Cooperative Membership Education Year in Ceylon, the message of a new vision is of particular significance to Cooperators in Ceylon. For what is Cooperation but a new vision of a better democratic, economic and social order placed before the people.



History needs to be resurrected eternally and understood aright for individuals and nations to act, with a clear vision and commit themselves not to warfare, but to welfare; to dedicate themselves wholeheartedly to education, to civilisation, to humanity.

Beyond the veil of Ignorance,  
Beyond all thoughts inert,  
A world of lovely countenance  
Where Wisdom reigns alert,  
Where Love and Freedom hold their sway  
Appears as in a haze ;  
All shackles break,  
There is a way  
For you and me to gaze !

---

## 2 CHILDREN'S CHARTER

THE Universal Declaration of Human Rights adopted by the U. N. General Assembly in 1948 laid down in Article 26 that the special needs of the child should be looked upon as fundamental human rights. As far back as September 26, 1924, the Declaration of Geneva adopted by the Assembly of the League of Nations had given adequate inspiration to child protection which came to be later accepted by the U. N. as indispensable.

Subsequent to the Declaration of 1948 it was realised by the U. N. that the special needs of the child justified a special Declaration. Thus on November 20, 1959, the General Assembly unanimously adopted a Declaration of the Rights of the Child, setting a standard for all member nations. Parents, organizations and governments were called upon to recognize the rights of the child as set forth in the Declaration.

The Preamble to the Declaration of the Rights of the Child reads :

“Whereas the peoples of the U. N. have, in the Charter, reaffirmed their faith in fundamental human rights, and in the dignity and worth of the

human person, and have determined to promote social progress and better standards of life in larger freedom,

Whereas the U. N. has, in the Universal Declaration of Human Rights, proclaimed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Whereas the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth,

Whereas the need for such special safeguards has been stated in the Geneva Declaration of the Rights of the Child of 1924, and recognized in the Universal Declaration of Human Rights and in the statutes of specialised agencies and international organizations concerned with the welfare of children,

Whereas mankind owes to the child the best it has to give,

Now, therefore, the General Assembly proclaims this Declaration of the Rights of the Child to the end that he may have a happy childhood and



enjoy for his own good and for the good of society the rights and freedoms herein set forth."

Under 10 Principles the Declaration lays down the rights of the child to special protection, opportunities and facilities, to help him develop in a healthy and normal manner in conditions of freedom and dignity; to have a name and a nationality; to enjoy the benefits of social security; to receive special treatment, education and care in the event of any handicap; to grow in an atmosphere of love and security, wherever possible, in the care and under the responsibility of his parents; to receive education; to receive preferential protection and relief in times of disaster; to protection from all forms of neglect, cruelty and exploitation and practices of any form of discrimination. The last principle asserts that the child "shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, and in full consciousness that his energy and talents should be devoted to the service of his fellow men."

The U. N. Children's Fund was recognized by the General Assembly as a practical channel for international cooperation to help not-so-well-to-do nations to carry out the aims set forth in the Declaration.

The Declaration also led to a survey of the needs of the children by George Sicault. This

was followed in 1960 by a decision of the UNICEF Executive Board to consult member nations as to how best UNICEF could help them to meet their children's needs. After consultations the Board decided to broaden the range of UNICEF aid to help members in meeting some of the major needs of their children.

Since 1961 a greater proportion of UNICEF aid has been given to projects in the fields of education, vocational training and social services for children. Total aid expanded from \$ 28 million in 1960 to \$ 38 million in 1963.

The 1960's have been designated by the General Assembly as the "U. N. Decade of Development" for mobilisation of world-wide effort to assist countries toward economic regeneration and social amelioration. Programmes for children are given an important place in this crucial decade, for it is recognized that the development of the world's human resources is as important as investment in capital goods or exploitation of natural resources.

It is necessary for Ceylon, a small yet significant nation, to determine the extent of her commitment to the Declaration of Human Rights, the Declaration of the Rights of the Child, and the efforts of the UNICEF.



The stark reality is that 25 percent of our children under 14 years of age are not in school, 50 percent of those children in school leave school before they reach the age of 14, and only 1 percent of those above 14 go for University education.

But what should call our immediate attention is the abject slavery to which a great many of our children are condemned. Statistics are not available, for no individual or organization or government department has thought it worth-while to account for our children lost in toil, tragedy and tears in the homes of the well-to-do. In some cases parents have found employment for their children as domestic servants. But a good many have been duped away from orphanages and the custody of gullible guardians into eternal slavery. To them there is no hope of even a semblance of freedom, love and life. It is to them we should turn all our attention, energies and resources. How long can we allow our children to be slaves? The first Decade of Development is fast ebbing out!

---



### 3 EDUCATION AS A HUMAN RIGHT

IT is appropriate that 1970 has been designated International Education Year by the U. N. O., standing as it does between the tail-end of the First Development Decade and the threshold of the Second. The main objectives of such observances are, to quote from a UNESCO Bulletin, to take stock of the present situation throughout the world; to focus attention on a number of major requirements for both the expansion and the improvement of education; to make available greater resources for education; and to strengthen international cooperation.

To start from the starting point we would do well to make a comprehensive analysis of the much talked of axiom—*Education as a Fundamental Human Right*. The U. N. Charter of Human Rights can justly be proud of its 29 Articles which set forth unequivocally what are deemed fundamental human rights. Article 26 of the Declaration reads :—

1. Everyone has the right to education. Education shall be free at least in the elementary and fundamental stages. Elementary education

shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the U. N. for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Following the Declaration of Human Rights, the U. N. Sub-Commission on Prevention of Discrimination and Protection of Minorities set up a team, under the chairmanship of Charles D. Ammoun, to examine the question of discrimination in education. Two observations of the Ammoun Report are of great significance :—

1. Education lays the very foundation of every single form of the struggle against discrimination in general.

2. Discriminatory practices in the field of education imply a refusal to recognise equality before the law.



The Ammoun Report was to a great extent instrumental in making the UNESCO adopt unanimously in 1960 an International Convention against Discrimination in Education. Article 1 of the Convention goes on to define discrimination as follows :—

“Any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular :

1. Of depriving any person or group of persons of access to education of any type or at any level.

2. Of limiting any person or group of persons to education of an inferior standard.

In article 3 of the Convention member states undertook not only to eliminate and prevent discrimination, but also ‘to give foreign nationals resident within their territory the same access to education as that given to their own nationals.’

It is indeed gratifying to find that the UNESCO is to set up shortly a Conciliation and Good Offices Commission to deal with disputes between countries adhering to the UNESCO—



sponsored Convention which since its inauguration has been ratified by 52 countries. Incidentally the Conciliation and Good Offices Commission is the second of its kind to be set up within the United Nations ambit for the preservation and promotion of fundamental human rights, the first one having been created earlier by the I. L. O. to resolve conflicts over the freedom of trade unions.

A cursory glance of some post-war developments in education throughout the world affirms in no uncertain terms the avowed intention on the part of the majority of the nations to make the U. N. Declaration on Education meaningful to their teeming populations. But a saddening feature of the period under review is that ever since the U.N. action in the field of education, the gap between the 'haves' and the 'have-nots', both individuals and nations, has kept on widening, so much so that for various reasons, mostly economic and sociological (but often stratified national history, traditions etc.) *de facto* discrimination in education is a world-wide phenomenon. Fanatical beliefs and traditions die hard even in the face of enlightened opinion and often justify failure to provide for all groups equality of educational opportunity, though nations may subscribe faithfully to the joint U. N. Declaration and may not even hesitate to see the speck, so to speak, in another's eye.

There is a brighter hue to the picture too. Discrimination on the basis of race or colour, creed or class, even political opinion and sex is being increasingly rejected by affluent and enlightened societies, especially the obnoxious principle of 'separate but equal' treatment of groups within a state and admission to educational institutions on a 'Quota System'.

The U. S. Supreme Court decision of 1954, the support for Catholic Schools in France, the decisions of the Indian Supreme Court in recent times, the encouragement of girls' education in the Moslem world, all point to a healthy international perspective in education.

The real goal of the International Education Year, it is claimed, is to bring about changes in policies and practices in respect of educational provision all over the world. How far the trend will bear fruit is difficult to surmise, but what matters most is beginning at the right place and at the right time. And there is no better place than in our own country and no better time than the beginning of the Second Development Decade to give serious thought to the question of education as a fundamental human right.

---



## 4

## 'WORK-EXPERIENCE' IN EDUCATION

THE inclusion of 'work-experience' as a core subject in the school curriculum is one of the sanest recommendations of the Jayasuriya Education Commission (1961).

The Commission drew attention to one of the most fundamental weaknesses of education in Ceylon—the complete separation of the school from the life of the community and the failure of the school to prepare youths to be productive workers in society.

The Commissioners defined 'work-experience' as "that experience which students gain through participation in the production of needed goods or services in a normal situation in industry, business, in the community at large, or in school, under the direction of the school." Having referred to legislation in a number of countries to combine education with productive labour, they observed:—"The work-experience of every student should include a quota of manual labour and should not be confined to so-called dignified or white-collar work."

It is a good augury that successive governments have been taking steps to implement this



valuable recommendation of the Education Commission.

To judge the value of 'work-experience' as part of education it is necessary to know something of what is being done in other countries in this direction.

In India the Wardha Scheme puts forward certain definite objectives. An education that produces only drags and parasites is condemned at the outset. It is said to impair the productive capacity and efficiency of society and engender a dangerous and immoral mentality. The Wardha Scheme aims at producing workers who can look upon all kinds of useful work as honourable; workers with a keen sense of personal worth, dignity and efficiency. It aims at transforming the existing competitive society into a novel cooperative social order. It is a Herculean task involving war against poverty, disease, inertia, superstition, superficial doctrines and debased social practices.

The Indian University Education Commission headed by Dr. S. Radhakrishnan, had this to say of rural education:—"What are lacking are not natural resources or human energy, but a clear mental picture of what is desirable and possible, and the character, skill, experience and culture necessary to realise such possibilities. These qualities it is the main business of rural education to provide."

The National Discipline Scheme in India was implemented by the Ministry of Education as part of the Educational Development programme during the Second Five-year Plan. With its gradual extension to a number of states, it has brought the total number of schools under it to a near 2,000 with a student population of about 10,000,000 under training.

The scheme proposes to infuse the ideals of patriotism, discipline and good citizenship in the younger generation. It lays emphasis on physical fitness, 'esprit de corps', discipline, self-control and individual leadership.

The Achimota College Social Welfare Scheme in Ghana, in many respects similar to the Vidhya Bhawan Social Service Scheme in India, is an example of a residential school serving a whole region, 'adopting' a local community for the purpose.

The Philippines boasts of a good number of projects undertaken by schools. Pedro Orata has described some of them. One of the best known examples is the cooperation extended by the entire student population to the community in the eradication of 'the menace of self-supporting pigs'.

In Northern Rhodesia "work camps" are organised in rural areas for students from towns. They are usually held during holidays. One of the



best camps was organised in 1947, since it was felt that crowded home and school conditions gave students very little chance of learning lessons of self-discipline, self-reliance, self-respect and respect for other people. It was also meant to enable the pupils to "get to know something of the countryside, not only of the natural life there, but of the people and their way of life, their problems, and most important, the inter-dependence of town and country."

The camp was such a success that many more similar camps were started subsequently. By 1955 there were ten separate camps attended by over 1,200 boys.

The County Badge Movement in England offers one of the most effective methods of training boys and girls for the wholeness of manhood and womanhood. It is really heartening and thrilling to know how the boys of Gordonstoun School responded to a call from H. M. Coastguard to watch a particularly dangerous stretch of the Scottish coast.

In New Brunswick, a Technical High School set up a weaving project in the school, took it to the villages and gradually laid the foundation for a new industry there. Later the school received the tweeds back into its dress-making department. The project had a tremendous effect on agricul-



ture too. In addition, neighbourliness and social usefulness were taught.

Only a few examples of 'work-experience' as part of education have been cited in an attempt to be brief. Ceylon is still struggling to break away from the shackles of age-old attitudes and values. The time has come for us to review advances in other countries and bring about drastic changes in our educational system, so that we may realise our true aspirations and needs, and enjoy the fruits of freedom.

It is heartening indeed that a beginning has been made in Ceylon in the right direction. School children are said to have weeded about 365,000 acres of paddy land in the last five years. The period also witnessed extensive vegetable and fruit gardening in school compounds and in lands in the vicinity of schools. The new surge should prove a bed-rock on which national development can find a firm footing.

---

## 5

# THE SCHOOL AS THE CENTRE OF COMMUNITY SERVICE

**E**DUCATIONISTS affirm with one voice that the school really belongs to the community in which it is situated. It is from this accepted fact as axiom that the importance of the school as the most valuable centre of community service must be assessed.

Community service means, more than anything else, the removal of certain barriers which prevent people from improving their community life. The most conspicuous of these barriers are ignorance and unwillingness to work together. The school can help the removal of these barriers much more than any other agency.

Educationists and community development workers believe that the school teacher has a great part to play in dispelling ignorance and bringing people more and more together in any common undertaking, which will help to develop in them the sense of belonging to their community. Thus the school and the teacher become the best agents of community education. Batten observed: "In the main, the school teacher can best educate and influence the community by the work he does in or for the school."



From early times the main purpose of the school has been to prepare youths for life outside their own local community. The school has been making such increasing demands on the time and energy of the children that the latter could not contribute in any way to the development of their own community.

The emphasis on the school as a mere factory for literacy is gradually shifting and there is a growing tendency today to regard it as a place where the young can learn to live as a happy community according to the best standards of civilization. One of the chief aims of education is to make the child, by the time he leaves the school, ready to play an active and useful part in the community. The school itself is regarded as a community where the child learns to play his part.

The best way of fostering in a child the right spirit is to provide opportunities to him to do corporate service for the people. The teacher cannot run away from his responsibilities. Miss Ritsert says: "The teacher has a great responsibility, not only for seeing that the child acquires knowledge but more important still, that he or she acquires a right attitude of mind to life, and that attitude to life may be summed up in the thought that he is here not only or chiefly, to *get* but to *give*." Unless the teacher himself has this attitude, neither children nor adults will learn it.



As long as there are real needs (for that matter no community is without needs) people must be educated to understand them. The need for community education is very great because a project is always an outcome of an educational process. In every village there is a school and each school is expected to serve its own local community. There are teachers who live in the community and it is part of their duty to get the people to value the school as a source of community education. They must also be able and willing to provide the necessary kind of education.

Community education involves making people accept changes and new ideas. Traditional views, widespread attitudes and deep-seated prejudices have to be removed before people are made to accept changes. There is bound to be opposition when schools depart from their traditional roles, an opposition that grows out of lack of knowledge and misunderstanding. Thus the task of the school is to win the favour of the adults in the community. A teacher who fails in winning over the people, fails in his first major task of community education. Of course, a great deal will depend on the attitude of the teacher and the status he enjoys in his community. There is also a likelihood of young teachers being handicapped, because wisdom is often considered a prerogative of age.

The teacher must first know how to work with people rather than for them. In any kind of community project there must be scope for the people to act on their own initiative and responsibility. The teacher comes into the picture only because he is better fitted than the people to judge the needs of the community. There is very great need for a re-orientation of the teacher's attitudes towards people so that he can adopt new methods and learn new skills. Dr. G. S. Perez observes, "One of the greatest mistakes that may be made is believing that the teaching of community projects may be done empirically and without the need of qualified teachers". The committee appointed at the Wardha Conference of 1937 to draw up a detailed scheme for Gandhi's idea of basic education gave expression to the same need—the need for qualified teachers.

A social revolution is on the march. The social structure is rapidly changing. This necessitates the learning of a number of skills so vital for satisfactory social relations. In addition to text-book learning there must be social learning. Children will carry with them into the community the social skills that they learn in the school.

Total education demands the cooperation of the whole community. A real integration of the school with the community is a stark necessity. Teacher and taught must be one, and each com-



munity must become a self-educating organism. Graham Wallas puts it aptly: "Civilisation although it is dependent on the economically organized work of the qualified teacher, is also dependent on the fact that the whole race are, and must be, unqualified teachers".

The greatest need then is a real fusion of the school with the community. The community must act as a multi-lateral school for children and adults alike. It is only a two-way system of traffic that can effect a fusion—one, inwards from the community to the school, and the other, outwards from the school to the community.

The door of the classroom must always be open for those who are inside to become aware of life's throb in the community and to be prepared to go out and lend a hand when an opportunity opens before them. The school must survey the community, treat it as its text-book, learn its lessons there, and then reach out to do its duty.

---



## 6 EDUCATIONAL VALUE OF SCHOOL - COMMUNITY PROJECTS

**W**ORK in projects is now being regarded as an integral part of liberal education. Whatever work is undertaken must be materially useful, but its chief value will depend on the effect it may have on the attitude of students towards the Community and on the attitude of the Community towards the students.

Writing on the morality of work M. C. Jack says, "In contemporary society there are four things lacking in this respect, and it is within the power and within the duty of schools to provide them. The first is a respect for good work: the second is a willingness for hard work: the third is efficiency: and the fourth is an ideal service to be rendered to Society in and through a man's daily work well done."

Of all human instincts sociability is the most widespread and innate. But very often the economic organisation of Society creates conditions of life that tend to weaken the fraternal instinct. In a society where material gains are the main-spring of action and economic success the measuring rod of values, people act as rivals rather than as partners. Man is therefore lonely, poor and

unhappy. A. E. Housman, the English poet, gave expression to the same cancer affecting humanity when he said,

“I, a stranger, and afraid,  
In a world I never made.”

Mankind, particularly in the educational world, is now in one of its rare moods of shifting its outlook. It is being realised that no individual must be the selfish beneficiary of an inheritance bestowed upon him, but every individual must be instrumental in bringing about a new social order, so that all can live as a happy community according to the best standards known to humanity. Dostoevski says, “Each of us is responsible for everything to everyone else”, and a French educationist echoes, “Any man’s death is my concern; everybody’s ignorance is my responsibility.”

It is said that man is a teachable animal and it is through his group life that he is largely taught. It is in his experience as a member of a whole group that he gets his education and satisfies his individuality. Dewey emphasizes it when he says “Education is of experience, by experience and for experience.”

Mahatma Gandhi stressed the need for school and society to enter into an organic partnership for economic and moral ends, and Vinoba Bhave emphasizes the village as the source of true education.



Educational projects, therefore, are born of high ideas and ideals. Their place in education cannot be questioned.

Any project that is undertaken must inculcate a sense of the dignity of labour and cultivate the habit and capacity to work together for constructive and socially worthy causes. It must encourage initiative and develop self-discipline and self-reliance. Projects must be carefully chosen and planned to ensure that every child will have something worthy to be done, suited to his age, ability and aptitude. The chief aim is to influence attitudes so that the social gap that exists between the educated and the uneducated classes may be gradually closed. It is only through carefully planned projects that the gulf between the ordinary people and the intellectuals can be bridged and contact made possible between life and intellect.

A good project can bring teachers and pupils into a new companionship of shared service and experience, and also into a friendly and mutual relationship with the local community. A good project must clearly and directly benefit the community and foster a sense of social service among the pupils. It must also enable the participants each day to see some clear evidence of the work they have done, and at the end, to see some visible and tangible result of their labour. In addition

it must provide an exciting contrast to the dull and dragging normal life of the average school boy.

A certain amount of freedom with planned direction is highly desirable. There cannot be any real enjoyment of freedom until pupils have learnt also to accept the responsibilities of freedom, and the more freedom and responsibility are given to children in school, the more likely they are to develop and maintain a free and satisfactory community life when they grow up.

Since projects are time consuming they do not always fit well with curricular requirements. People still value the formal curriculum, that examinations are looked upon as important and anything that prejudices the child's chance of success is resented. With many parents, education geared to community life lacks prestige. Batten records a letter written by a parent to a teacher—"Leave the swamp alone". A good project must strike a balance between book learning and project work.

A three-year 'Food for Family Fitness' campaign started by the Head Teacher of a village school in the West Indies seems to have struck a good balance between education and project work. He was responsible for the formation of a local action committee to promote the growing of green vegetables, the rearing of poultry and the general improvement of homes. The committee members



met weekly to study literature on the subject and they practised what they learnt in their own homes and gardens. They also indulged in sufficient propaganda that the campaign spread like wild fire. The teacher and his students became effective agents of community work.

Helen Merrel Lynd in her book "Field Work in College Education" surveys the urgent post-war problems confronting colleges in America, with an evaluation of field work as an integral part of a liberal education. She goes on to establish certain criteria as aids in determining an ideal liberal education, and to act as guide-posts for the future. The book reviews briefly what has been done in the colleges and explains some of the problems involved. Special reference is made to the work done in Sarah Lawrence in making use of field work as a part of the Freshman Orientation Course, in the Social Sciences, and in the development of a close relationship between college and community life.

One of the various community enterprises undertaken was the Yonkers Community Survey—a community survey of an industrial city of 15,000 people, comprising 32 nationality groups. Though it was in no way easy it was felt that the gradual accumulation of basic knowledge about the whole community was a pre-requisite for specific investigations and specific group projects to be under-

taken. The survey involved building up ecological knowledge of the Yonkers Community on the basis of analysis of census materials, interviews, newspapers, questionnaires and first hand observations. Plans were also made for a long-term cooperative study of the community of Yonkers by successive groups of students following different courses of study in the college. Each student-participant was assisted by one of her teachers and her work was regarded as part of her work in college. For many students this gave a kind of education which they could not have acquired adequately in any other way.

Direct approaches to adults are made in the Philippines. Responsibility and authority for neighbourhood improvement are squarely placed on the shoulders of adults. Teachers remain in the background and stimulate activity without being meddlers. They advise without being officious. It is becoming a vehicle through which the educative process is worked out with the adult simultaneously with the execution of projects.

Success of a project depends on the willingness of people to accept change. The way to test the realism of a plan is to test it against the attitudes of those whom the plan affects. Reforms cannot be imposed; they must be wanted.

Recent experiences in India and the Philippines have shown that the support of parents and



teachers as well as of governments is needed to ensure success of a school-community project. It is unpopular with teachers if it threatens them with extra work and with parents if it threatens their children's chances of getting a job. The main object then is training rather than production.

Outside the professional army of teachers there is always available a large body of "teacher potential" in the community. It is the business of educators to realise this potential and make use of it. This pool of capacity, wisdom and experience can be found everywhere.

There is no reason why there should not be nuclei of local industries around particular schools, and development of such relationships between schools and industries so as to make fruitful experiments possible.

Projects must be intended to provide the student with gainful 'work experience'. Pedro Orata commends the idea of making vocational courses more practical and interesting for the boys and at the same time educative and helpful to the community.

School societies which meet out of school hours provide a focus for a good deal of useful learning in a much freer atmosphere. The larger the school community the more necessary it is to underpin it with smaller communities formed for various purposes and with varying membership.

The man who learns to love and help his neighbours experiences a double integration, an inner integration and an outward integration, the first, of mind and heart, the second, of experience. The first brings about peace of mind and the second peace with one's fellowmen.

We can do well to remind ourselves of the lines of Wordsworth :

“Dust as we are, the immortal spirit grows  
Like harmony in music; there is a dark  
Inscrutable workmanship that reconciles  
Discordant elements, makes them cling  
together  
In one society.”

In the last resort any civilisation will be judged according to the services it has rendered to mankind, the degree to which it has made man conscious and proud of his rights and responsibilities, and the extent to which it has taught him to cooperate with all his fellow-beings in an atmosphere of peace and love.

---



# 7

## THE NATIONAL SERVICE SCHEME IN SCHOOLS

**I**N terms of Circular No. 39 issued by the Ministry of Education on November 23rd 1961, a pilot National Service Scheme was launched covering all Government, Director-Managed and Private Schools and Training Colleges. All teachers and students above the age of 14 years were required to participate in any kind of work, as laid down in the Circular, at least one Saturday in the month.

The Circular spoke of (i) Work within school premises, (ii) Work in community projects in the school neighbourhood and in the village, and (iii) Work in adjoining villages and areas.

Two-and-a-half years have elapsed since the scheme was launched and it is legitimate to ask what has come of it. Is it still enforced in educational institutions or has it breathed its last?

In most schools there was a semblance of work for one year or so to satisfy Departmental regulations. The fate that befalls any Circular of the Department of Education has befallen Circular No. 39 too. It has become a dead letter too soon. Any school that enforces National Service on Saturdays is an exception to the rule.

Why did the scheme die so young? The most important reason for the failure of the scheme was the apathy and uninterestedness of school principals. Quite a number of them still believe in the old art of passing the baby on. "The Department must do something about it" said one principal, having failed to realise that he himself was in the Department and the success of any scheme would depend on the attitude he takes towards it. When school principals indulge in such prattling talk it is unreasonable to expect anything worthwhile from teachers, students and parents. As long as we have as heads of schools irresponsible persons who lack a real understanding of pressing problems, national service, and for that matter any service, will remain an idle dream.

Students on the whole were made to take part in services in which they were not at all interested. A survey carried out just before the scheme was wholly abandoned revealed the wide disparity between what the children were made to do and what the children wished to do.

A wise organiser should take into account the wishes of students in organising projects. Shockingly enough the survey revealed that about 99 per cent of the student population enjoyed 'work-experience.' One student observed, "any attempt to improve the village is an attempt to improve the economy of Ceylon." Yet another



said, "I like to take part in any project that would serve humanity. I like to serve in a place that is backward in finance as well as in human culture." A howler with a lot of sense in it read "I like to take part in cleaning lands and streets because they are not well maintained by the authorities, and there are many diseases spreading due to insanity."

Educators must bow their heads in shame when they are unable to work out a scheme which the students will appreciate and which will be greatly beneficial both to the students and to the community.

Certain genuine difficulties were brought to light by the survey. Difficulties of finance and organisation proved to be of very great hindrance to the working of National Service. Other difficulties like opposition or lack of co-operation by parents, working on Saturdays, finding work for all students at the same time, barriers of class and caste prejudices etc. were no less obstructive.

The Department of Education too cannot run away from its responsibilities. Departmental officials must be conscious of their duty to enforce a scheme that they themselves put forward. Arm-chair officials who show greater affinity to circulars than to sincerity of purpose do more damage than

good to any proposal, even if they themselves are the makers and administrators of the proposal.

The Report of the National Education Commission (1962) referred to legislation in a number of countries to combine education with productive labour, and went on to say, "while we may not go so far, we regard it as most essential that every student should, during the two years he spends in Grade IX and X, acquire a total of six weeks' work-experience, staggered, where necessary, into two periods of three weeks each or three periods of two weeks each, in an agricultural, commercial or industrial undertaking in the public or private sector or in other places of work such as hospitals. The 'work-experience' of every student should include a quota of manual labour and should not be confined to so-called dignified or white collar work."

The White Paper on Education too contains proposals to include 'work experience' in the school curriculum.

The success of any proposed scheme will depend on the extent to which those responsible are prepared to learn from experience. The very forces that strangled the national service scheme will be at work again and again unless they are eradicated once and for all.

Work schemes can be introduced into the school time-table in the form of a double-period



for each class per week. Three classes consisting of about 120 pupils can work at a time during a double-period in a day. If all five working days of a week are utilised about 600 students can be engaged in a work project per week. These 'work periods' can be the last periods of the day.

Inclusion of 'work periods' in the regular time-table will add prestige to work. The principals will be forced to draw some honest plans to satisfy the department on the one hand and the students and parents on the other. Teachers will not grumble working on 'work days.' At least three teachers will be in charge of about 120 pupils at a time and there is greater hope of good work being done under proper supervision and guidance. Saturdays can be left out and difficulties of organisation can be overcome.

Some heads of schools might grumble that the time-table is so overcrowded that a double-period a week cannot be provided. Periods allotted for physical training or literary meetings can alternate with "work periods", so that they will be on alternate weeks—once a fortnight.

Whatever the difficulties are they can be overcome by a joint effort made by the Government, the school and the community. The initiative can come from one quarter only and that is the school. If the school takes the initiative to rope in the Government and convince the parents no difficulty can prove insurmountable.

---

## FOOD PRODUCTION BY SCHOOLS

**I**T is estimated that world population is increasing at an average rate of two per cent, and food production by only about one per cent. Authoritative sources reveal that roughly 15 million human beings in the world are either hungry or ill-nourished.

The tragedy of Ceylon is that agriculture, on which everything else depends, is the depressed sector in contemporary society, an occupation shunned and looked down upon. Successive governments must take the blame for such an irrational state of affairs—witness the plight of the handful of Agriculture Graduates who follow four years of intensive course at the University of Ceylon for their degree.

A small yet significant nation like Ceylon must face the challenge of the century in unequivocal terms. Already there are signs of a growing consciousness on the part of the people to grow more food.

There have been attempts to make agriculture a compulsory subject in the school curriculum. One wonders whether it is in the interest of real education to make it a compulsory subject. It is one thing to give a status to agri-



culture, to provide a scientific knowledge of it, to encourage food production. It is entirely a different matter to make it compulsory. No doubt it will provide some form of education to many: but it may not be the best form of education to all.

Agriculture in schools may be linked with the provision of mid-day meals, a balanced diet as in England, with the difference that in Ceylon students may be made to work for their meals, since the Government by itself cannot stand the financial strain of such a programme for the present. Also some form of agricultural undertakings both in the school premises and in the immediate neighbourhood can well provide the jumping-off ground for rural and social studies, even for subjects like Botany, Home Science, etc.

The ideal would be to ensure a proper climate for a balanced education in which not only basic agriculture but technology, science and the humanities are incorporated to achieve the three immediate goals of education—physical, moral and social well-being. The House system prevalent in many schools may be extended even to agricultural projects making possible healthy competition aimed at better results. Even agricultural cooperatives in schools should be welcome.

To give a start school societies devoted to food production should be encouraged. Apart

from helping a national cause such societies can provide opportunities of useful extra-curricular activities to the many who are generally kept away from extra activities under a traditional curriculum.

Just one ingredient is all that is necessary to make food production by students a reality—**ENCOURAGEMENT**. The Department of Education can encourage students by giving adequate weightage to 'work experience' in the matter of admission to the University and to professional courses outside the University. Heads of Departments, Corporations, firms, etc. can encourage agricultural activities in schools by preferring those with work experience at school for appointments.

Departments and organisations concerned with national development and food production can encourage school societies by way of advice and aid wherever possible. The onus, ultimately, however, rests with schools. An enthusiastic principal and a handful of devoted teachers can make the school a real school of the community by making their children conscious of their duties and responsibilities.

I venture to suggest the slogan used by the Africans during their Freedom From Hunger Week, for our schools engaging in food production —“Food is Life, Grow More, Waste None”.

---



## THE NEED FOR A BALANCED CURRICULUM

A curriculum is a systematic arrangement of subjects offered by a school. It is the sum total of all studies and activities which a school promotes by its very existence. It is a formal system of all kinds of learning experiences, organized for the purpose of promoting the integration of the growing child into an adult society. Curriculum is formal education institutionalised.

What matters most is not so much the actual structure of the curriculum, but rather its totality. Of even greater importance than totality is the balance that a curriculum provides.

The need for a balanced curriculum in our schools need not be over-emphasised. The two pillars of a curriculum are the child and the community. All planning must take into account the child—his nature and his growth. It must also take into account the community—its pattern and the extent to which a modification of the pattern is desired and is desirable.

A curriculum should not be divorced from the socio-cultural environment to which the child belongs. Just as the school should reflect the society at large and act as an agent of society, so

too the curriculum must reflect the social and economic background of a country and act as the agent of the school.

There should be both stability and continuity. As Whitehead aptly puts it the real task of education is to reconcile the sense of pattern and direction and stability derived from heritage with the sense of experiment and innovation and continuity deriving from science.

A curriculum should cater not only to the intellectual and physical needs of the child but also to the affective, aesthetic and the moral sides. It must provide emotional stimulation and help socialize individuals. It must be able to create balanced personalities.

All academic endeavour should be able to promote individuality and creativity leading to an ultimate integration with society—not self-sur-render, but self-fulfilment.

At various levels of learning there has to be a balance of the core and the periphery. Also a certain amount of inter-relationship of the various stages of education is necessary. Unity of knowledge must be implemented in actual process. Sharp boundaries between subjects and experiences have to be eliminated. We can speak of diverse knowledge, but not different knowledge;



we can speak of plurality of knowledge, but not differences of knowledge. Provision must be made for learning in an integrated way all 'sub-human', 'human' and 'super-human' subjects, for the creation of balanced and harmonious personalities, not mere specialists. The thread of unity must run through subjects, classes; indeed the whole school.

The curriculum should provide for teaching of fundamental skills and interpretation of the environment. It must foster not only vocational efficiency but an effective civic membership as well. In short, in addition to text book learning there should be social learning.

A silent social revolution is on the march. More and more people are demanding education—not education for the sake of education alone, but education for social and economic amelioration. Education has proved an adequate agency for social change. As K. G. Saiyidain says education is no longer regarded as a grudging left-handed concession granted to the masses, nor is it a decorative after-thought, but all are legitimately entitled to it. Humayun Kabir speaks of four related but distinct purposes which together constitute the end of education: (1) To develop the child's personality, (2) To give him knowledge of the world, (3) To impart skills for him to be a creative member of society, and (4) To satisfy the individual's life-long search after values.

Professor J. A. Lawerys emphasises the force of tradition that acts as a barrier to total

curricular reform. "The European tradition is the projection on the plane of ideas of a class-stratified society", he says. Speaking of the strong wind of reform in Britain, he goes on to explain its trends. There is the realisation that the school should teach useful knowledge—a sense of urgency that the now obsolete army of craftsmen should be replaced by an army of scientists. There is also the realisation of the need for social skills—skills of communication and social understanding; social outlook in a changing social climate. Prof. Lawerys speaks of the current revaluation of manual work and the therapeutic and the recreative values of the arts. Curriculum is thought of in terms of activities to be organised rather than of things to be learned, he explains. Education is beginning to be utilised for intergroup and international understanding too.

Finally, as Dr. P. Udagama rightly observes, "the secondary school in Ceylon has to break itself from the old tradition of being an institution of social selection to an institution of educating all the youth of all the parents. The school may then be able to help transform society, especially in the reorientation of its social and cultural values that stand against economic progress and the creation of a just social order. At the same time, the quality of its education should in no way suffer, as it faces many more tasks than it had ever done in its whole history." It is only a balanced curriculum in a modern setting that can impart a healthy social and scientific attitude befitting the modern age.

---



## A WORK CAMP— AN EVALUATION

**T**HE train from Colombo that steamed into the Jaffna Station at 6 a. m. on April 19th 1964, carried an unusual cargo—Shramadhana volunteers from the South. The volunteers had come to participate in a six-day work project to link Neervely and Kaithady villages by a  $1\frac{1}{2}$  mile roadway.

The handshakes and greetings at the station gave way to an exceptional warmth portending great achievements in the work camp sponsored by the All-Ceylon Gandhi Seva Sangam and the Sarvodaya Shramadhana Movement of Ceylon.

Two hundred and eight students and adults representing twenty seven schools and other institutions from the South participated. Two hundred and thirty five students and adults represented thirteen institutions of the North.

An orientation session was held on the same day to enable the volunteers to familiarise themselves with one another, with the task awaiting them, and with the life and culture of the area. Notices, placards and daily programmes were displayed prominently in Sinhalese and Tamil.

In the early hours of the morning of April 20th the villagers, disturbed from their traditional

slumber, looked on as the procession wended its way to the work site, about a mile from the camp. There were some speeches—all more or less of the same strain. The most common and discernible thread that ran through the proceedings was the emphasis on Shramadhana as the only way to build a nation. The large assembly nodded as if in agreement and cheered as the first sods were cut. And so the six-day project was on.

Working hours in the morning were from 6 to 10 and in the evening from 3-30 to 7. Time was set apart for meditation, discussion and educational and cultural lectures. The camp was organised not merely to construct a road but to give training in Shramadhana as well.

An analysis of the significance of the work camp is worthwhile. This was the first Shramadhana work camp of its kind and size to be organised in the Northern Province. It is significant that two rather conservative villages in the North came together to partner in a common concern beneficial to both. The V. C. Chairmen of both villages deserve to be commended for attaining something unique in the annals of local government.

Volunteers from schools and other institutions and societies in the district and the volunteers from the South got together in such large



numbers to solve a local problem. Not only did the two villages and their local government and rural development societies and other voluntary organisations provide the essential equipment etc. for the project, but they also undertook to be hosts to the participating volunteers. The assistance given by the DRO and the DLO was immense. A general work-camp committee and a number of sub-committees with local men and women leaders in them worked out the arrangements.

It is also significant that the work camp was organised in the heart of a typical village where students from towns had an opportunity to learn something of village life and the interdependence of town and village. As Vinoba Bhave observes, "Every village, no matter how small, is a microcosm; it contains the whole world in miniature. Therefore a complete education must be obtainable there".

It was no doubt a self-help project intended to create a consciousness among the people that they belong to the community and for that reason are responsible for any work in the community. It was also meant to inculcate a sense of the dignity of labour.

One felt jubilant to see more and more local men and women who were suspicious at the start, identifying themselves with the project as some

tangible evidence of honest work began to manifest itself. The project was also aimed in the long run to act as a link that would draw the two major communities closer together. It made no small contribution to national reconciliation.

There were a few short-comings no doubt. They are to be expected at the experimental stage of large-scale projects. It is hoped they will be rectified in projects of the future.

What are the immediate and tangible results of the project ?

In the first place it provided a road that shortened the normal travelling distance between the two villages by five miles. It also connected two important market centres in the north by a shorter route—Chunnakam and Chavakachcheri—making them both accessible to many sellers and buyers. This is a boon to farmers particularly in a rural area. Where a road is open to villagers to market their produce, there is a road open to prosperity, to progress, to civilisation.

The second achievement, less tangible but with great possibilities, is that if two groups of people belonging to two different communities, speaking two different languages and professing a variety of faiths can live as one family within a camp and work in amity on a common project, it is indeed a lesson to the whole nation. In that sense, what was built was a road called UNITY, one and a half miles long !

---



## FREEDOM FROM HUNGER CAMPAIGN

ON the occasion of the inauguration of the Campaign in 1960 the Secretary-General of the U.N.O. in welcoming the initiative of the F.A.O. observed that its aim is "to centre world attention and to speed action, both national and international, on the continuing problem of hunger and malnutrition." He pledged the support of the U.N. towards the achievement of the goals of the Campaign.

Following the inauguration of the Freedom from Hunger Campaign the U.N. General Assembly ventured to designate the current decade as the U.N. Development Decade in which "all member governments and their peoples, as well as the U.N. family of organisations, would intensify their efforts for the economic and social advancement of the under-developed countries."

It must be noted therefore that the Freedom from Hunger Campaign is an important part of the U.N. Development Program. Its chief objectives are:— (i) to create the awareness of the problems of hunger and malnutrition, and (ii) to create a proper climate in which solutions to these problems can be attempted both at national and international levels.

Hunger is one of the grim realities of life. The struggle between food and mankind is perhaps the most dramatic of our times. It is estimated that world population is increasing at an average rate of 2 per cent—almost 60 millions per year. Right now, authoritative sources put it, 1.5 billion human beings are either hungry or ill-nourished—one out of every two.

It is true that gluts of food are witnessed periodically, more often in those countries where there is least need for more food. The late Rev. Dr. Martin Luther King, the American Negro leader who received the Nobel Prize for Peace, had expressed strong sentiments on the world's hungry people. In describing his sojourn in India, he told delegates to the World Assembly of Youth in Massachusetts :

“It was a marvellous experience to meet and talk with the great leaders of India... I must also say that there were those depressing moments. How can one not be depressed when one sees with one's own eyes evidence of millions of people going to bed hungry? How can one avoid being depressed when one discovers that, out of a population of more than 400 million people, some 350 million make an annual income of less than \$ 100 a year? Most of these people have never seen a doctor or dentist. How can one avoid being depressed when one sees with one's own eyes millions of people sleeping on the sidewalks at night?



"When I noticed these conditions, *something within me cried out*: Can we in America stand idly by and not be concerned? And the answer came: Oh, no, because the destiny of the United States is tied up with the destiny of India and every other nation. I then started thinking about the fact that in our country we spend millions of dollars a day to store surplus food and I said to myself: I know where we can store that food free of charge—in the wrinkled stomachs of people who go to bed hungry at night. And this is the first challenge that men of goodwill face all over the world."

F.A.O.'s *First World Food Survey* published in 1946 estimated world population growth at about 1 per cent per year. Subsequent estimates showed an average rate of 1.7 per cent in the world as a whole during the 1950's. Present projections indicate an average of 2 per cent. In the developed countries already enjoying adequate average levels of nutrition, population is expected to increase 28 per cent over the 1958 level by 1980. In contrast, the population of the under-developed countries is expected to increase by 56 per cent over the 1958 level.

Food supplies in the under-developed countries must more than double between 1958 and 1980 if the increasing population is to be fed at a minimum adequate nutritional standard. It means

an annual average rate of increase of nearly  $3\frac{1}{2}$  per cent in food supplies.

The following table prepared by the U. N. gives a comparative picture of world population growth and increase in food production:—

1958—1980

REGIONS	Pop. growth 1958-80	Per capita increase of food supply required to meet target	Total increase of food supply required to meet target and pop. growth	Rate of annual increase needed	Recent annual rate of increase in food supply
<b>Under-dev.</b>					
<b>Countries</b>	56	33	107	3.4	2.7
<b>Latin America</b>	85	5	94	3.1	2.5
<b>Far East</b>	55	41	86	2.9	3.0
<b>Near East</b>	62	17	90	3.0	3.1
<b>Africa</b>	36	28	55	2.0	1.3
<b>Dev. Countries</b>	28	—	28	1.2	3.6
<b>World</b>	48	14	69	2.4	2.9

It is regrettable that agriculture upon which so much depends is the depressed sector in contemporary society—an occupation shunned by people, chiefly due to poor and uncertain returns and a false sense of dignity. Agriculture needs to be rejuvenated as the basic and dignified occupation of man deserving the greatest national and international support. It needs to be developed into a science demanding skill and intelligence



for it to play its part in the production of food so urgently needed by an ever increasing world population.

One of the vital elements of the strategy for the Second Development Decade should be the determination of realistic rates of economic growth for individual nations as well as for the rest of the world. There should also be a commitment by the affluent nations to help the less developed nations to accelerate their development programmes. Educators too have a great responsibility to inculcate in the younger generation the readiness to identify themselves with the efforts of the rest of the community.

EDUCATION FOR  
NATIONAL INTEGRATION

**M**ANY economists and political leaders attribute feelings of insecurity, frustration and danger in a group to economic instability, and suggest economic development of the country as the only means of eradicating such feelings and building one nation.

A close examination of the suggestion reveals its hollowness. Racial riots are rocking the U. S. A., the most economically-developed nation in the world—taking a toll of thousands of innocent lives from the White and the Negro camps. The Presidents who attempted reconciliation of races were ruthlessly assassinated. The roots of bitterness and prejudice lie elsewhere.

That “one language can unite people” is a slogan sung too often by people in various walks of life. This again cannot bear close scrutiny. Britain and the U. S. A. teem with problems of a communal nature in spite of a common language. Even languages that are close to each other can do little to promote harmony among those who speak such languages. The closeness between Hindi and Urdu and the prolonged conflict between Hindus and Muslims is a lesson worthy of serious study.



Another solution suggested is contact between rival groups. Contact between Negroes and Whites, Jews and Germans, Hindus and Muslims etc. have not made any significant contribution to human unity and progress.

Racial and communal conflicts are mostly the outcome of emotional blocks. Individuals develop emotional blocks as a result of a few contacts they have had. Emotional blocks are highly contagious and sooner or later groups arm themselves with emotional blocks against those belonging to other groups. Vicarious contacts and stereotypes are the real impediments to integration.

"Tamils are misers;" "People of the North are good mathematicians"; "Tamils are foreigners"; "The Sinhalese are lazy"; "The Sinhalese are not clean"; "Sinhalese are good friends but bad enemies"; "Burghers are anti-nationals"; "Muslims are turncoats"—such are the stereotypes at the bottom of conflicts between races and groups. Even when contacts prove that a particular stereotype is wrong it is regarded as an exception to the rule.

It is the task of education to bring such deep-seated stereotypes to the surface and break them. For that we need educators who are really dedicated to the task. Politicians, teachers and parents provide and propagate quite a lot of emo-

tional blocks. As such, integration or disintegration is in their hands. They can do much either to break a nation or to build a united one. Educationists are convinced that brilliance in particular subjects, capabilities in particular fields and possession of good and bad qualities are not the monopoly of any one race or group. Intelligence and character traits are common to all.

Inadequate knowledge of religion often causes conflict. Movement must be in the direction of more and more religion in our schools. Religious education cannot be taken away from the school for the reason that in that case, only religions well organised will be able to cater to their followers.

History, particularly political history, must be taught by mature heads at mature level. What happened in history need not be prejudicial against any group living in flesh and blood. A great responsibility lies on the shoulders of history writers and teachers. The removal of the kernel of fact from the husk of fiction and the rendering of plausible interpretations are delicate arts that can be easily abused by unqualified, irresponsible and mischievous persons. The future of a nation hangs by the nib of a historian and the lip of a teacher.

Contacts are necessary and must be encouraged, but not at a superficial level. Contacts must be personal and time-consuming in order to



promote insight. Long-term work camps on a national scale can provide useful opportunities of contact.

Roles of 'prestige figures' and newspapers are no less important. People are often the victims of such demi-gods, and demagogues mostly thrive on lines of action not conducive to national integration.

We need political parties that cut across racial and religious lines. Our children are exposed to divisive tendencies and elements all the time. Even if there are grievances the playing up or exaggeration of grievances does more damage than good.

At the Chichester Conference of 1966 on 'Shaping the Future—New Educational Thinking', James L. Henderson dealt with the subject "New Perspectives on Human Destiny." He felt that the second half of the twentieth century needed to be viewed with a full awareness of the new perspectives already in hand. The first of these is "the discovery of the Depth Dimension in Personality." Some of the most baffling elements, going deep down into, and determining personality, are being brought to the surface, and it is for education to tackle them. The second is the integration of biological evolution with human development and the search for "an ideological basis

for man's further cultural evolution" or "progressive psycho-social evolution". Thirdly, Henderson emphasised knowledge of the relationship between urbanisation, population, food and racial divisions. He quoted the novelist Faulkner—"To live anywhere in the world of AD 1955 and to be against equality because of race or colour, is like living in Alaska and being against Snow". The fourth perspective is Nuclear Energy in War and Peace. Henderson viewed all these as emerging concepts for the world of education, which together provide "exciting possibilities for educational synthesis".

The major task of education therefore is to provide a backbone of purpose which has global validity.

---



## 13 STATUS OF TEACHERS

**M**R. S. Handy-Perinbanayagam addressing a teachers' rally recently asserted in unequivocal language that teachers have reason to be disgruntled. He referred to a serious situation endemic in the academic world and declared: "Today Education is a nightmare. The extent of horror of the nightmare varies from country to country".

Mr. Rene Maheu, Director-General of UNESCO, addressing the opening session of an Inter-Governmental Conference at UNESCO Headquarters a few years ago, welcomed the adoption of an international standard on the status of teachers in view of the growing importance of education in a rapidly changing world. He observed, 'Modern education is too complex a social function and intellectual process for the necessary decisions to be made solely by politicians, government departments and theorists to the exclusion of the practising teachers, for whom it is their trade and life'. The conference in turn resolved to set up an "International Instrument" defining the status of teachers.

Any educational system depends to a large extent upon the teachers. Whatever the aims may be, the essence of education is determined primarily by the teacher. A good educational

system should not only ensure an adequate supply of the right kind of persons to the teaching profession, but should also assure them a status commensurate with their work and responsibilities.

Today in many countries teachers find themselves on the lower rungs of the professional ladder. What is urgently needed is a re-appraisal of the status of the teacher in contemporary society. It is tragic that the function of the teacher is often misunderstood. Even as early as the eighteenth century, William Cowper, the English poet labelled teachers as "public hackneys in the schooling trade." Bernard Shaw later added "those who can't teach". In the midst of such cat-calls and castigations teachers have been suffering from a handicap which is almost insurmountable.

It is a paradox in education that the scarcest resource used in the greatest quantity is ability. In Great Britain in 1961 there were over 380,000 teachers. In the U.S.A. there were nearly 1,500,000 teachers. Thus even in absolute terms education is a big industry. But in terms of its demands for highly trained personnel it is the largest single occupation, according to John Vaizey. (He says of Britain that by 1970 she will have an army of 450,000 teachers, and by 1980, 550,000 teachers). Yet only a few countries have witnessed an up-



ward and rational shift in the level of qualifications and salaries of teachers.

Another pre-requisite of teacher status is freedom in education, which can be won and preserved only at the cost of eternal vigilance. According to Sir Percy Nunn, what is needed is a doctrine that re-asserts the importance of the individual and safeguards his indefeasible rights. Such a doctrine must be the basis of a stable and sound educational policy. Nothing good penetrates the human world except in and through the free activities of individual men and women, and educational practice must be shaped in accordance with that truth. Educational efforts must secure for everyone the conditions under which individuality is most completely developed. He asserted, *"Freedom is the condition of all the higher goods. Apart from it duty has no meaning, self-sacrifice no value, authority no sanction"*.

The key-note of Buddhist educational philosophy is the concept of freedom which could have cost the Master his life had he lived in Greece. The assertion and vindication of human freedom was the main task of Neo-Thomism too which bemoaned the neglect of humanism and emphasised that the work of education is a work of love, a creation of being, a making of immortality. Even existentialism was a defence of man's freedom and an affirmation of his responsibility.

According to Dr. W. H. Kilpatrick two principles go to ensure freedom in education—*respect for individuals as persons and persons as individuals*. It was Vinoba Bhave who pleaded that teachers as promoters of learning should be even more independent than judges. In England teachers have won and preserved their status in such manner that Minister Tomlinson was once obliged to remark, "I would never dare to issue a circular without the approval of the N.U.T." For teachers to be able to measure up to the heavy demands of contemporary society, they must not only secure their status, but must continually rethink their vocation.

---



## 14 EDUCATION AND THE MODERN TEACHER

**E**DUCATORS have reiterated over and over again the need for education to be geared to the society we live in. The truth of the matter is, to put it succinctly, unless education is relevant to the needs of society, we shall have neither the education nor the society we want. In an attempt to relate education to social needs, educational theories spring up from time to time. The modern teacher, if he takes his vocation seriously, finds himself in the vortex of numerous educational theories, and he cannot escape it.

Many hold the view that the theoretical discussion of education is mere waste of time. When anything goes wrong in the education of the children, some theory or theorist is normally held responsible. Recently a parent aired his grievance at a protest meeting in England—"That school has been a place where children play and home a place where harassed parents have to teach them how to work."

Let us compare it with what a parent in the Philippines wrote to a headmaster—"Leave the slum alone." Both are in essence deep-felt protests against the 'New Methods in Education'. Harping on a supposedly pernicious theory has

been even more evident in the USA. John Dewey has been systematically blamed for some of the shortcomings of American education, particularly for its alleged lack of solid intellectual grip.

When educators engage in theoretical discussion they are but examining current practice in the light of concepts derived from a number of disciplines. Their concern is, rather it ought to be, to improve their practice through a more rational understanding of what they are doing. This involves an examination of the terms rather than the slogans that we use. This may be done at a simple linguistic or logical level. At its most discriminating point it tends to be philosophical. This at one level may be simply descriptive; at a more sophisticated level it is descriptive analysis using the powerful instrument of statistics.

Again it involves, and properly at that, value judgements. As a matter of fact hardly anyone can divorce value judgments from theoretical discussion of education: We are all concerned with just one reflection—'What we ought to do'. Although we can never prove conclusively that this or that course of action is the right one by reason that it involves the most important values, yet discussion can assist understanding of what our purpose is, and of the policies and methods most likely to help us realise that purpose.



The good teacher when called upon to state his aims, expresses in no uncertain terms his educational ideals. He does not believe in routine, in hackneyed forms of examinations. Yet the need for examinations arises from the demands of both parents and employers who, while expressing only vague educational ideals, make very clear demands regarding qualifications. The marked diversity between the generalities through which the teacher expresses his ideals and the stern demands of society is a source of danger to the educational process.

How often we think that courses for teachers should offer more to the teachers than mere opportunities to pass examinations. We decry the undue importance attached to examinations. When questioned we tend to be vague and talk high-sounding terms of becoming well-rounded men, acquiring traits of clear thinking and reasoning, etc. We hide behind an extensive repertoire of meaningless phrases. Because we dare not give them meaning we too often use them thoughtlessly. They become no more than ritual tinklings. We dare not make explicit the techniques of our educational ideals. But at the same time we expound with precision the techniques necessary to help a student pass his examinations.

Is it not a fact that many teachers confuse their students? As good teachers they try to

stimulate an interest in the subjects learnt. As examiners they set questions which demand rote learning. The origin of this dichotomy may be traced to the pusillanimity and self-deceit of the teachers themselves. This is again reinforced by social pressure. If we are to practise at least partially the educational ideals we profess we must take cognizance of this dichotomy.

Many a teacher, while working on his students and not with his students to ensure their success in examinations, proclaims his educational piety. It is time there is a halt to this hypocrisy which enables us to disregard examinations when it suits our convenience, and at the same time attribute importance to them.

Really examinations are important. Their importance is generally seen in relation to the demands of society. But their greater significance lies in the fact that examinations provide, what we call in educational parlance, operational "feedbacks". Much useful data can be gathered which help to provide the basis on which the work of the teacher is judged by himself and by others. The tragedy is that our courses and examinations are designed in such a way that the student acquires much information and retains it over a short period. The restrictions imposed upon the student by the present form of examinations inhibit development.



The word 'education' derives from 'educare' which means 'to cause a seed to grow'. The structure of contemporary education in Ceylon, whether looked at administratively, or strictly educationally, is basically authoritarian. We glibly refer to Rousseau, Froebel, Pestalozzi, Tagore, Gandhi, Dewey and a host of others who laboured to undermine such set authority. In the teacher-pupil relationships and in the ministry-teacher relationship, authority is indispensable. But the important thing is to make it productive.

We must look at the way authority is exercised, whether it is creative, restrictive, or even destructive; whether it encourages growth or prevents it; whether it liberates or enchains. The good teacher, the good authority, should constantly spend himself that his pupil may live. If the purpose of the educator is 'to cause a seed to grow', the authority of the gardener is the true image of the teacher in education.

A valuable trend, already evident in many countries, is the gradual recovery from the hypnotic influence of intelligence tests. The measured IQ is no longer regarded as a true estimate of human potentiality. Human efficiency is something total. If we can so approach children that we help them to focus what latent powers there are in them we help to release something far more potent than measured intelligence. The surveys

of Dr. J. W. B. Douglas, Mrs. Jean Floud and many others, the Newsom and the Robbins Reports have already led to revolutionary changes in the traditional attitude towards less academic children. New methods of selection and teaching are already under way.

Compensation for an impoverished environment must be looked at as a major educational objective, the British Secretary of State for Education, Mr. Edward Short, told teachers from all over Europe when he opened the 1970 European seminar of the World Confederation of Organisations of the Teaching Profession in London. The concept of priority areas in education is not a new one. It goes back to the plans of 1870 to establish special free schools in poverty-stricken areas. Since then a lot has been learnt about the retarding effect of poor environment on the child's performance. Mr. Short warned, "It is a large and important subject with implications for social policy generally, and a good deal more is going to be heard of it in all our countries in the years ahead." It is the task of the modern teacher to keep his eyes and ears open to this important vista of knowledge about children.

Underlying the modern trends are two central ideas. One is that the goal of education is self-fulfilment. The other is that if we fail to reach the goal, the technological society will be dominant instead of man using technology to improve the quality of life on every plane. As teachers we have the responsibility to make education more personal and more productive, both socially and economically.

---



## THE SELECTIVE PRINCIPLE

— SOME REFLECTIONS ON IT —

**T**HE type of standardised tests used for selection, their administration and marking by trained personnel, application of the results etc. have been subjects of extensive study and research in the educational world over many years. There has been equally extensive enquiry into the psychological processes involved. On the one hand, therefore, is available a vast literature on the subject of selective tests, and on the other, an unending debate on their justification.

Let me briefly mention three of the most serious criticisms levelled against selective procedures. Firstly, as the prestige of 'good' examination results (entry to the Grammar School in England) holds good with parents and teachers alike, children are under increasing pressure in the Primary school. It leads to compulsive rather than enjoyable learning, a rigid instead of a creative curriculum and what is worse, untold psychological havoc.

Secondly we have to consider the depressing effect of the selection examination on most of those who fail to come within the first 20 per cent (for entry to the Grammar Schools in Eng-

land, and to the Universities in Ceylon in practice). Such a depressing atmosphere cannot be conducive to self-confidence or to motivation in learning.

The third criticism is the sheer difficulty of making at a tender age a reliable decision that would permanently affect a child's future.

A way out of the deleterious effects of the selective test is the innovation called the Comprehensive School where there is non-selective secondary education, all children passing together, between eleven and twelve, to the Common Secondary School.

In terms of the English Education Act of 1944, which charged the Local Education Authorities with responsibility for providing free secondary education for all, but which did not specify either the types of school or the possible methods of selection, the London L.E.A. gave immediate notice that it proposed to regroup all secondary education on multilateral lines, and since 1953 this L.E.A. has been building comprehensive schools—i.e. schools within which are found all ability levels, divided into streams or sets as necessary and permitting the maximum transfer from one ability group to another.

In London and in many other parts of England Comprehensive Schools are viewed as the



solution to the educational, emotional and social problems arising from the eleven plus transition. It may be noted that Comprehensive Schools were in a way forced upon London as a result of the destruction of most of its 1,200 schools during the war.

Mention too must be made of the Leicestershire Plan which has attracted widespread attention both within the country and without. Secondary education in Leicestershire was organised as a bi-partite system (Grammar and Modern) until 1957. In 1957 a new plan was tried in two districts which became fully operative in them by 1959. According to the plan all pupils at eleven plus pass on without selection from their Junior School to a High School. They remain in the latter till they are 14 plus. At that age all whose parents desire it are transferred without any examination to an Upper School. Others remain at the High School. Be it noted that the High School was initially developed from former Modern School premises and the Upper School from former Grammar School premises.

The plan has had the effect of eliminating the disadvantages of a premature selection referred to earlier, enabling several High Schools to feed one Upper School, and making it possible for the Upper School to offer a two-year course prior to G.C.E. (O.L.), and a further two years before

the G.C.E. (A.L.). This plan makes a much more effective use of existing schools by adapting them and reorganising them, than the Comprehensive Scheme. The plan, described as the two-tier comprehensive system, is now well developed and though still young is considered as a model by many other L.E.A's.

In conclusion one many point to some of the glaring defects of the selection procedures, in addition to the ones already mentioned. Though a vast amount of research has gone into selection methods, judging by the criterion of later performance of pupils, they seem at their very best to misplace some ten per cent. Also, type-classification of secondary schools leads to resentment towards consequent inequality.

Two lines of solution are brewing in England at the moment. One is to abolish the eleven plus selective tests and build comprehensive schools for all. The other is to modify and re-arrange the existing schools so that differences and barriers may progressively disappear. Perhaps both currents will meet in the near future and a new system will emerge.

Will Comprehensive Schools be the solution to our problems too—acute shortage of schools, unequal educational provision, poor economy, and problems of selection?

---



## 16

## CLASSIFICATION OF PUPILS AT 13 PLUS

THE Speech from the Throne (1967) has indicated that the long-awaited and much-discussed Bill, embodying reforms in 'General and Technical Education,' will be presented to Parliament shortly. Undoubtedly the most controversial of the reforms, and unfortunately the one already being implemented in Mahavidyalayas, is the so-called 'Classification at 13+'.

Mahavidyalayas have been already ordered to close down their 6th and 7th standard classes by the end of the year, in order that by 1968 they will have classes only from Standard 8 upwards. Perhaps the architects of the Bill hope to complete the classification of pupils even before they reach Standard 8. Is this what they call "one of the most significant and far-reaching changes in our education system?"

A number of pious proposals have been made to equalize educational opportunities in schools in an attempt to equate them, and thereby justify classification at thirteen. What with Course Guides already under preparation, the Pilot Project to test Course Guides for all subjects in Grade 6 in a stratified random sample of 171 schools, follow-up study as contemplated :

equalization of educational opportunities is nothing short of a mirage and equating schools an empty dream.

The blow on the 'rejects' cannot be thwarted by such pious proposals however detailed and thorough the planning may be. We cannot accept verbal assurances and paper-plans of equal school standards. The truth of the matter is that the great gap between urban and rural schools will take years of undivided attention to be bridged.

But what I am concerned about in this article is not so much the inequality of standards, but the wisdom of classification at thirteen plus.

The problem of selection baffled English educators for quite a long time, and now at long last they seem to have solved it. At this juncture readers may query why England alone was called upon to find a permanent solution to the problem of selection.

Some societies are more open than others. There are numerous ways or ladders to get to the top. In short there is social mobility. In this respect American society is more mobile than any European society. In the USA learning in any institution, high or low, does not decide the ultimate placement in society.



The problem of selection therefore, is of especial significance to Britain where enlightened opinion simply refuses to accept classification of children and their allocation to grammar schools, technical schools and secondary modern schools, for the reason that the effect of such classification lasts through life and determines the final placement in the social hierarchy. Whether Ceylonese society is different from English society in this respect is for our legislators to decide very soon. To me it looks that our society is more stratified than the English counterpart.

Let us now see how England has resolved this educational crisis through the efforts of her untiring researchers and critics. Take, for example, what Dr. J. B. Mays asserts in his book **Education and the Urban Child** (1962). He made a study of the schools in relation to the neighbourhood of a decadent area in Liverpool. In this area he found a sub-culture marked by truancy, delinquency and mental retardation. Dr. Mays says: "This is a task which calls for immense courage, great imagination and extensive physical and financial provision. The children of exceptional merit from such areas will always have a chance to rise. The children of slightly less ability who could make use of equal opportunities should also be given the same chance to improve

their lot in life. The remnant must not be written off as 'children of less ability' and offered a sub-standard education against which they will not protest and which probably they will passively accept."

The question of social mobility came in for a detailed investigation by Professor David Glass of the London School of Economics in 1949 which led to the need to investigate the relationship between educational opportunity and social class. And this was undertaken by Mrs. Jean Floud, Dr. A. H. Halsey and Dr. F. M. Martin. Their **Social Class and Educational Opportunity**, published in 1956, threw much light on the educational horizon. Middlesbrough and Hertfordshire were two sample areas selected for investigation. In the former, taking ability as measured by intelligence tests, one working-class boy in eight as against one in three of the sons of clerks, was admitted to the secondary grammar school. In Hertfordshire the proportion was one in seven (working class) and one in two (middle class.) It became more than evident that social factors predominately influence scores in intelligence tests.

Of course, Professor P. E. Vernon in his **The Bearings of Recent Advances in Psychology on Educational Problems** published in 1955, had



already predicted that measured intelligence was mostly an acquired characteristic. The findings of Mrs. Floud and her collaborators hit the nail on the head, as it were.

Next came the Crowther Report in 1959, the first educational report to be based on social investigation. Its most revealing part was that half the recruits to the Army, who were rated in the two top ability groups, based on a mixed battery of tests, had in fact left school at 15.

Dr. J. W. B. Douglas followed in 1964 with his **The Home and the School**, which supplemented Mrs. Floud's findings. His survey poignantly pointed to the effect of bad home conditions on performance in intelligence tests. By observing the performance of some 5,362 children, all coming from every kind of stratum in English society, over a long period, Dr. Douglas discovered a cumulative handicap for the working class child by the time he sat his eleven plus. They made lower scores at eleven than at eight.

On the contrary those from good homes improved their score. It meant that by the time he was eleven the working class child had fallen behind the middle-class child of similar capacity at eight. For the first time research conclusively proved that there was a definite difference in opportunity between classes: 54% of upper and

middle class children and only 11% of working class children found their way into grammar schools.

Dr. Douglas concludes, "The evidence set out in this book gives strong reasons for believing that much potential ability is wasted during the primary school years and misdirected at the point of secondary selection. When the criterion of selective secondary education is broadened to include private as well as grammar and technical schools, all semblance of social equality vanishes."

The independent surveys of the Robbins Committee gave almost identical results. Section 2 of Part II of Appendix I gives a valuable summary of the Douglas—Robbins inquiry. The Newsom Report is yet another document forcing the Englishman to open his eyes to the social inequality in the matter of educational provision. In this valuable document, impressively titled '**Half Our Future**', far-reaching observations and recommendations are made. "Different people cross from childhood into adult life.....at considerably different ages.....In terms of age the most that we can safely say is that the frontier of childhood is crossed during secondary school life; that boys and girls enter as children at eleven and leave as young, but very immature adults at fifteen."

The Report adds that though there was a marked educational improvement between 1956



and 1961, there was a poorer showing of schools in slum areas, substantially the cumulative effect of poorer environment.

**In Our Experience** edited by S. C. Mason (1970) tells the success story of the Leicestershire Plan in providing "an ever increasing quantum of equality of educational opportunity". A symposium written mainly by heads of various types of schools, the book describes their experiences since 1957, and their hopes for the future. Leicestershire is best known for its early and radical departure from traditional methods of selection, and Mason's book recounts the achievements in the county over the last decade in the matter of achieving egalitarianism in the field of education under a unique experiment on comprehensive lines.

The Kothari Report on Education which recommended that the age of admission to Class I should ordinarily be not less than six, also recommended that the system of streaming in schools of general education from Class IX should be abandoned and no attempt at specialisation made until beyond Class X.

In the face of such astounding revelations, it behoves our legislature to proceed with caution. Or, are we heading towards where Britain and India are leaving off?

## CLASSIFICATION AND THE COMPREHENSIVE SCHOOL

**A**T the outset it has to be pointed out that there can be no 'cutting and pasting' method in education—no system, however successful it may be in one country, can be adopted in another country without sufficient modification. A country has to shape her own educational system befitting her genius, deriving inspiration from advances made in other countries and at the same time, learning from experiences in other countries. A country, too, cannot afford to ignore research-findings from whatever corner they may originate.

It is important to get clear in our minds as to what we want in any system of classification. The arguments generally held against selection at 11+, are valid even when the age of selection is increased by two years. As a matter of fact, pupils are less homogeneous at 13 than at any other age in terms of physical, mental and emotional maturity.

Some will still be children while others are in the vortex of adolescence. In England it was discovered that at thirteen and fourteen, even at fifteen as the Crowther Commission dismally



painted, young people with ability to continue their education failed to do so, for the reason that they had not reached that level of maturity at which they could discover themselves. A continuing secondary school beyond thirteen and up to sixteen should provide the vantage ground for students to find themselves.

The Newsom Report of August, 1963, elicited an uneasy conscience in England, even a lukewarm attitude. It is understandable in a country where privilege and power are institutionalised; where privilege is fostered and under-privilege is pitied. The recommendations of the report, however, did not fail to espouse worthy objectives.

Said Newsom "The transition from primary to secondary in most aspects of school work needs to be completed early in the period of three years from thirteen to sixteen... For real secondary education the last of these three years is decisive. By the age of sixteen most boys and girls will have had sufficient taste of adult life to know what it implies... An education which is practical, realistic and vocational in the sense in which we have used these words, and which provides some ground in which to exercise choice, is an education that makes sense to the boys and girls we have in mind. It should also make sense to the society in which they live and which provides their education... An education that makes complete sense must

provide opportunity for personal fulfilment—for the good life as well as for good living”.

It has to be realised that the Newsom Committee conducted an independent survey to back its conclusions and recommendations. In the first instance, it selected a national sample of secondary modern schools and got the heads of these schools not only to give them a great deal of information about their schools and the local background, but also to answer individual questionnaires on one out of three of their fourth year pupils. By this they obtained full particulars about some 6000 fourteen-year-old boys and girls, representing a cross sample of all the pupils in the selected schools, from the ablest to the weakest.

In addition, the heads were asked to give their independent assessments of the general capacities of each pupil, and also all the pupils in all the schools were made to sit an identical test. A similar survey was carried out in a national sample of comprehensive schools, and in a group of schools well known for their difficult social and physical background. The committee also extracted further information from the National Service Survey results recorded in the Crowther Report.

The committee concluded that the poorer showing of the special group of schools situated



in slum areas was substantially the effect of poorer environment. "Despite some splendid achievements in the schools, there is much unrealised talent especially among boys and girls whose potential is masked by inadequate powers of speech and the limitations of home background. There is very little doubt that among our children there are reserves of ability which can be tapped, if the country wills the means. One of the means is a longer school life."

Among its principal recommendations were: (1) That the school-leaving age be raised to 16: (2) that excessively fine grading of ability groups should be avoided, and groupings in the final years at school should be largely based on subject or group choices: (3) that school programme in the final year ought to be deliberately outgoing—an initiation into the adult world of work and of leisure: (4) that the schools should provide all 16-year-old leavers with some form of internal leaving certificate, combining an internal assessment with a general school record, irrespective of any external examinations they may take: (5) that the hours spent in educational activities, including the 'extra-curricular', should be extended for pupils aged 14 to 16.

The Robbins Report which followed in October, 1963, was thoroughly documented. Six major sample surveys were commissioned. In Ap-

pendix I which dealt with "The Demand for Places in Higher Education", the very first table presented evidence that the proportion of children reaching full-time education is about six times as great in the families of non-manual workers as in those of manual workers, and also that the chances of reaching courses of degree level are about eight times as high. The second table showed conclusively that pupils whose parents were in professional and managerial occupations, were twenty times more likely to go for full-time higher education than those whose parents were in semi and un-skilled jobs.

I have already referred in detail to the survey carried out by Dr. J. W. B. Douglas, in my last article. He showed that unequal social conditions were one factor in setting back working class children at the age of 11 as compared with the age of 8. The gap between the working class child and the middle-class child keeps on widening, he discovered. Table 4 in Appendix I of the Robbins Report showed that the proportion of children with a measured intelligence at 11 of between 115 and 129, who took to full-time higher education, was 34 per cent for middle-class children, and only 15 per cent for working class children. A quarter more middle class children got at least five 'O' levels. Two-thirds more got two 'A' levels. Over twice as many middle-class children as working-class children entered full-time degree courses.



All in all there is a tragic spectre haunting the thoughts of the English educators who hitherto had rested contented that the Education Act of 1944 had brought about equality of educational opportunity into their society. There is some looking back, some search here and there, a few analytical studies of 'comings and goings'. In the midst of all these, the thoughts of the more serious minded educationists are on the Comprehensive School as the only way out.

Underlying the comprehensive principle is the idea that children should discover their own particular purpose in life. School is also a part of life and it is unjust that children should be conditioned to accepting a purpose decided on by others. The aim of the Comprehensive School is to provide a broad, common curriculum until (of course, within a reasonable period) a pupil is ready to choose the lines of study that suits him best. Even there, specialised studies are kept in balanced perspective by constant contact with core subjects.

There is a marked absence of premature selection and bias, but that does not mean that a sense of purpose is lost. The child has an objective which is attainable before he leaves school. Most of the existing Comprehensive Schools have horizontal divisions which prevent newcomers and the withdrawing types from being overwhelmed

by the size of the school. To be brief, Comprehensive Schools are expected to reflect the pattern and the values of the society in which they are set.

A great fear expressed about the Comprehensive School is that it hinders the development of the ablest children by subduing them to a generalised and mediocre milieu. The answer to this comes from Sweden where the latest reforms provide for Comprehensive Schools up to the age of 15 or 16. It has been established in Sweden that the less able gain more by contact with the abler ones and that there is no educational advantage in separate grouping based on ability. The provisional evidence from Sweden also suggests that the ablest pupils are not held back. Even if there is some degree of 'holding back', Swedish educators argue that the gain in social education through a common membership outweighs the little that might be lost in intellectual development.

The Chief Inspector of Schools, Mr. Jonas Orring, has this to say in his book 'Comprehensive Schools and Continuation Schools in Sweden': "Social and human factors are just as important for the individual and society in the world of to-day and tomorrow as are intellectual ones. The greatest of current problems is the inability of people to live and work happily together—not to attain new and greater intellectual performance.



But the ability to work and live together in harmony is only slightly developed by one-sided intellectual training. It is fostered in practical forms by work and presumes a common fund of education and experience. Questions of prestige and evaluation should not be allowed to enter the world of the school until some social resistance to them has been created”.

It must be noted that the argument is not for ignoring differences in ability or aptitude. It is for a common social experience first. No wonder such understanding is possible in Sweden more than in any other country, because the Swedes are building an educational system appropriate to their democracy.

It is not suggested that all pupils, irrespective of ability, should follow the same academic curriculum. Nor is it suggested that all pupils should be taught by uniform methods. What is suggested really is provision for a common culture, an abundance of common experience. To provide experience in abundance, premature classification has to be done away with.

H. L. Elvin, Director, University of London Institute of Education, clarifies the above contention:—

“What is really to be said against the idea of a common school to the age of fifteen or sixteen? If this were adopted the primary schools

would be undisturbed; there would merely be physical transfer at eleven, not differential selection. Except in those areas where there was a full comprehensive system, the secondary modern schools would become Comprehensive Schools for every one up to fifteen or sixteen.....

"What would happen after this stage? I would favour the idea of the Sixth Form College for those who continued school education up to eighteen..... Those who want to leave school at sixteen, however, would begin at fifteen a course of study—outward looking and related to their adult work and interests—the first year of which should be at school and the last two of which should be part-time while they were at work, the course being planned as a whole." (*Education and Contemporary Society—1965.*)

What are the advantages under such a system? In the first place, premature selection and bias are eliminated, and whatever selection there is, is self-selection. Secondly, there is greater concentration following segregation at the Sixth Form level. Thirdly, for those who leave early at sixteen, there is provision for part-time education and adult interests in work and leisure. Lastly, the social gains would be tremendous.

We would do well to remember that in many other countries too, the movement is towards the



comprehensive idea. Since 1960 Finland has been carrying out experiments along comprehensive lines. Instead of a physical transfer based on selection at 11, they have a common school till fifteen. In Denmark, the 11+ test, previously employed for the classification of children, has been abolished. There is at present no public examination before the end of the ninth year. Throughout the school period there is plenty of scope for transfer from one course to another, the school records being the deciding factor in all such transfers.

In India the Commission headed by Dr. Lakshmanaswami Mudaliyar (1952) recommended among other things the establishment of a large number of multi-purpose schools. The prevalent system was unilinear, retarding growth. The solution, the Commission argued, was to provide diversified courses while maintaining a core of common subjects. They felt that secondary schools should cater to the diverse needs of the adolescent, each pupil finding in the school something which calls out his latent talents. Multi-purpose schools were meant to meet this need. The need the Commission felt, became greater with the adoption of Basic Education as the foundation of elementary education. The three important aims of multi-purpose schools are :—

- (1) To provide a diversity of courses to pupils;

(2) To provide personnel for agricultural, industrial and technological programmes; and

(3) To bring about a change in social outlook.

The Kothari Commission of 1966 has also recommended that the Common School should be adopted as a national goal and implemented in a phased programme spread over twenty years. The age of admission to Class I should ordinarily be not less than 6, and the first public external examination should be at the end of the first 10 years of schooling. i.e., at 16. No attempt at specialisation should be made till then, the report emphasises.

Which way will Ceylon go ?

---



## 18 STUDENT INDISCIPLINE

**S**TUDENT indiscipline has increased to such an extent in recent years that there appears to be even a virtual surrender on the part of some heads of schools and the intervention of the police has become inevitable in some instances. Groups of students standing at street corners, on pavements and in front of eating houses, with plenty of time on their hands but with very little money in their pockets, is a common scene anywhere in the country. Apart from sporadic instances of indiscipline there has grown a spirit of turbulence, rebellion and unrest among large sections of the school-going population.

That this decline gained momentum in the course of the last two decades is evident to the casual observer; more so to one associated with secondary education over this period. The rot really started in the University and spread to the schools, and today one can discern an unending two-way traffic between the schools and the universities.

Sir Ivor Jennings had this to say of student behaviour during the early fifties;—"Driving up and down the Kandy Road my wife and I never cease to marvel at the good behaviour of the boys and girls on their way to and from school. They

hurry along the sides of the road in little groups as decorously as if they were already grown up; even at the end of the day their clothes are still clean; they never seem to fight or throw mud at each other or roll each other down the banks or fish for tadpoles or put frogs down the necks of little girls. In short, those of us who come from countries where little boys are little devils find Ceylonese children almost unnatural.

“At the other extreme the contrast is equally great. Those of us who spend our lives in universities have never met undergraduates so ill-mannered as those of Ceylon; and my own experience covers not only the United Kingdom but also Canada, Australia, India, Malaya and the United States of America. I have heard of “initiation ceremonies” in Canada, but they were held on the open campus on one evening and any “frosh” who chose not to attend stayed away; nor was there such sadism as we had in Colombo. Hooting in Union Society meetings is, so far as I know, peculiar to Ceylon. There is always some obscenity among young men, but until I came to the Ceylon University College I had never heard it in the presence of women. The courtesies which men everywhere (including Ceylon) accord to women are often neglected in the University. The shouting which goes on at University elections is, I believe, unique. The obstruc-



tion of corridors and footpaths, and the refusal to move except with discourteous deliberation, even for members of the staff, is the reverse of the practice elsewhere."

He regretfully noted that the tradition of the University "is an odd phenomenon, for rowdiness and discourtesy are characteristic neither of the people of this country nor of undergraduates elsewhere."

The picture is worse today. Perhaps the fundamental cause of this sad state of affairs is that the majority of the students entering the universities, and even some of the big schools, are generally uprooted from their traditional indigenous cultural heritage, and planted in an unfamiliar ethos as the inheritors and purveyors of an alien and artificial 'culture.'

The Universities apart, there are other influences too at work.

There has been, whether we like to admit it or not, a loss of leadership by teachers. The teaching profession has lost prestige because many enter it aimlessly. A sense of rejection on the one hand and comparatively poor remuneration on the other hand, have not only led to a lowering of the status of teachers, but have also engendered a sense of frustration among them. Frustration leads many to pervert values and wreck

codes of professional conduct. Poor remuneration prompts many a teacher to resort to private tuition which not only affects adversely his teaching in the class-room, but also brings about a type of mercenary relationship between him and his pupils, resulting in a loss of prestige. Without prestige there can be no leadership. With the admission of thousands of pupil teachers on an electoral basis into the ranks of the teaching profession, the picture is even more gloomy.

In addition to the absence of leadership by teachers there is a general lack of religious and public leadership. Provision of more and more facilities for religious education in schools can do little without effective leadership by religious dignitaries and public leaders. It is evident that some religious leaders are concerned more about inter-denominational bickering, meddling in politics and solving the problems of the clergy rather than about actual leadership of the masses. It is a sad reflection that some religious heads were responsible for the disintegration of some of our best educational institutions, more often than not to achieve their own personal ends.

Even more grim is the fact that students find themselves the victims of an unplanned chaotic economy where material success is the measuring rod of values, and where the rule of the survival of the fittest reigns supreme. Those without



means and without high I.Q.s vegetate aimlessly because there is nothing that their homes and schools can offer them.

The education provided in our schools is still academic and literary. Lethargy on the part of educators and administrators continues to perpetuate a system of learning by rote memory that has little to do with ability, aptitude and the needs of the community. The most serious weakness in our education is the uncertainty about its aims. There is an absence of faith at the back of our education. The plight of the thousands of students who are automatically promoted and guillotined at the G.C.E. (Ordinary Level) stage means little to hard administrators who are obsessed with officialdom and routine. Our country is notorious for its mushroom educational experiments which are so often ill-planned and short-lived. As arm-chair administrators and educators experiment, generations of students are used as guinea-pigs and abandoned as misfits and become vagabonds.

Educational misfits pose the most serious problems to society. The normal sympathy shown to other categories of handicapped children is not shown to them, because they exhibit no external signs of handicap. Truancy and non-realisation of responsibilities are two of the common symptoms of such children. They are easily

led and are often exposed to harmful environmental influences. Since such children almost always come from homes with unstable conditions and as they often possess low I.Q.s. they are susceptible to such influences. Having them in school by day and then sending them home is like "winding a ball of wool during the day and unwinding it at night." A long-term plan of after-school care is the only remedy, but then this involves freedom for schools to experiment and an overall expenditure to be met by the Government.

Surveys carried out in several countries reveal some shortcomings which help to promote indiscipline. Wherever students are engaged in courses of study that lead to definite professions, they are less rebellious than students who follow indeterminate courses. This explains the greater indiscipline witnessed in the Arts faculties than in the Science faculties of institutions. Where there is concern about standards of instruction and where there is restriction of student numbers to levels compatible with efficient instruction, student indiscipline is less marked. Thirdly, institutions with adequately qualified and conscientious staffs experience relatively less incidents of student indiscipline. Also, lack of organised sports and extra-curricular activities is an incentive to indiscipline.



Since the school is a part of society its chief function is to influence its members rather than to instruct them. Its success largely depends on its morale which rests on a tripartite relationship—the relationship between the head of the school and the teachers; the relationship among the teachers themselves; and the relationship between the teachers and the pupils. The manner in which departmental administrators run the schools leaves much to be desired. Heads of schools and teachers are appointed and transferred at sudden notice, mostly by telegrams, more often than not to satisfy individuals who wield political influence. A school must be a community embracing students as well as teachers and must develop a culture of its own, transcending branches of specific knowledge taught in the school. Attitudes, values and canons of conduct and judgment cannot be explicitly taught, but must be assimilated, over a long period of time, by those who form the community. Schools are not tile factories; teachers are not tile-makers; students are not tiles.

Most of the causes of indiscipline analysed so far are suggestive of remedies. A brief evaluation of other remedies from an educational point of view may be helpful.

Rigorous discipline has been found to be educationally unsound, chiefly for its failure to

achieve reform. Enforcement of discipline devoid of freedom and love is bound to fail. Affection is often recommended for those exhibiting behaviour problems as a result of barrenness of love in the home. Those who have tried it with all the patience that it entails, are only amazed at its failure to produce worthwhile results.

The method that has been used with success in many countries is that of therapeutic research and guidance. Misbehaviour is often caused by mental illness which is far from a moral perversion. It is really a sickness of the mind which compels a child to behave in a peculiar way. A search into the sub-conscious level of the child becomes imperative.

The common tools of discovery employed by Freud were 'transference' and 'regression.' In the former the child transfers or echoes emotions belonging to the environment in which it is born and in which it lives. The object of transfer is frequently the teacher—he becomes the object of excessive love or excessive hatred. In 'regression' the child goes back in mood to the very early stages of infancy and displays infantile emotions. Since the majority of illnesses have their origin in infancy, transfer behaviour and infantile behaviour are found to be useful in explaining causes of misbehaviour or indiscipline. Modern therapists are using such



methods to detect and cure behaviour problems. But it is necessary for the teacher and the therapist to get together. In Ceylon we need teachers with a bias for therapy and a team of therapists who will work in co-ordination with the teachers, if we are to tackle the problem of indiscipline in a majority of cases. Experiments with specially trained personnel working in schools on an itinerant basis have proved successful in some countries. Therapists and counsellors travel long distances, visiting 'problem' children and their teachers at regular intervals.

The responsibility of tackling indiscipline has thus to be shared by all concerned, parents, teachers, administrators and public leaders. Failure to analyse the causes and take remedial steps can so aggravate the trend that the very foundations of our future as a nation are likely to be shaken.

---

## 19 THE OLD, OLD STORY OF STUDENT UNREST

OUR universities are in the news, sick to the core. Some random reflections on universities elsewhere may give us some understanding, some courage.

University riots are not peculiar to the modern age. It may be asserted with some degree of accuracy that riots have characterised university education from the time of the oldest universities. At Cambridge, for example, a riot took place in 1261—between the Nations, Northerners and Southerners, in which the people joined. It ended with the plundering of houses and the burning of records.

In contrast, frequent quarrels took place between the students and the townfolk—the latter regarded the former as lawless young men creating troubles, but the students on the other hand complained bitterly of the extortionate prices demanded by the people for board and lodging.

The fights between Town and Gown sometimes reached serious proportions. The most serious one took place in Oxford on St. Scholastica's Day, February 10th, 1354. The students complained of the unpalatable wine served to them



by some inns. They rioted in an inn near Carfax and threw the wine and vessel at the head of the inn-keeper. The infuriated man rushed out and rang the bell of St. Martin's Church, whereupon crowds collected, armed with bows and arrows, and beat up the students mercilessly. Some students managed to slip away and ring the bell of St. Mary's. All the clerks of Oxford appeared fully armed and the battle went on until midnight. The people whose wrath had been kindled, opened fresh attacks on the next day, invaded the pupils' houses, and killed and wounded many.

The king who investigated the trouble supported the University and delegated to it jurisdiction over the entire city and complete control of the market. An interdict was imposed on the town, which was lifted only when the Mayor, the Bailiffs and some prominent citizens undertook to perform an annual penance.

A somewhat similar riot took place at Cambridge in 1381.

It is recorded that Oxford and Cambridge reached their lowest mark during the eighteenth century, the students being described as lazy and self-indulgent like the monks of the fifteenth century. Gibbon observed: "They were decent, easy men, who supinely enjoyed the gifts of the founder; their days were filled by a series of uniformed em-

ployments; the chapel and the hall, the coffee-house and the common room, till they retired, weary and well-satisfied to a long slumber. From the toil of reading or thinking or writing they had absolved their conscience; and the first shoots of learning and ingenuity withered on the ground, without yielding any fruits to the owners or the public. Their conversation stagnated in a round of college business, Tory politics, personal stories and private scandal; their dull and deep potations excused the brisk intemperance of youth."

There were professors who never lectured. G. M. Trevelyan in his 'English Social History' says that "no lecture was delivered by any Regius Professor of Modern History at Cambridge between 1725 and 1773"; 'the third and most scandalous' of the holders of that Chair died in 1768 from a fall while riding home drunk from his Vicarage at Over".

Humorous and satirical references to university life are aplenty. The amusing and popular publication, the 'Oxford Sausage' edited by Thomas Warton, Poet Laureate, Professor of Poetry and Camden Professor of History, affords valuable commentary. 'An Evening Contemplation in a College', a parody on Gray's 'Elegy', provides interesting reading. It runs thus:—



“Within those walls, where through the glimm’ring  
shade

Appear the pamphlets in a mouldr’ing heap,  
Each in his narrow bed till morning laid,  
The peaceful fellows of the College sleep.

The tinkling bell proclaiming early prayers,  
The noisy servants rattling o’er their head,  
The calls of business, and domestic cares,  
Ne’er rouse these sleepers from their downy bed.

No chatt’ring females crowd their social fire,  
No dread have they of discord and of strife;  
Unknown the names of husband and of sire,  
Unfelt the plagues of matrimonial life.

Oft have they bask’d along the sunny walls,  
Oft have the benches bow’d beneath their weight;  
How jocund are their looks when dinner calls!  
How smoke the cutlets on their crowded plates!”

Examinations were looked upon as mere farce. Lord Chancellor Eldon has described for us his first degree examination in 1770, his subjects being Hebrew and History. On the first subject the only question asked was, ‘What is the Hebrew for the place of the skull?’ to which he replied “Golgotha”. As for the second subject he was asked, “Who founded University College?” In conformity with the ancient legend, Eldon replied,

"King Alfred." The examiner declared. "Very well, sir, you are competent for your degree."

Turning for a change to our neighbour, India, we find that university disturbances have been invariably associated with politics. In a research article in 'Minerva', Martin Lipset concludes: "Where there is sufficient concern for standards of instruction and student numbers are accordingly restricted to a level compatible with adequate instruction, as in engineering and medical faculties in India, student indiscipline is less marked. The students most likely to be involved in such activities appear to come from the arts faculties of institutions and departments of low standing, which require low per capita investment, which do not inculcate into the student a sense of self-esteem in the pursuit of knowledge and which offer fewer employment opportunities".

The strike that sparked off at the Berkeley Campus of the University of California on October 1, 1964, too needs brief reference. California is one of the world's great universities, the pinnacle of the state's educational system. It has produced scientists, Nobel Prize winners, leaders. The immediate cause of the strike was the insistence by the students that their diet lacked basic nutrients. In a larger context "the students were asserting the importance of the individual against



the overwhelming bigness and complexity of modern life."

There is no cause for us to panic over the disturbances in our universities. The danger signals were spelt out by no less than three Commissions and our problems are the making of irresponsible political interference and shoddy tinkering. The Higher Education Act No. 20 of 1966 is a case in point. Professor J. E. Jayasuriya observes in his 'Education in Ceylon': "It is altogether a hastily conceived and disgraceful piece of legislation that has been thrust on the country, and its removal from the statute book at an early date is greatly to be hoped for."

Let us then hope for the best.

---

THE nation's attention has been once again drawn to the malady affecting her universities. The holocaust at Peradeniya (1969) is but a culmination of a deep-rooted malaise over which successive governments have been sleeping for decades together.

For the University to perform its proper functions the nature of its very structure and its place in society have to be determined in the first place. The University must be a self-governing community in responsible relationship with society. It is the failure of the University as an academic community and its complete alienation from society from which it draws its very lifeblood, that constitute the real crisis.

A cultural hiatus between the staff and the student body, between the rural and the urban population in the University itself, between the University as a whole and the community that sustains it, acts as the real obstacle to the growth of a healthy University. To this may be added other factors such as amateurish meddling both within and without the University, deliberate inroads into University autonomy and ever dwindling employment opportunities resulting from an ill-planned economy.



Karl Mannheim, the eminent sociologist observes: "Although there always arise new generations.....it depends on the nature of a given society whether it makes use of them, and it depends on the sociological structure of that very same society how it makes use of them. Youth belongs to those latent resources which every society has at its disposal and on the mobilization of which its vitality depends."

Youths are not saints. But where they go wrong, sometimes very seriously wrong at that, it may be legitimately asked whether it is not largely the fault of those in lordship over institutions that constitute the youthful resources of the nation. An agitated enthusiast once described the secondary education of girls in English Grammar Schools as "a conspiracy to prevent young women growing up."

The youth of today are living in a rapidly changing world, often finding themselves in the vortex of rapid social and economic changes unparalleled in history. It is more difficult to grow up today than ever before. Growing up in the present context demands ever widening loyalties—far too many that only a few can grow into adulthood without a sigh or a murmur. The majority make themselves heard, and indeed they must, if society is to be made aware of deterioration if any. This is not to condone acts of violence and van-

dalism which hooligan elements in any group resort to in a melee.

Surveys carried out in several countries reveal some factors that contribute to indiscipline in universities. Students engaged in professional courses of study are less prone to revolt than those who follow courses without a professional goal. Where there is concern for standards of instruction and where there is restriction of student numbers to levels compatible with efficient administration and instruction, student indiscipline is less marked. Institutions with well qualified and conscientious staffs and with adequate opportunities of recreation experience less incidents of indiscipline.

It is time the problems affecting the youth are viewed in the right perspective. The youth, the predestined pioneer of change must be utilised as the potent force of national development, and there is no time to lose.



## THE STRATEGY OF HIGHER EDUCATION

THE Robbins Committee on Higher Education in England has observed:— "An effective machinery by which necessary developments are fostered and necessary adjustments made is of first importance. But effectiveness in this sphere can only be achieved if a nice balance is kept between two necessities: the necessity of freedom for academic institutions and the necessity that they should serve the nation's needs. Further, this balance has to be achieved in the context of existing or possible constitutional machinery and habits. This is a matter of great difficulty and delicacy."

The absence of an effective machinery and the failure to strike a balance between academic freedom and the needs of the nation, account for the impaludism of higher education in this country. The National Council of Higher Education right from its inception was limited in its scope to determine the strategy of higher education. The ill-advised Higher Education Act that entered the Statute Book in such indecent haste killed the baby, as it were, no sooner it was born. It is fundamental that both the State and the University must recognise a higher loyalty and readily res-

pond to the nation's needs. The University ought to be the nation in miniature. "British universities are the creation of the British nation rather than of the British state," it is observed.

The Ceylon University Ordinance, Section 7, reads:— "The University shall be open to all persons of either sex and of whatever race, creed or class, and no test of religious belief or professions shall be adopted or imposed in order to entitle any person to be admitted as a teacher or student of the University or to hold any appointment therein, to graduate thereat or to hold, enjoy or exercise any advantage or privilege thereof." Even the words at the entrance to the Senate Building read "More open than usual." But how far the University has been true to its motto is a matter for investigation, particularly with the latest accusation against the University of discriminatory policies.

There is lot of confusion in regard to the aims of university education. Is it general culture with its badge of excellence as Newman saw it, or is it training of intellect, or vocational instruction, or research? Is it producing men and women graduates strictly according to calculations to occupy predetermined places in the national pyramid, or is it restricting university education as between different linguistic groups through a system of quotas? The ideal would be when all these are



not mutually exclusive—it would indeed be a tragedy when one or the other is allowed to get out of balance, as in Ceylon not infrequently.

To quote from an article in the London Times:—“The majority of our students quit their universities without having received any kind of philosophical or moral guidance. Science rapidly arms an increasing number of them with the instruments of production and research, while the so-called humanities risk losing their force as disciplines through failing to provide any sense of values other than those of highly specialised and often impracticable types of scholarship.

“The question about humanistic teaching today is not whether there is too much of it, but whether there is enough of the right kind to leaven the lump; whether it has the strength, if put to the test, to help to sustain what Martin Buber has called ‘the struggle of the human spirit against the sub-human and the anti-human.....’

“Brilliant research, ingenious analysis, expert logomachy remain sterile for the education of the undergraduate if they are not related, in some way that he can see, to any of the spiritual, moral or vital anxieties that disturb the phase of civilization in which he has to live and work, and which will depend on him and his generation for its defence and adornment.”

On the question of quotas the Radhakrishnan Report says: "The fundamental right is the right of the individual, not of the community. Every young man must have an equal chance with others to make the most of his abilities." (Subsequently the Supreme Court of India declared any system of quotas to be a violation of the Constitution).

It is to ensure university education to an optimum number that both the Needham and the Gunawardena Commissions recommended the opening of campuses of the University of Ceylon in Colombo and Jaffna in addition to the one at Peradeniya. While the former recommended that large halls of residence should be subdivided into blocks carrying not more than 50 students each, the Gunawardena Commission recommended a system of affiliated University Colleges. Even the Radhakrishnan Commission had recommended 2,500 as the ideal number of a unitary university.

The constitution of statutory university bodies like the Board of Regents and the Senate needs to be reviewed in the context of enlightened opinion on the subject. The Kothari Report emphasises that representation of non-academic interests on university bodies should be chiefly to present to the authorities the wider interests of society, and not to impose their will on the University. The universities in turn should continually earn



and deserve their autonomy by discharging their intellectual and public obligations effectively.

The Kothari Commission makes some far reaching recommendations, too, in regard to the appointment of Vice-Chancellors, two of which are very relevant to Ceylon, viz. (1) The choice of the V. C. should be left to the University concerned. The members of the Selection Committee should be known for their eminence and integrity. There should be no objection to one of them being connected with the University, but he should not be a paid employee of the latter. (2) The V. C. should as a rule be a distinguished educationist or eminent scholar with adequate administrative experience.

In discussing the strategy of higher education it is necessary to refer to the content of such education, especially in the light of the needs of the country. No doubt a developing economy needs more and more specialists, especially in the technical field. More emphasis must be placed on research, but the most important need is its integration with the national economy.

The U.S.S.R. offers a good example of a higher educational system which is relevant to the needs and financial capacity of the country. Since the cost of full-time higher education is immense and the nation cannot possibly afford it,

most of the expansion is in the direction of part-time education, evening and correspondence courses. These are not only cheaper but also ensure that those who go for higher education are still alive to the realities of everyday life. In 1962 the State Planning Commission initiated a scheme by which 1,000 research posts a year were made available to the tutorial staffs of institutions of higher education, to work for their doctoral theses "on pressing theoretical and applied problems." This indeed is a lesson for our universities.

Again, it is a matter for investigation whether the present trend of narrow specialisation should be allowed to continue. It is necessary to consider the kind of work graduates of the future will be called upon to perform. The work of managers and technologists of the future will involve analysis and decision-making in a much wider field than has been witnessed hitherto.

Wilfred Brown has paraphrased one of the important points made by Ortega Gasset in his essay entitled 'The Mission of the University':—"Societies in Europe are becoming largely governed by professional men. It is, therefore, very important that these professional people, aside from their several professions, possess the power to make their lives a vital influence in harmony with the height of the times. Hence it is imperative



that the universities teach culture, that is the system of vital ideas which the age has attained. The man who professes to be a doctor, magistrate or general (and he might well have added manager and technologist to his list) who is ignorant of what the current idea of the physical cosmos is today, who has no coherent picture of the great movements of history, who has no idea of philosophy's perpetual essay to formulate the plan of the universe or how biology endeavours to interpret organic life, is a barbarian however well he may know his laws or his medicines."

And Ceylon needs a veering change in the matter of higher education if she is to move forward.

---

## THE UNIVERSITY GRANTS COMMITTEE

A brief examination of the origin and development of the University Grants Committee in England is worthwhile. Most universities were severely handicapped by lack of funds during their early stages. Large gifts made by philanthropists enabled some of them to expand. For the first time in 1889 the Treasury voted £15,000 per year to be distributed among all the universities with the condition that "an appreciable amount of advanced University work" was forthcoming.

The University Grants Committee was constituted in 1911. The present terms of reference of the Committee are:— (1) To inquire into the financial needs of University education in Great Britain.

(2) To advise the Government as to the application of any grants made by Parliament.

(3) To collect, examine, and make available information on matters relating to University education.

(4) To assist, in consultation with the universities and other bodies concerned, the preparation and execution of such plans for the development of the Universities as may from time to



time be required, in order to ensure that they are fully adequate to national needs.

The greatest contribution of the system is that it has helped to preserve the autonomy of the universities. The universities are free to decide what they will teach, to prepare their own syllabuses and to organise their own examinations.

The money from Parliamentary grants (some £90 million in 1962—63) is distributed through the University Grants Committee after consultation with the universities. This means that the universities are not directly responsible to the Secretary of State for Education or to any other Minister. The Secretary of State, however, answers questions about Universities in Parliament.

In her University Grants Committee England hit upon an administrative device which has stood the test of time—in fact the Robbins Committee on Higher Education observed: "We regard the principle exemplified by the University Grants Committee as an essential ingredient of any future government machinery for higher education" and went on to recommend an enlarged University Grants Commission to meet the needs of an increased number of independent autonomous institutions of higher education".

The recommendation of the Central Advisory Board of Education of India in 1944 (popularly

known as the Sargent Plan) in regard to the establishment of a University Grants Committee for India ran thus: "It would appear that some authority is needed which would co-ordinate University education in the interests of the country as a whole. It is not suggested that such a body should be directly or indirectly under the control of the Central Government... It should also refrain from any interference in the ordinary administration of individual universities.

"What is contemplated is something on the lines of the University Grants Committee in Great Britain, a body which has operated with admitted success and without friction in a country where universities are at least as jealous of their autonomy as Indian universities."

Such a Committee should be constituted by statute and should consist of **"a few eminent persons not directly connected with Government, whether Central or Provincial, or with any particular University,** though for obvious reasons it is desirable that they should have considerable experience of University administration."

The main function of the Committee was to be **general supervision over the allocation of grants to universities.** To enable the latter to plan ahead, financial assistance was to take the form of block grants for a period of years. The Committee was also to be empowered:



- (1) To encourage private benefactions.
- (2) To co-ordinate University activities with a view to avoiding overlapping and to adjusting, so far as possible, the output of the universities to the economic needs of the country.
- (3) To prevent undesirable competition between universities, and to remove all inter-provincial barriers.
- (4) To visit universities periodically with a view to ascertaining their needs at first hand.
- (5) To establish cultural contacts and to arrange for the exchange of teachers and students with foreign universities.

It is hoped that the Ministry of Education will seriously study the lines of development in democratic nations in the preparation of the new Bill on Higher Education.

What are the cardinal characteristics of the University Grants Committee principle?

In the first place it interposes between the Government and institutions of higher education, a body of eminent persons without any kind of political affiliation, thus assuring complete insulation from inappropriate political influences. The majority of the Committee are persons actively engaged in University teaching or research, the rest being drawn from other branches of education, from industry and from research organisations. The Government is thus advised by a body which

is independent of ministerial or departmental or any other form of control.

The immunity from direct ministerial intervention is further enhanced by immunity from the normal obligation of public accountability. Only the published accounts of the universities and the annual estimates are made available to the Public Accounts Committee the Comptroller and Auditor General. They have no access to the books of the universities or of the University Grants Committee.

University freedom is further safeguarded by the practice of the University Grants Committee making quinquennial block grants without specifying the detailed uses for which they may be utilised. If in retrospect the grant given for any quinquennium is deemed as having been mis-spent it does influence subsequent grants. Apart from the block grants for recurrent expenditure there are capital grants given to universities for expansion after every application is examined on its merits.

It must however be noted that insulation from political and other influences is not and cannot be absolute. The ultimate success of the University Grants principle rests to a great extent on the convention that the Government merely abstains. Yet constitutional safeguards of this sort provide a barricade against forces that threaten freedom in education.

---



THE Minister of Education (1965) is considering doing away with co-education for the reason that it is not in keeping with the religious and social heritage of the people. This article is aimed at providing a brief perspective of co-educational systems obtaining in some countries and putting forward some considerations that should engage the Minister's attention.

Almost all primary schools in England are mixed schools. Of the 123,000 primary-school classes only 2,400 are for boys alone; just under one-third of the recognised independent primary schools are mixed, and very nearly all the unrecognised primary schools are mixed.

A child in a secondary modern school is more likely to be taught in a mixed class than in a single-sex class. There are almost 32,000 mixed classes as against approximately 12,000 each for boys and girls.

Co-education does not predominate in grammar schools, but mixed classes are not uncommon. There are nearly 9,000 boys' classes and 8,000 girls' classes in comparison with more than 8,000 mixed classes.

In technical schools mixed classes are very common. There are about 1,500 boys' classes, 700 girls' classes and 1,200 mixed classes.

The Central schools which still persist have over 2,200 mixed classes compared with 1,000 for boys and girls.

Parents' choice is the deciding factor in choosing either a single-sex school or a co-educational school.

As is to be expected the idea of a unitary school is part of the accepted way of life and thinking of the Russian hierarchy. All children, irrespective of sex and other considerations, are required to attend the common school for a minimum period of seven to ten years. In the secondary schools co-education has been gradually abandoned in the large cities—wherever it is economical and practicable. It is believed that the needs of boys and girls differ considerably in adolescence, not only from the psychological point of view, but also with particular reference to intellectual interests and occupational pursuits.

It is because boys and girls have diverse needs in adolescence that American psychologists advocate co-education. Dr. Irene M. Jesselyn of the Institute for Psychoanalysis, Chicago, emphasises the value of mixed group activities. She questions the wisdom of segregation by asserting



that the sexual problems of the adolescent are only secondarily caused by the presence of a person of the opposite sex. The root of the confusion is the impact of sexual maturation. If the argument is for better academic achievement by segregation and sublimation of basic drives, then it is debatable whether the average adolescent is capable of any sublimation at all.

Education is partly training for life and the individual can be said to reach adulthood only when he resolves some of his adolescent problems. More than academic learning, academic experience is of primary importance. It is for this reason that co-education was advocated by Pestalozzi and encouraged by the Montessori system.

In the USA the comprehensive high school is characteristic of American society. The educational programmes correspond to the educational needs of all the youth of the community. In those cities in which there are specialised high schools, e.g. vocational schools, it may be that a few boys and girls who reside in the district served by the comprehensive school attend 'special' schools. To this degree only the breadth of the programme of the school is limited.

The main argument in Ceylon against co-education is that many cases of misbehaviour have been detected during the past few years not only between students but also between students

and teachers. The remedy is not to do away with co-education but to recruit better teachers. The teaching profession teems with misfits due to a lack of educational insight on the part of a succession of policy-makers. If the police force consists of rogues and sexual perverts the only remedy is to cleanse the force of such individuals; abolition of the police force is not a remedy.

The Minister in the last resort has to consider the financial implications of abolishing co-education. Already there are more than five lakhs of children without schools. 250,000 more children sought admission to schools in 1964 than in 1963. It has been estimated by the Jayasuriya Commission that at least Rs. 10,000,000 would be needed annually to provide schools to all those who seek admission.

To complete the edifice of dismay is the sorry spectacle of thousands of schools that are virtual cattle-sheds and hundreds of them that were blown away by last year's cyclone. The Minister would do well to pause and consider before taking a hasty decision against co-education.

---



## 24 EDUCATION REFORMS— SOME PERSPECTIVES

THE Central Advisory Council may be envisaged as a kind of permanent education commission to advise the Minister on general educational policy, with powers to set up sub-committees, wherever necessary, to examine special aspects of education.

There is much that can be drawn from the constitution of Advisory Councils in other countries. In England, apart from the Inspectors who are perennial sources of advice to the Minister of Education, the Minister is empowered to consult a whole series of people and organisations. Two advisory bodies are imposed on him by the Butler Act of 1944—the two Central Advisory Councils, one for England and the other for Wales. By a series of well-known reports like the Crowther Report, the Newsom Report, the Plowden Report etc.—named after the Chairmen—the English Advisory Councils have helped a great deal to shape educational policy. The Butler Act gave the Central Advisory Councils wide powers “to advise the Minister upon such matters connected with educational theory and practice as **they think fit**, and upon any questions referred to them by him.” Thus unlike their predecessor, the Consultative

Committee of the Board of Education, the Central Advisory Councils are free to take the initiative in advising the Minister on educational theory and practice.

The way in which the Councils assert themselves can be seen from the outcome of the Crowther Report which advised on the education of pupils between the ages of 15 and 18. The Minister, having accepted the recommendations in principle, sought to embalm the Report. The Committee argued convincingly that the sizes of classes could be reduced and the school leaving age raised to 16 by 1968 or 1969, if the plans were made at once—that is 1959.

The Minister pleaded that he could not set such a date for raising the school-leaving age because his first duty was to reduce the sizes of classes. The Council then began work under Sir John Newsom on a report on the education of children between 13 and 16. It again recommended (in 1963) raising the leaving age for pupils entering secondary schools from 1965 onwards. In the end the Minister was forced to announce (in 1964) that the leaving age would be raised for pupils entering secondary schools in 1966.

In addition to the Central Advisory Councils which the Minister is bound to appoint by law, there are others like the Secondary School Ex-



aminations Council, the National Advisory Council on the training and supplying of teachers and the National Advisory Council, which are now firmly established. The Minister can also appoint departmental committees to advise him on specific problems.

The Education (Scotland) Act of 1918, by clause 20, authorised the establishment of an Advisory Council to assist the department on educational matters in Scotland. The Department was bound to take into consideration any advice or representation submitted by the Council, which had the proud record of producing reports on such subjects as 'Day Continuation Classes', 'Training for Citizenship', 'Technical Education', 'Training of Teachers', 'Primary Education', 'Secondary Education', etc., some of which are considered classics. By the same Act every local education authority was obliged within three months of its election to establish a Local Advisory Council.

The Central Advisory Board of Education in India consists of the Central Minister of Education as Chairman, all State Education Ministers, representatives of the Indo-University Board, and a large number of nominated educationists. Ever since its revival in 1935 it has engaged itself in examining critically one aspect of Indian education after another. By 1943 it had reached a stage

of consolidating its findings and preparing a comprehensive plan of educational development in India. It was given further impetus by the official drive for planning. It was responsible for the first official attempt at a National System of Education for India—the Sargent Report of 1944.

The Board normally holds its annual sessions lasting a number of days and often educationists are co-opted. The proceedings together with all the documents tabled are published in the form of reports, e. g. Religious Education, Selection of Pupils for Higher Education, Training of Teachers, Examinations, Basic Education etc. It also keeps in close touch with the UNESCO.

Though advisory in name the decisions of the Board are almost binding on Central and State Governments. Its recommendations are almost invariably unanimous.

Two traditions have helped to determine the nature of educational administration in the United States: centralisation and decentralisation, nationalisation and localisation, community control and state or federal control—these are some of the designations attributed to the two bases. Though the patterns of administration manifest themselves at the local, state and federal levels, they are essentially parts of an integrated machinery developed in considerable measure



by tradition. Decentralisation of educational authority and responsibility was a feature of the colonial era in American history. But the ever-persistent trend began to reverse itself during the latter part of the nineteenth century with increasing school enrolments and the mighty surge of humanitarianism which swept the nation during the period.

There can be no doubt that the trend to increase state authority and the need to systematize state participation in education are absolutely essential to a democracy given to equalization of education. The age-old question inevitably arises—How far should the controlling authority of the state be allowed to go? The crucial problem is one of balance and proportion. It is obligatory on the state not to abuse its power in such ways that local initiative is stifled. As a matter of fact the success of American education is due to the vigorous assumption by the states of their responsibilities and their pious regard for local initiative, imagination, and integrity.

It is worthy of note that there have been no federal agencies of education in American history for an overall determination and control of education throughout the states—there is the glaring and deliberate omission of education from the constitution itself. No doubt there was established in 1867 a federal Department of Education,

the original precursor of the present US Office of Education, ".....for the purpose of collecting such statistics and facts as shall show the conditions and progress of education in the several states and territories, and of diffusing such information..... as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country."

Today there is a department headed by a secretary of cabinet rank, but its chief activities are confined to the diffusion of data—by regular statistical surveys, preparation of extensive materials relating to the teaching of specific subjects etc.

Not the least of its services is its adequate coverage of educational changes in other countries.

---



## 25 PARENT EDUCATION

**E**DUCATION of parents has assumed great importance in a good number of advanced countries. For example, education for parenthood was started by some parents themselves in the United States of America in the 1870's to learn what was then known about child growth and development. Study groups were soon formed in at least three different states, and in 1897, a housewife got together some of her friends and formed the National Congress of Mothers which eventually matured into the present National Congress of Parents and Teachers.

Today it is perhaps the only solid forum for mothers from all over the country to translate their concern about their children into social and legislative action. This giant organisation now has about thirteen million members, a branch in every state and a local unit in nearly every school in the United States. From the outset one of its major activities has been parent education.

How the Mothers' Institute came into being in Japan is again fascinating study. After completing her graduate education in English Literature and Psychology Mrs. Isoko Hatano obtained her doctorate on the thesis entitled "Development of Children and Home Education." She wrote

many books on psychology for parents and also a number of books for children. At the end of the Second World War which dealt a rather unkind blow on her motherland, she published a book entitled "Juvenescence"—really a collection of letters exchanged between her and her sons before, during and after the war.

It became one of the best-sellers in Japan and its translations were subsequently published in France under the title "Children in Hiroshima," and in the United States, the United Kingdom and several other countries entitled "A Mother And Her Sons."

Dr. (Mrs.) Isoko Hatano established the Mothers' Institute in 1963 with the authorisation granted by the Ministry of Education. Undoubtedly she believed that better education of young people to shoulder the ever-increasing responsibilities of the future could be achieved only by placing greater emphasis on the building up of homes conducive to the development of children. Although cooperation of fathers in the education of children is an evident truth, the new organisation was named "Mothers' Institute" on purpose. The fact is that in contemporary Japanese society mothers are responsible for the discipline and upbringing of children in the homes. Nevertheless meetings of fathers also are called from time to



time. Now the Institute has numerous affiliates all over Japan.

The purpose of the Institute described in a pamphlet provides adequate food for thought—  
“The Mothers’ Institute has been born to make the parents and children happy.....The Institute provides the opportunity of study and discussion .....for those unmarried to plan and build up better homes in the future.....for those having children to bring them up in better ways while they themselves develop.....for those having already brought up children to live the rest of life in more excellent ways.”

Mothers are required to develop in themselves the systematic knowledge of child care and education, and the basic attitude for home education.

“Let us study together and bring up children in better ways.

“At the same time, let us make much of our individual life as mother and woman.

“Let us keep in mind the motto of the Institute: ‘Make much of individual life, first and foremost.’”

Some of the special features of the Institute are mobile schools, seminars, training courses, publication of texts and the Monthly of the Insti-

tute, study and research, educational consultation, family school, broadcasting, model kindergarten, safety education, child study centre etc.

By about 1930 was founded in Paris the first 'School for Parents', and in the USSR, the well known educationist Makarenko undertook similar work. However, since the Second World War parent education has had wide expansion as well in almost all European nations as in a variety of developing countries of Asia, Africa and Latin America.

For a long time children's education remained largely a matter of tradition and instinct, and parents dispensed with unlimited authority. But the family as the primary unit of education began to change in many points all over the world.

In the United States, for example, parental authority has been strategically replaced by a democratic mystique. Next came advances of science and techniques which necessarily altered conditions of life and thereby the structure of the family itself. Industrialisation, too, dealt a deadly blow in that the traditional artisan became a workman who left his familiar group for work in town.

The increasing action of printed matter, radio, television etc., began to replace the parents' con-



versation. Children got entangled in extra familiar forces and gradually fell away from their family circle, deprived of the traditional educational role of the family.

New sciences, too, helped to add to the weakening of family ties. Biology, psychology, neuropsychiatry, psycho-analysis, to mention only a few, seeking to discover natural laws that govern child development, though they emphasised the influence of the family on development, also magnified in unmistakable terms the grave consequences of educative mistakes of parents. A new branch of pedagogy for the family began to appear on the horizon, increasing the prevalent confusion.

In contemporary society education of parents has to face new problems. Explosion of population and explosion of education are forces to be reckoned with. What children learn is substantially and invariably different from what their parents learnt even a decade earlier. They have a vocabulary of their own and a radically different opinion of men and matters. It is not surprising, therefore, that they feel abandoned, especially in areas where they need help. One of the urgent tasks of the day is to re-establish between young people and their parents an aura of rapport and mutual comprehension.

Under-developed nations have yet another task to accomplish — mass instruction for those

young people whose parents never attended school—to bridge the gap between generations, involving knowledge, habits, cares, attitudes, etc. It is the sentiment of belonging closely to a group that can give the child the security, the confidence he needs to grow into an adult.

About the only thing of which parents can be sure is that the world of their children is vastly different from their own. The specific behaviour of one generation becomes inappropriate in the next. Parents therefore have a special responsibility at least to teach a flexibility of approach, a capacity to adapt to the new, the unexpected, the unknown. The task, in short, is to re-formulate the visions and obligations of contemporary homes.

---



## AGE OF ADMISSION TO SCHOOL

THE Jayasuriya Commission quite rightly observed: "While most countries in the world admit children to school at the age of six there is provision for pre-school education of one sort or another..." In recommending that children be admitted to school on the attainment of their fifth birthday the Commission suggested the establishment of 'neighbourhood' or 'pre-school' centres by local government bodies.

It may also be noted that the White Paper containing proposals for the post-war expansion of education in India, popularly known as the Sargent Plan, contained the following main conclusions in respect of pre-primary education:—

(a) An adequate provision of pre-primary instruction in the form of Nursery schools or classes is an essential adjunct to any national system of education...

(b) In urban areas, where sufficient children are available within a reasonable radius, separate Nursery schools or departments may be provided: elsewhere Nursery classes should be attached to Junior Basic schools.

(c) Pre-Primary education should, in all cases, be free. While it may not be possible to make attendance compulsory, no efforts should be spared to persuade parents to send their children to school voluntarily, particularly in areas where housing conditions are unsatisfactory and/or mothers go out to work.

The White Paper proposal (1966) to raise the age of admission to six years has not only overlooked the valuable recommendation of the Jayasuriya Commission, but has also shown scant respect for universally accepted educational theory and practice.

In most states in the USA compulsory education starts at the age of six. It is suitable for an industrialised and advanced nation like the USA where with the help of all sorts of visual aids, television, children's books and magazines, etc., the home provides sufficient background for the education of the pre-school child. Even then there are nurseries and kindergartens to cater to the needs of those families which are placed in circumstances unfavourable to the development of their children.

In Norway, Sweden and Denmark the age of compulsory attendance is seven. This is mainly due to rigorous geographical and resultant economic conditions that have made the home the focal



point of activity for the children. However there are pre-primary schools too.

Compulsory schooling in Switzerland begins at the age of six or seven. There are kindergartens that take children from two years of age, though a great many have age ranges of between four and six years.

In France compulsory schooling begins at six, but primary education covers nursery and infant school education as well, which has had a long and glorious history extending to as far back as 1837. Though Nursery schools are directly controlled by the Ministry of Education, they have acquired for themselves a special place in the educational system. They have much greater freedom than is normally allowed to other state-controlled educational institutions.

The compulsory age for primary education in Belgium is six. But in Belgium education proper starts with the infant school open to children between three and six.

Though education in Holland is compulsory from the age of six or seven, parents are being continually encouraged to make increased use of the growing facilities for nursery and infant school education between the ages of three and six.

In the USSR children enter school after their seventh birthday. Educationists in the Soviet

Union are becoming increasingly convinced of the value of pre-school education. There are two kinds of pre-school institutions — Nursery and Kindergarten—under the surveillance of education authorities and open to inspection and control. It is true that only about 30 per cent of the eligible children go to nurseries or kindergartens over the entire country, but in major cities the position is markedly better. The authorities too have declared their intention of making places available to all in the near future.

The Plowden Committee made a three-year study of primary education for the Central Advisory Council for Education in England. It is useful to note some of the conclusions reached in the memorandum submitted by the English New Education Fellowship to the Plowden Committee:—

1. "In order to compensate socially deprived children for what they lack in environmental nurture and the educative efficacy of rich human communication, nursery schools should be made available as a priority in certain areas. We do not doubt that all children would benefit by nursery education, but priority should be in relation to need...

2. "The temptation to raise the age of entry to the infant school to six years (as an expedient to meet the problems of provision and staffing in



face of the pressure of the new 'bulge' in the birth-rate)...should be resisted.

3. "It is true that children from good homes and favourable social environment might not suffer seriously, or even at all; but the effect upon socially deprived children at this crucially formative age would be tragic. If the compulsion to attend school full-time at five is relaxed at all, it should be only upon application by the parents supported by sufficient evidence that the child's educational welfare is safeguarded...

4. "But full time education for all children should be available at the age of five, and, in order to ensure that all have full three years in the infant school, *it would be a sound measure to admit them at the beginning of the year in which they reach that age.*"

The recommendations of the New Education Fellowship are more applicable to Ceylon than to England where at the beginning of the term after a child's fifth birthday, his parent is compelled by law to see that he receives full-time education. Also in England there are nearly 500 nursery schools run by local education authorities. There are about 200,000 children under five in ordinary primary schools. In addition to the schools run by LEA's there are about 20 direct grant nursery schools and ten recognised independent nursery schools.

---

## EDUCATING 'EXCEPTIONAL' CHILDREN

**M**ENTALLY or physically retarded and intellectually gifted children, representing the lower and the upper strata respectively on the performance scale, pose the most serious problems to educationists, and are referred to in educational parlance as 'exceptional' children.

Plato felt that the survival of democracy in ancient Greece depended on the education of the superior citizens for positions of leadership in society. The secret power behind the greatness of the Ottoman Empire was its sheer performance in the selection and education of the intellectually gifted. The Spartans indulged in selective breeding by a process of exterminating deviant or malformed children. With the gradual advent of democracy we have travelled a long way indeed, but democracy brought with it as its inevitable concomitant the principle of equality.

Equality in education implies educational opportunity for all children to the limits of their capacities, whether the capacities are minimal or large. The education of 'exceptional' children thus attracts the attention of many educators and researchers in the modern world.



Educationally sub-normal children are a problem to a whole community. A long term plan of continuous care involving therapeutic research and guidance has been found to be the only valid remedy. There are also those who suffer severe physical handicaps which impair their intellectual capacities. Experiments with specially trained personnel working in a number of schools on an itinerant basis are proving successful in some countries. For example, speech correctionists, remedial reading teachers, counsellors and educational psychologists are utilised to travel long distances and serve several schools at regular intervals. There have also been experiments on special schools and hospitals, and special classes or resource rooms in normal schools.

In a country like ours where such experiments are a long way off the responsibility, by and large, rests with the regular teacher. In a normal class of about 40 pupils, two may be 'gifted', three may be mentally 'retarded', one child may stutter. Of the remaining 34 four may exhibit peculiar 'behaviour problems'. The rest too would differ one from the other considerably, but not to the extent of the categories mentioned above. It is therefore the responsibility of the teacher to adapt his instruction to the needs of all the 40 pupils with special attention to the peculiar needs of the 'exceptional' children in the class room. The

prime need is the training of the teacher, and the provision of adequate help to the teacher by way of aids, equipment, and incentive. But it is a sad commentary that the vast majority of teachers in Ceylon remain untrained.

Concern for the super-normal or the 'gifted' child has arisen from the needs of the day. Ideological conflicts between power blocs, the grim battle of man against hunger and poverty, the ever-widening gap between the 'haves' and the 'have-nots' and the consequent economic, social and political problems, the march of technology and science, and even philosophy, hand in hand with the aforementioned conflicts—all these give a sense of urgency to the role of the superior child in contemporary educational systems. Special programs of education for 'gifted' children are being evolved in a good number of school systems throughout the world. The future of nations as politically independent and economically viable units will depend on the premium placed on trained super-intelligence, and the country that neglects this potential is doomed.

G. A. N. Lowndes observes: "Progress in education, as in many other departments of national life, is achieved by the illumination of genius, fertilised by the imitative power of the enthusiast in contact with genius and disseminated by the missionary efforts of inspectors, adminis-



trators and the educational press." To the list one may safely add 'teachers' with a missionary zeal and a vocational outlook.

In the treatment of both the sub-normal and the super-normal child a great responsibility devolves on the teacher. The former category would include children physically and mentally handicapped, more often than not exhibiting peculiar behaviour and achievement problems. The latter would include the highly gifted child, the gifted child with a handicap, the under-achieving gifted child and the gifted child with behaviour problems. Constant observation by the teacher is the greatest single resource, besides objective tests, in recognising real problems in the classroom.

As a matter of urgency one would do well to emphasise the need for more and more teachers to adopt accepted norms and techniques in getting at the roots of problems in regard to 'exceptional' children and arriving at suitable remedies. The resources of modern educational psychology do provide the basic data for evolving an improved system of inquiry, and no teacher, in the real sense of the term, can afford to neglect it.

---

## MOTHER TONGUE IN EDUCATION

**E**VEN as early as 1929 an education commission had recommended:

1) That instruction in the vernacular should be compulsory for all pupils at the earlier stages of their school career,

2) That while the education system should aim at securing for pupils competent knowledge of the languages of the country, it should do so without at the same time forfeiting any of the traditional or intellectual advantages to be secured from a close contact with the language of childhood.

The Kannangara Report of 1943 which recommended that the mother tongue should replace English as the medium of instruction, significantly prefaced its conclusions with these noble words:

"We have taken our task to be to recommend an educational system suitable for a democracy. Such a system should, on the one hand, enable the pupil to achieve **the highest degree of physical, mental and moral development of which he is capable irrespective of his wealth or social status;** on the other hand, it should enable the pupil as a result of his education to **use his abilities for the**



**good of the nation in the fullest possible measure."**

The Report even went to the extent of enunciating some definitions of the mother tongue to cover difficult and doubtful situations :

1) Where both parents are Sinhalese or Tamil, then Sinhalese or Tamil, as the case may be, shall be the mother tongue.

2) Where the parents belong to different communities, the home-language, i.e. the language commonly spoken by the parents and the children, shall be deemed to be the mother tongue.

3) In the case of all other persons, any one of the following languages—English, Sinhalese, Tamil, or Malay—whichever the parents choose to adopt shall be the mother tongue.

Following the attainment of independence a White Paper on Education was presented to the House in 1950 by the then Minister of Education, Mr. Nugawela. The proposals embodied in the main the ideas propounded by the Special Committee in 1943. The White Paper itself, described as a 'framework for development', had as its broad general aim 'the development and enrichment of personality, alike in the individual life of which it is the expression, and in the diverse relationships to others which make up our human

'civilisation'. Commenting on the medium of instruction the White Paper observed, 'This is a topic upon which there is great diversity of opinion', and it went on to propose two principles to be followed in dealing with the question:—

1) The child should be taught in the language of the home, **that language in which he can express most adequately his innermost thoughts and feelings,**

2) The child should grasp the geographical situation of the island. There is also the need for a medium for international discourse, and the obtaining of access to western thought. The ultimate aim was that 'teaching should be through the language of our homes, with English as a second language.'

It is an undisputed and sound educational axiom that the child learns best and finds the maximum self-realisation and self-fulfilment through the mother tongue. There is no linguistic hiatus as such between the home and the school, so much so that environmental influences that prevail in the child's home become operative in the learning process too.

F. L. Billows, one time Head of the English Language Training Section of the British Council, London, observes: "Language depends on society and society is built up on relationships supported and realised through language." He goes on to



develop his thesis in unmistakable terms: "Language is a social affair; it is the most important binding element in society. Language can hardly exist in solitude; human society depends for its existence, as we know it, on language. In so far as I speak a language, I belong to the community of people who speak that language, whether I want to or not; if I know the language well and have absorbed some of the common stock of knowledge that every school boy knows who speaks that language, if I know the proverbs and homely sayings and have delighted in the succinct wit of those who speak the language habitually, if I enjoy their jokes, I have sat down beside them and shared some of their consciousness. **To learn a new language is to join a new community.** The similarity of the words 'community' and 'communication' can sum this up for us."

It is possible for a child to master more than one language if the languages concerned are part of its day to day life. But if a language is to be learnt exclusively under formal instruction, it requires greater maturity on the part of the child. The child's intellectual life should already be organised in terms of its own language before it can be called upon to learn another language.

Prof. Laurie asserts "A child cannot live equally well in two languages at one and the same

time. If an attempt is made to make the child to do so, its intellectual and spiritual growth is not doubled but halved." Schuchardt supports it—"If a bilingual man has two strings to his bow, both of them are rather slack." Bishop Grundtvig was so inspired by the use of the mother tongue in the Folk High Schools which he founded that he wrote poems in praise of the mother tongue which are classed among the best in world literature. Dr. Brian Holmes puts it thus:—"Language indeed is often the symbol of group identity. For this reason any attempt to reduce the importance of the minority language or to deny to it opportunities of development through education is regarded as an attack on the cultural heritage of the linguistic group." Prof. M. V. C. Jeffreys goes on to define education as "an instrument for conserving, transmitting and renewing culture." P. B. Ballard sums up beautifully—"Training in the use of the mother tongue becomes the first essential of schooling and the finest instrument of human culture." No wonder the Plowden Report asserts and re-asserts that language is not merely an expression of thought, that it also influences one's thinking.

It may be argued by some that the parent knows what is best for his child. It is simply not



true. There are many things which the parent can't do without inviting State intervention and prosecution in a court of law. Parental rights are not absolute. In many situations the parent needs to be educated to do the right thing in regard to his child. In quite a few, compulsion by the State is inevitable in the interest of the child and of the nation. To impose on a child a medium of learning alien to its spontaneous intellectual pattern is to subject it to a handicap in life by alienating it from its cultural and social milieu. It is nothing short of a gross denial of a fundamental human right. It is a crime not only by the child whose development is impaired, but by the nation whose life is imperilled and progress impeded.

## 29 THE SUNDAY SCHOOL

**S**UNDAY, the first day of the week, originally sacred to the Sun, was substituted during the dawn of the Christian era for the Jewish Sabbath as the day of rest and special devotion.

State legislation in regard to the observance of Sunday goes back to the English Lord's Day Observance Act of 1677 which forbade tradesmen and workmen from pursuing their ordinary calling on Sunday. But "works of necessity or charity" were excepted. The subsequent Act of 1871 to the effect that no prosecution under the former Act might be initiated without the consent of a stipendiary, two justices, or the chief of police long rendered the law practically nugatory.

Sunday Schools too were started in England. John Wesley experimented with a Sunday School at Savannah in 1737. About the same time one was opened at High Wycombe by Hannah Ball. The Rev. Thomas Stocks opened the first Sunday School in Gloucester. In 1760 the Revds. D. Blair and J. Alleine started Sunday Schools in their parishes, which were soon copied by most churches all over the country.

The real overhauling and improvement of the Sunday School was started by R. Raikes in 1780. He is, therefore, regarded as the real foun-



der of the Movement that eventually spread to all parts of England as well as to other countries, particularly those that came under British rule.

Ceylon was fortunate indeed that the advent of the British to the island in 1796 was soon after the success of the Sunday School Movement in England under the initiative of Raikes. As the beneficiaries of the great Movement we are duty-bound not only to know its long history, but also, to assess its contribution to educational development in England and *paripassu* in Ceylon. Let not history record that the Sunday School Movement that nourished our isle for a century and a half died unwept and unsung for want of a grateful people.

The importance of Raikes lies in the fact that he was interested not so much in imparting religious education on Sundays, but in taking education to the doorsteps of those who most needed it if they were to be freed from servitude, misery, squalor, depravity and ignorance. Thus he opened his first Sunday School in Sooty Alley, so called because of the chimney-sweeps who lived there. Raikes was also interested in alleviating the sordid conditions under which the prisoners lived in Gloucester gaol. Raikes' biographer, A. Gregory, observes, "The Sunday School system with which the name of Robert Raikes will ever be inseparably connected may be said to have

originated in the Gloucester gaols. It was there that he learnt the direct connection between ignorance and crime, and there he saw the futility of punishing the effect without removing the cause”.

Raikes was acquainted with William Wilberforce and his efforts to eradicate slavery. He saw that the chief industry in Gloucester was the manufacture of pins, in which many children were employed. Sunday was the only free day for them. The lawlessness that the children indulged in on Sundays so horrified Raikes that he wrote in the *Gloucester Journal*, which his father himself had founded, “The misuse of Sunday appears by the declaration of every criminal to be their first step in the course of wickedness..... the farmers and other inhabitants of the towns and villages receive more injury in their property in the Sabbath than in all the week besides. This in a great measure proceeds from the lawless state of the younger class who are allowed to run wild on that day free from restraint”.

Though Stocks and others opened their schools on Sundays only, from the start Raikes opened on week-days as well, employing paid teachers. Parents desirous of sending their children to his school during the week paid 1 d. per head. Students were brought in by various devices—sometimes by persuading parents and some-



times by bribing the children with sweets and presents. Raikes' first school in Gloucester remained open for only six months, but he was able to claim that for the first time on record there was no case to be tried at the Gloucester Assizes. After a while he re-started his school under better conditions nearer his home in Yorkshire.

Raikes had to put up with hooliganism in his school. It is reported that on one occasion a boy brought a badger to school and let it loose during the lesson. Though Raikes resorted to flogging at the beginning, experience taught him that the best way of controlling children was to understand them, win their love, and discover their interests.

The tremendous success of his first school made him open three more. The Movement spread like wild fire throughout his county and eventually to other parts of England. It gained momentum with the formation of a Society for the Establishment and Support of Sunday Schools throughout the Kingdom of Great Britain in 1785.

From the start the Sunday School Movement was undenominational, but gradually it found favour with religious and philanthropic efforts like the preaching of John Wesley and George Whitehead, and the Evangelical Revival in the Established Church. Popular interest, imagination and initiative continued to be stirred.

By 1795 nearly 250,000 children attended Sunday Schools. This is significant for Ceylon, for, soon after, the British missionaries who came to Ceylon started Sunday Schools in many parts of the island. In 1803 there were 7,125 Sunday Schools with 88,860 teachers and 844,728 pupils in Great Britain. The same year the Sunday School Union with a Committee of Churchmen and Dissenters was formed.

Opposition to any good movement is bound to appear at some stage or other, and the Sunday School Movement was no exception to this general rule afflicting human progress down the ages. Events of the Reign of Terror across the English Channel frightened many people, who believed that in England too the seeds of revolution were being sown by Sunday Schools which educated children above their station in life in which 'it had pleased God to place them.' Even an ecclesiastical luminary like the Bishop of Rochester condemned Sunday Schools in the House of Lords, as fostering the views of the French Revolution. Some went on to accuse Raikes as a Sabbath-breaker. One of Raikes' followers Hannah More, records that when she persuaded parents to send their children to school, they feared that she was trying to trade on them as slaves. She relates that she saw only one Bible in the Cheddar district and that too was used to prop up a flower-pot.



Wilberforce convinced her of the great need to redeem the people of Cheddar from their ignorance and backwardness. With the financial assistance proffered by him she opened a Sunday School in the district. Many other women identified themselves with the Movement, notably Mrs. Trimmer who opened schools in Brentford.

The English Sunday School Movement is significant, not so much for what it actually achieved, as for the ideal towards which it strove. The ideal was *Universal Popular Education*. In the realization of the ideal it received support not only from reformers and philanthropists and a willing people, but also from the State. Rightly did Sir Kay-Shuttleworth observe in his *Public Education*, "...the development of Sunday Schools for the poor proceeded with gigantic strides.....the idea.....sprang from a religious impulse.....the Sunday School became the type of the daily school".

With the end of the traditional Sunday holiday in Ceylon the Sunday School Movement which came with the British and spread to all nooks and corners of the island during the last one and a half centuries, under Christian, Buddhist, Hindu and Islamic pioneering efforts, is faced with extinction. Its total exit is bound to create too big a gap in the education of the young that contemporary educators are confronted with a challenge to find a worthy substitute.

---

## 30 THE FOLK HIGH SCHOOL

THE Folk High Schools of Denmark which in course of time spread to a number of other Scandinavian countries as well as to a few countries overseas, were the outcome of the inspiration given by the clergyman-poet Grundtvig, who conceived of such schools as a spiritual fortification against threatening forces from within and without. Bishop Nicolai Frederik Severin Grundtvig (1783—1872) who has been hailed as the greatest psalmist since David, was without doubt the greatest intellectual force of his time in Scandinavia, and it was left to Kristen Kold (1816—70) to make Grundtvig's dream a reality. Though the first Folk High School was founded in 1844 in North Slesvig, it was the high school opened at Ryslinge in 1851 that became the pattern for many folk high schools that soon sprang up all over the country and overflowed.

The characteristic feature of the folk high schools of Denmark is that they provide a general, non-vocational and socially all-round education to the average adult. They are the freest schools in Denmark and receive state grants like other private schools. Students unable to pay their fees are also given substantial aid by the state. The products of these schools are found in all walks of life where many of them have been real



pioneers. The schools are residential and provide winter courses of five or six months duration for men and women. While some schools have three-months' summer courses for young women, there are others which run shorter summer schools too for a variety of purposes. Of recent origin is the two-week family course. Some schools have even gone to the extent of providing facilities for the care of children while their parents attend lectures, study circles etc.

The age range of those attending folk high schools is between 18 and 25. In addition to state grants to schools and individuals there is also provision for the state to meet the full costs of young men who have completed at least twelve months of national service. Also young persons unemployed receive assistance from a special educational fund.

The schools are free to arrange their own syllabuses and there are no examinations or award of certificates. There are no educational rules as such. The mother tongue is the central subject. According to Grundtvig it is a divine gift to man, an echo of God's words. In addition to Danish and mathematics, history, philosophy, literature, civics and foreign languages are usually taught. Originally the main method of instruction was the lecture, the 'living word' according to Grundtvig, with books occupying a less important place,

since in Grundtvig's view text books contain only 'dead learning'. Other methods of instruction such as study groups, seminars etc. are of later origin. Students, staff and principal are like a big family living under one roof and they assemble at the end of a day's work for fellowship, conversation and community singing. This fellowship perhaps accounts for the high standards maintained by Danish agriculturists and industrialists, and the traditional production of standardized dairy products by Danish farmers. It is to the credit of such schools that though they were not intended to be vocational they were really at the bottom of the high attainments of Danish agriculture. True they did not teach their students to become efficient farmers, but they provided those educational 'imponderables' that helped the farmers to become efficient. The fellowship that these schools generated proved to be of the utmost importance to the growth of a virile Danish Co-operative Movement firmly footed in a well developed agro-industrial economy. As one Danish teacher eloquently describes, "The Danes love the simple, unpretentious and harmonious life as described by their hero—Bishop Grundtvig, and are above all desirous to educate their youth for cooperation and common responsibility, to independent thought and action, and to respect for the highest values of life."



It would however be incorrect to maintain that as a general rule folk high schools do not include vocational studies as part of their curricula. Norway provides a good example of how the folk high schools have been transformed to provide basic instruction to prepare pupils for entry to specialised technical institutions. It is being increasingly realised that the average industrial worker or the farmer needs a background of general education that would enable him to keep pace with advancing science and technology and at the same time prepare him for the best possible life, both individually and as a member of a social group, and to this end work in such schools is supplemented by numerous courses and study groups. It is also realised that in an age of automation it is necessary more than ever before to maintain the traditionally high standards of craftsmanship that have formed the marrow of national life over the ages.

In Holland folk high schools have developed on their own to meet the needs of the nation. Functioning as focal points where people of all political and sectarian shades mingle they act as a bulwark against divisive forces that have been threatening the country for long, thereby ensuring political and economic stability built on common foundations of nationalism and patriotism. Students from all over Holland attend these schools which resemble a lot English residential

colleges. While the students pay one-third of the cost the rest is met by state grants and private contributions, mostly from employees. The Swedish schools have been attracting a larger cross section of the community than their counterparts in other Scandinavian countries. Their emphasis is on study groups and they include a wide range of subjects such as science and sports, labour and religion, temperance and technology, and all sorts of social and economic issues. They even conduct examinations and award grades on results obtained.

Even in Denmark, the land of its birth, the folk high school has been subjected to a number of changes in recent times. In some occupations like hospital nursing and nursery-school teaching a course at a folk high school has come to be accepted as a pre-requisite for, and even forms a preliminary part of, the actual training. A Ministerial Committee which examined the place of the folk high school in the modern context has asserted, in its report published in 1960, the need for accepting the education provided by the folk high schools as part of the training for a large number of vocations in the private and the public sector. Far from recommending the conversion of folk high schools into real vocational schools, the committee went on to emphasise the importance of the general education and the ethos provided by the folk high schools, especially at a time when



more and more people are employed in specialised work. At a ten-day conference on 'Science and the Arts in Education' held at Askov, Denmark in 1965, Mrs. Jytte Enberg defined the modern Folk High School as follows:—"It is a group of rather different schools, strung together by a liberal legislation, given rather nice state subsidies, supporting the students and securing for them absolute freedom of creed, thought and teaching. The inner structure of these separate schools is formed by tradition and common experience, effected by teachers and principals, and re-formed by the everlasting discussions on ends and means inspired by the students who come with all their differing wishes, expectations and demands—spoken and unspoken." The average age of students attending folk high schools is continually rising which makes them real centres of adult education.

The developing countries are in dire need of an instrument like the folk high school to give them that much desired direction in development.

---

ONE of the most neglected fields in the educational system of our island is the field of Adult Education. Yet it is one of the most important subjects engaging the attention of educationists all over the world. Adult Education is being recognised as a new aspect of national education in most countries dedicated to the task of nation building, through the provision of adequate educational systems.

The primary task of Adult Education is to fill the gaps in an inadequate educational system. Yet due to historical reasons the gaps in Ceylon are so wide that only a well planned Adult Education programme effectively implemented over a long period of time, can bridge them.

There was no compulsory education in Ceylon up to 1906. Even the Rural Schools Ordinance of that year made it provisional for local bodies to enforce compulsory education. As such only a few passed by-laws making education compulsory but even they were more often than not dead letters due to the absence of any strong backing by the central government. In truth there was no legal obligation either for the central government or for local bodies to provide schools and make education compulsory.



The Ordinance of 1939 too passed the baby on to the Executive Committee on Education which again failed to make education compulsory. So that up-to-date there is the marked absence of any adequate legal sanction to enforce compulsory education in Ceylon.

In comparison Great Britain has fared better in the matter of compulsory education. At least it is compulsory up to the age of fifteen after which no one is legally compelled to continue his or her education. Yet the Crowther Report went on to label the early school leavers as 'a majority without education.'

"A Majority Without Education" is also the title of a book by Owen Whitney, who decries the abject neglect to which the early and less able school leavers in Britain are condemned. He says of them:— "They have ceased to be educated and they are making their journey through adolescence with incomplete maps. ...Early leavers are most in need of some form of further education, but of all groups they are the least likely to get it."

If the term "A Majority Without Education" is true of Britain it is all the more true of Ceylon where mass illiteracy has been the traditional educational pattern over the years. The Jayasuriya Commission viewed the future of Adult Education in the right perspective and observed:— "The

ideal we aim at is one in which every township or village in the country has a programme of Education, with a variety of offerings, some of which appeal to the illiterate and the neo-literate, some to the businessman, agriculturist, or professional man, and some even to those who in their own specialisation have reached the highest levels of Education or training."

But it is highly regrettable that the White Paper on Education (1964) contemplates a sabotage of the entire recommendations of the Jayasuriya Commission. While the Commission laboured to examine at length the problem of adult education and suggest ways and means by which a comprehensive scheme of Adult Education may be undertaken by local bodies with some sort of advice and supervision from the centre, the White Paper ignores all the learned observations of the Commission and suggests that Adult Education be a subject under the central government to be entrusted to the Department of Rural Development. The government, as is evident from many of the schemes it has undertaken in the recent past, is under an illusion. It believes that more and more centralisation can serve the cause of education better than the ideal of gradual decentralisation which the Jayasuriya Commission envisaged.

As in Britain where Adult and Further Education are shared among the Universities, the local



bodies, the trade unions, the W.E.A., the Cooperative Movement etc., in Ceylon too local bodies can do much with the active cooperation of various government departments and voluntary societies and movements.

Denmark offers the best example of a country where Adult Education started as a movement of the people. Though a country subjugated for a very long period, and despite its lack of natural fertility, Denmark became the birth place of a romantic movement in poetry. As Bishop Grundtvig, the father of modern Denmark put it, the Folk High Schools were established as "a spiritual fortification against Germany"—to forge a living unity between life and learning so much so Denmark now draws over 80 per cent of its leaders and officials from its Folk High Schools.

The movement has spread to Sweden and other Scandinavian countries. Israel and the Philippines are also making great headway as fast developing nations through the provision of adequate Adult Education programmes.

The traditional and narrow role postulated for Adult Education has been abandoned and today it embraces such wide concepts as 'Social education', 'Fundamental education' etc. Adult Education now takes as its starting point the real conditions of life, and aims at enabling each

individual to live as full and rich a life as possible. It aims at lifting the sub-normals in society to levels of normalcy.

The liquidation of sub-normalcy is to be attempted not only in the matter of literacy, but also in the information and knowledge possessed, in political awareness, in economic efficiency, in social get-togetherness, in the lifting of the ethical standard and the civic sense—an all round amelioration of the deeper levels of personality.

According to Homer and Helen Kemfer, in addition to its traditional content, Adult Education must teach attitudes, methods, skills and approaches. It is not merely a method of distributing knowledge. It is rather an initiation in the art of living an everyday life, so that the least educated of men can possess as genuine a culture as the scholar. It is a matter of bringing together the intellectuals and the workers through 'relay institutions'.

A well planned programme of Adult Education is an urgent necessity in Ceylon, if we are to grow to real nationhood. It is essential too that the field of Adult Education must come to maturity by the adoption of suitable programmes with vision and foresight. There can be no short cut to Education for Maturity.

---



## GOVERNMENT AND TEXT BOOKS

SINCE the inauguration of the state system of education in Germany in 1806, there was a gradual and virtual control of text books, curricula and training of teachers. A decree of 1844 made inspection of books at the disposal of teachers in training a necessity. This gradually paved the way for the state to use supervision for political indoctrination.

In 1889 the Government laid it down unequivocally that German history must be taught in such a way as "to show that the power of the state can alone protect the individual; how Prussia's kings have exerted themselves to raise the conditions of the workers, and how considerably and constantly in this country the wages and conditions of the working classes have improved under this monarchic protection."

The Nazis did not hesitate to complete the edifice. They brought education under the control of the Reich Minister who saw to it that the 'National Socialist Teachers League' introduced Nazi propaganda into every type of school work. If history was perverted it is understandable, for it is apparently the only subject that can lend itself to indoctrination. But in Germany even

arithmetic books included "a table giving the sum of money paid annually by the State for elementary and secondary school children and for lunatics, in order to prove that a lunatic is an expensive liability; the child is then told that there are 200,000 lunatics in Germany, and he is required to estimate how much they cost the State each year and how many marriage loans could be made with the money thus used. Other problems to be worked out deal with the Jews and military events". (*vide* 'Education and Society in Modern Germany')

It is worthwhile considering the cruel fate suffered by lunatics and the Jews at the hands of those men who used those text books while in school. The military mania nurtured in schools was responsible for their victory over France in 1870.

Europe in general and France in particular believed that the war of 1870 was won in the German schools, and German schoolmasters were looked upon as the architects of Sedan and Sadowa. France was determined on a highly centralised control of education both from the point of view of her traditional respect for centralisation and the advantages that such control bestowed on Germany.

It must be pointed out, however, that with regard to content the French system was based



on 'an established, reasonable and confident culture' and that France offers the best example of supervision in its finest and noblest form. The list of text books is first of all suggested by the teachers themselves, secondly considered by the inspectors of different areas, thirdly scrutinised by a departmental committee, and finally approved by the Rector of the 'Academy' responsible for the district. Any dispute is referred to the Minister. The Reforms of 1923 further vitalised freedom amidst control and introduced a greater degree of flexibility without seriously affecting central control.

Common text books are prescribed throughout the whole of the USSR and are kept up-to-date. To quote the words of a Russian professor, "Our education sets itself the task of creating all-round, active, determined possessors of knowledge and of the proletarian world outlook, devoted to communism and communistic morality, builders and defenders of a socialist society."

In England the idea of 'freedom in education' was accepted from the time of Locke and Mill. Though attempts had been made here and there, notably under the 'Revised Code' of 1862, to supervise some aspects of education, the intervention of the State in the main has been for welfare purposes like provision of school meals and medical services.

From its very inception the Federal Government in the USA disclaimed the right to supervise education. No doubt there have been instances of state supervision, more often than not initiated on political grounds. If there is uniformity with regard to content, method and use of text books, it is not due to an effective state supervision, but as the result of the influence of great educational thinkers and schools of education. Agreement to a stupendous degree is reached on educational matters based primarily on experiment and survey.

In Ceylon the State has assumed full responsibility for the writing and publication of all text books. The method of selection of writers still remains a secret.

To quote from Professor J. E. Jayasuriya (*vide* 'Education in Ceylon', 1969):— "Belief in his own genius has made the bureaucrat prescribe in the minutest detail, by means of so-called course guides, what every teacher should say and do in the classroom, the questions he should ask and the answers that he should receive. Absolute conformity is insisted upon and no deviation is permitted. Moreover, it is proudly claimed that to repeat the same words in every classroom is the surest means of ensuring equality of educational opportunity in all the schools in the island.....



“Thought control of the pupils is attempted also through the government text book monopoly ..... Many who had never published any work at all, not even an article in a school magazine, were crowned as authors overnight and the entire school population of the country had to use the books written by these authors. Rank careerism made the authors try to advance political ideologies and personalities through the books..... The deficiencies in the government text books are so many that an entire book would be needed to list them.....”

We have the examples of various nations to learn from. The people as the ultimate beneficiaries of education should seriously consider whether they are to perpetuate the system of regimentation that has been set in motion. It is time public opinion is made known to the Government. Much will depend on the way people discharge their responsibility. It is never too late.

---

## 33 A PLEA FOR ENGLISH AS A COMPULSORY SECOND LANGUAGE

**E**DITORIALS, prize-day speeches, public statements by some politicians and educationists all over the country in the recent past have all urged the retention of English as a compulsory second language in Ceylon. It was Yeats who blurted out :-

"I think it better that in times like these  
A poet's mouth be silent, for in truth  
We have no gifts to set a statesman right."

Perhaps Yeats was prophetic. But we cannot afford to take such a pessimistic attitude at a time when the nation's future is at stake and political expediency is the order of the day. To linger would be like checking on the colour of a damsel's eyes before rescuing her from drowning.

It was English that effected a cultural, literary and political renaissance in all Asian countries, including Ceylon. Pandit Nehru said that English brought about "a widening of the Indian horizon, an admiration for English literature and institutions and a growing demand for political reform."



Translations of all the world's greatest works are available only in the English language.

The impact of English on Ceylon is tremendous. Our politics and our law have been so completely conducted in English for such a long time that it is impossible to disentangle the influence of English on them. There is no doubt that the concept of parliamentary democracy is peculiarly English. Our law owes a great deal to the English language and English ideas. Without English our law cannot remain the same; it will have to take a different turn.

English has meant a social inheritance to the Ceylonese. Its influence on our indigenous languages cannot be ignored. Earnest Cassirer in his "Essay on Man" says:—

"When penetrating into the 'spirit' of a foreign tongue we invariably have the impression of approaching a new world which has an intellectual structure of its own. It is like a voyage of discovery in an alien land, and the greatest gain from such a voyage lies in our having learned to look upon our mother tongue in a new light... *So long as we know no foreign languages we are in a sense ignorant of our own, for we fail to see its specific structure and its distinctive features.* A comparison of different languages shows us that there are no exact synonyms. Corresponding

terms from two languages seldom refer to the same subjects or actions. They cover different fields which interpenetrate and give us many-coloured views and varied perspectives of our experience."

English is the language of science today. This unique position of the English language has been enhanced by the growing influence of the United States in the field of science. Even in the U.S.S.R. English is being recognised as the world language of science. As long as we rely on science for our national prosperity and power English must find a definite place in scientific education.

English is a subject professed and worked upon in many universities in the world. Subjects that are as yet insufficiently developed have much to gain from the English language. The teaching of a subject at university level does not depend so much on what the lecturer knows, but on the material made available to the student for consultation outside the lecture room. So long as our national languages lack such abundant material it is nothing but parochialism to do away with English. If English can do nothing more, it can at least save us the trouble of learning through our shallow experience what can be learnt easily through the experiences of others. It is needless to refer to the plight of students who enter the universities without any knowledge of



English. Students with a good knowledge of English enjoy a definite advantage over the others.

As the 'Times of Ceylon' Editorial of 28-7-64 aptly put it "...whatever our pseudo-nationalists may say, many doors and windows are automatically opened through familiarity with a world language". The very politicians and rabid nationalists, who vehemently oppose the retention of English as a compulsory subject in the curriculum, do so through their enviable command of the English language. They and their children search for seats of learning abroad where English is the crowned prince of glory. Patriotism is their monopoly and trademark and in spite of shouts and protests the caravan moves.

The proposal in the White Paper on Education to make English optional at the early stage (Grade 3) and compulsory at the G. C. E. (O. L.) stage came under sharp criticism by "Strix", in the 'Times of Ceylon' of 25-7-64. He urged the authorities to decide once and for all whether English is to be compulsory or optional in our schools. Much damage has already been done by the lethargic attitude of the authorities in regard to the place of English in education.

---

## 34      TEACHING ENGLISH              AS A              SECOND LANGUAGE

**T**HERE has been a plethora of publications and public pronouncements in recent times on the Teaching of English as a Second Language, generating an unending controversy between academicians on the one hand, and leading to a point of no return on the other, leaving the average teacher of English more baffled than ever before and rendering him almost helpless in a hopeless situation.

In all earnestness I wish to share some of my observations with those teachers of English who find themselves flabbergasted, in simple and practical terms, and in the light of my own experience in the classroom and what I have been able to gather from the findings of researchers in the field. I trust many teachers will find them useful.

According to Leonard Bloomfield "Our schools are conducted by persons, who from professors of education down to teachers in the classroom, know nothing of the results of linguistic science.....they do not know what language is, and yet must teach it, and in consequence waste years of every child's life and reach a poor



result." C. C. Fries says of the teaching of English, "In no subject is the knowledge of the educated public at a lower ebb." Having undertaken a responsible task, it behoves teachers of English to be dedicated to their work and build around them certain norms based on research and accepted principles of language teaching.

Teaching a 'foreign' language amounts in actual practice to teaching a specific 'foreign' language to students who have a specific 'mother' tongue or 'native' tongue background. Therefore, to be most effective, the teacher must know the sound system, the structural system and the vocabulary of the language he is expected to teach as well as the language in which the child finds its maximum realisation.

In learning a new language the chief item is not the learning of vocabulary. First and foremost should come the mastery of the sound system. It is necessary first of all to follow and master the stream of speech; to hear and reproduce the distinctive sound features. Secondly it is the mastery of the features of arrangement—what we call structure of a language. This can be achieved by means of a scientific approach with carefully selected and organised materials. Thirdly comes the acquisition of vocabulary items. In learning a new language one need not

be in a hurry to expand one's vocabulary. Approximation to accurate sounds, rhythm and intonation; gradual mastery of structural forms within a limited range of expression must come first and become automatic habit.

It is important to arrange the important items of the language, mentioned above, in a well organised sequence with special care on the major trouble spots. The real trouble spots can be detected only by one who knows the peculiarities of the child's mother tongue. To illustrate, take the sound 'O'. In English it stands for a variety of sounds as in 'Royal', 'Bowl', 'Pot' etc. The Tamil child who is accustomed to just one 'O' sound naturally takes time to master the alien sound system and that becomes a trouble spot. So with structure too.

The best way of teaching the language is through the practical use of the technique of language description in the choice and sequence of materials and the principles of method that grow out of these materials. Our aim should be to build up a set of habits for the oral production of a language and for the receptive understanding of that language when spoken. We identify mastery of a language at 2 levels—production and recognition. The two are never on par. Yet they interact and condition each other. Practice in



production is the best way of developing recognition.

The fundamental matters of the language that have to be mastered at the level of production must be made habits—unconscious habits at that.

Whole sentences, questions and responses, descriptions, useful phrases or clusters of words—all these and many more can become 'patterns' or 'customary moulds' into which productive expression can fit without conscious thought.

Phonetics plays an important part, not in the case of the student who learns but in the case of the teacher. With a study of phonetics one can observe differences of sounds of a single alphabet. E.g. 'p' of 'Pin' is different from the 'p' of 'Spin'. In the former there is a fullness of breath (to be illustrated). The same is true of 'T' in 'Till' and 'T' in 'Still', 'K' in 'Kill' and 'K' in 'Skill'. Though 'Call' and 'Cool' require the characteristic puff of breath, the position of the tongue varies in correct pronunciation. Now take 'Kill', 'Call' and 'Cool'. Not only does the position of the tongue differ, but also in the case of the third the lips are rounded. Again the vowel sound of 'mead' takes a longer time to pronounce than that of 'meat'.

There are some languages that are phonemic. It means that there is one distinct graphic symbol for each of the distinct sound units. Examples of phonemic languages are Spanish and Finnish. But English is not so. English is also badly spelled. The same symbol or letter stands for a number of distinctive sounds. E.g. note 'I' in 'Bit', 'bite', 'Machine', or, 'ea' in 'Beat', 'Breath', 'Heart', 'Earth' etc. It does not stop there. The reverse is also true. The same sound is represented by different symbols. E.g. 'Sweet', 'Beat', 'Mete', and, 'ie' in 'Believe' and 'ei' in 'Receive'.

In addition to the descriptive analysis of the separate sound segments it is necessary to have a descriptive analysis of the patterns of speech (we may call them 'covering patterns'). There are various pitch changes. It is not just what you say, it is how you say it that counts. We speak of intonation curves. E.g. Doc[tor, Prac[tice, Eng[lish, O[pen. Generally we make use of four levels of intonation. Intonation patterns that drop to level 4 at the end denote finality. If the drop is only to level 3 then it means expecting a continuation.

Rhythm, stress and speed are also important. These should be matters of drill and practice from the very first lessons.



In conclusion one may refer to five cardinal needs in the teaching of English as a Second Language.

1. General Imitation or Mimicry. Here it is just *recognition* and *not production*.

2. Imitation of the basic covering patterns of the sounds—word stress, intonation, sequence of pitches, rhythm etc. Here it is *first recognition* and then *production*.

3. The teaching of the individual sound segments.

4. Developing flexibility of articulation by repeating modes until they become habits.

5. To carry over the productive and the receptive habits to larger units of utterance—to whole paragraphs and even larger units of speech.

The following important principles need to be re-emphasised:—

1. A conscious grasping of patterns will make more rapid and effective the mastery of a language.

2. For the beginners the number of structural patterns to be learned should be reduced to the basic minimum.

3. For recognition and production, frequency of occurrence is a fundamental criterion of selection.

4. Accuracy in the habitual use of structural patterns must precede fluency.

Once again it has to be remembered always and at every turn that the linguistic difficulties differ with the linguistic background of the learners and that each learning group has its own peculiar trouble spots and pitfalls. To quote from C. C. Fries, "The most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner".



## 35 AN ANALYSIS OF SOME METHODS OF TEACHING ENGLISH AS A SECOND LANGUAGE

IT would be appropriate for me to follow up my article on the Teaching of English as a Second Language with an analysis of some of the methods of teaching which I have found to be useful. I have no doubt that in doing so I am treading on controversial ground, but it is my firm conviction that the views of a practising teacher are worth much more than diehard theories manufactured to order in isolated ivory towers.

It is important to specifically deal with the data of language-learning. This is a subject which confuses many people, since there is no clear concept. The most significant aspect of the problem is—**'What you have got to teach'**. This aspect has led to a revolution in language teaching methods. The all-important consideration is, to put it succinctly, **'a close examination of the language'** that is taught.

"A language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact". The first part of the definition states what is the structure of a lan-

guage, and the second part defines the functions of a language.

Language learning involves the mastery of three parts—units of sound, units of meaning, units of utterance. Vocal sounds peculiar to a language produce the first (Phonemes). Combinations of sounds go to make units of meaning (morphemes). The units of meaning arranged syntactically make units of utterance (Sentences).

Since our unit of teaching is a sentence we must know what pattern we have got to teach. It is necessary to know all patterns to teach even one pattern, to be quite clear about what we have to teach. An inventory of sentence patterns is necessary for the purpose. The start must be made when the child is young before the vocal organs become rigid.

In teaching a language it is desirable to avoid definitions. E.g. One author says that a preposition shows the relationship between the first noun and the last noun in a sentence. Now take the sentence, 'She is full of smiles'. The definition does not cover the situation. In teaching we need no definitions. New grammarians using researches of structural linguists discourage the use of definitions. They advocate the teaching of structures.



A structure is a framework into which may be fitted a considerable number of similar sentences. The learning of structures is a skill. Pupils must be able to use them and understand them without effort. It must become a sub-conscious activity. It is not all who have the skill to be good instructors. Teaching a skill is quite different from explaining a sum or a poem. There is a world of difference between teaching a 'content subject' and teaching a 'skill subject'. Skill is not acquired by definitions and mere descriptions. **It has to be mastered by imitation and practice.** It needs observing an expert performer.

To succeed, the material used must be **controlled**. It is essential to exercise control over material to make sure that the pupil hears only that amount of language which he can digest. Teachers must be patient to carefully control language material. The learner is depending entirely on the teacher. **Repetition** alone can make sufficient impact. A **planned exposure**, one after the other, of structures is essential. Repetition helps memorising. But ways and means should be devised to avoid monotony. The teacher's task is to determine what is best to be taught and to show how to operate it. The latter is through constant **drilling**.

There are two kinds of drill—(1) Repetitive or reproductive (2) Creative. No apparatus

other than the blackboard is necessary. The teacher must lead the pupil from the first to the second.

E. G.      Bottles are made of glass  
             Pots are made of clay  
             Tyres are made of rubber  
             Shoes are made of leather

These need repetition. Of course, the vocabulary must be familiar in the first instance. In the second stage 'are made of' can be removed. In the final stage whole sentences can be removed and pupils asked to create sentences of their own. Also negative patterns and question patterns can be practised with the same sentences. Here is progress from repetitive drill to creative effort. **Stimulus sentences** can be used with definite patterns. A series of questions stimulating answers of a definite pattern will help. Lists of words, maps, diagrams etc. can be useful. E.g. Population tables, Temperature or Rainfall charts, Export and Import tables, playlets etc. can be used for a variety of teaching purposes. It is desirable to exploit the classroom situation to the fullest possible extent and to supplement it with outside materials as far as possible. In teaching one of our aims should be to see that students transfer their knowledge to life outside the classroom. Opportunities must be provided for



**application** so that there can be a certain amount of **self-learning**.

Since what is retained is retained in terms of something familiar and meaningful, any learning situation must be organised in such a way as to utilise familiar and meaningful objects, situations and experiences. For instance, in teaching verbs, only those verbs which will fit into a particular situation, which will not only stimulate interest in children but which have been experienced by the children themselves, must be chosen. 'A Poya Morning' can be a good context. It is a situation experienced by all. Verbs like read, run, swim, drink, fly, sing, sink, begin, draw, blow, throw etc. can be easily fitted into the context.

It is an acknowledged fact that **grouping of words into clusters** helps memory. In teaching the verbs mentioned above, they can be grouped according to the changes that they undergo when related in the past tense. Thus run, swim, drink, sing, sink, begin, can be grouped together. Similarly fly, draw, blow, throw can be grouped separately. Yet another group can be paint, cycle, bathe, dress, comb etc. Such grouping helps **retention**.

Opportunities must be provided for **suggestions** by pupils. Learning is reinforced when students themselves identify themselves with the

subject matter. In the context 'A Poya Morning', the teacher can get the pupils to mention the various activities in which they participate on a normal Poya morning. The students under normal circumstances will come out with many ideas and the teacher can select the best and incorporate them in the lesson. The students feel satisfied and there breeds a feeling of achievement which helps retention.

There is also what is known as '**selective forgetting**'. The natural tendency is to remember pleasant experiences and forget unpleasant ones. It is the task of the teacher to select as many **pleasant experiences** as possible. A lot will depend on the nature of the class. What is pleasant for a young group may not be pleasing to a grown-up group. So too interests of boys differ from those of girls. An illustration might be helpful. Instead of teaching Direct and Indirect speech from a drab text book it will interest boys in their early teens if something in the form of a **cartoon or a comic strip** is used. Dramatization can be a pleasant and effective method of teaching. E.g. it is possible to select two boys to act as wrestlers. One tells the class, 'I will beat him'. Then the wrestling takes place. The wrestler who talked to the class loses. Then the winner says, 'He said that he would beat me'. The whole class can say, 'He said that he would beat him',



(pointing to him). The loser can tell morosely, 'I said that I would beat him'.

Whatever the topic is there must be a **context**. It is futile teaching English, and for that matter any language, by relating unconnected facts that do not fit into a context. 'A Poya Morning' is a useful context to teach a variety of items effectively. All parts of speech incorporated in definite sentence patterns can be taught with great success. The word **success** is used deliberately to mean that success in teaching is measured by the amount of understanding made possible and by the methods used to help retention.

The extent of retention is also determined by the amount of practice. **Over-learning** is necessary in the case of certain items. Capitalization and punctuation are two items that are learned and retained by overlearning. Overlearning implies a lot of practice and not too much of boring and disgusting learning.

**Recall** and **spaced review** are also necessary. A good lesson must provide for recall of learnt items and spaced review of the lesson taught. E.g. take prepositions. An efficient teacher will make it a point to review the use of prepositions even when he is teaching reading or compre-

hension or essay-writing. Prepositions are found everywhere and it is possible for the teacher to indulge in a bit of recall and spaced review as often as he deems necessary. There is no doubt that **initial learning is systematically retained by interpolated learning.** There is great need for **intermittent reinforcement.**

**Visual aids** help understanding and retention, but it is necessary to determine the nature of aids suited to particular groups. In the last analysis it is the teacher himself who is responsible for success or failure in teaching. A number of theories may be put to the test, a number of teaching aids may be taken to the classroom. But a lot will depend on the personality and creative ability of the teacher. Above all, as I stressed in my previous article, in the teaching of a language the teacher himself must be an exponent of correct speech.

---



## 36 TEACHER TYRANTS

**I**T was reported recently that an English headmaster with a streak of sadism stripped his pupils naked and beat them savagely until they bled. The prosecutor detailed to court how the headmaster hit the pupils on their faces, beat them with an army swagger stick, made them run barefooted around a garden full of brambles and nettles, and dipped them into a swimming pool in the middle of winter.

The court found the head-master guilty of assault and cruelty and sentenced him to jail for five years. One schoolboy had testified before the judge that the headmaster had told his pupils—"There are two gods, one up there and one down here, and you are in my power and at my mercy and I can do what I like with you."

England has a fairly long record of flogging masters. Not that other countries have been free of teaching tyrants. But England faithfully keeps a record of everything—from cabbages to kings!

Looking back at the inception of a Master of Grammar at Cambridge in the 15th century, we find that the candidate attended early mass at St. Mary's Church. "When mass is done, fyrst shall begynne the acte in Gramer. The Father

shall have hys sete.....the Proctor shall say, Incipiatis. When the Father hath argyude as shall plesse the Proctor, the Bedeyll (the Vice-Chancellor's mace-bearer and attendant) in Arte shall bring the Master of Gramer to the Vice-Chancelar, delyveryng hym a Palmer (a flat piece of wood used to inflict punishment) wyth a Rodde whych the Vice-Chancelar shall gyve to the seyde Master in Gramer, and so create hym Master. Then shall the Bedeyll purway for every master in Gramer a shrewde (mischievous) Boy, whom the master in Gramer shall bete openlye in the Scolys, and the master in Gramer shall give the Boy a Grote for Hys Labour, and another Grote to hym that provyde the Rode and the Palmer."

It is evident that masters adopted very stern methods to maintain discipline. In pictures of 16th and 17th century school-masters and schools, the master is generally depicted with a birch or rod. At Otley in 1652, Mr. Brown was dismissed by the governors. The charges against him were that he pretended to be a graduate and that "he strapt Ffrancis Tomlinson for takinge pears out of his grandmother's orchard and beat him unmercifully: and that he did beat Henry, the son of Jonas Flesher, pulled off the hair of his head, and punished him."

Life at Rugby, as it is pictured for us in **Tom Brown's Schooldays**, proves beyond doubt



that the life of the pupils was rough and brutal. Perhaps bullying and flogging were almost universal at the time. Cowper, who had been educated at Westminster, once observed: "Great schools suit but the sturdy and the rough."

Lamb describes for us his old master at Christ's Hospital, James Boyer. When he heard his old master was on his death-bed, Lamb exclaimed: "Poor J. B.!—may all his faults be forgiven: and may he be wafted to bliss by little cherub boys, all head and wings, with no bottoms to reproach his sublunary infirmities". Lamb's account of solitary confinement in fetters, of public scourging etc., will fill the modern reader with horror.

Dr. Busby of Westminster is remembered down the ages as a typical flogging schoolmaster. Two masters at Eton have also been immortalized for their flogging activities. One of them was George Heath, headmaster from 1792 to 1801. His fifth formers and some juniors had shirked the rule and rowed up the Thames as far as Maidenhead. Heath administered "ten cuts with two birches to each of seventy boys, and as a result he was laid up with aches and pains for more than a week."

Too many legends have grown round Dr. Keate, the other headmaster. It is said that in

explaining the meaning of the Beatitudes, Keate had said: "Blessed are the pure in heart. Mind that, it's your duty to be pure in heart. If you are not pure in heart, I'll flog you." It is also recorded that on one occasion five boys smashed his desk to pieces, but he succeeded in quelling the revolt through his usual methods. At the end of the day he was able to report in his diary—"the boys are as quiet as lambs".

On the other hand there were many who condemned such barbarism. In his 'The Schoolmaster', Roger Ascham had much to say on the subject of school discipline. Ascham condemned the brutality which was all too common in his day and even much later. Many others followed Ascham and helped to narrow the gap between the teacher and the taught.

It has to be borne in mind that the universal practice of flogging in schools was part and parcel of the attitude to life. A society that hanged the petty pilferer, which later sanctioned transportation to Botany Bay; a society that suffered the sight of swinging bodies hanging on gibbets could not be unduly disturbed by mere flogging of schoolboys. Yet it is to the credit of England that again she leads in maintaining a beautiful record of the silent social revolution that shook sleeping nations, the ramifications of which are still being felt.

---



ROBERT OWEN  
(1771-1971)

ROBERT OWEN'S bi-centennial birth anniversary falls on May 14th, 1971, and a Bicentenary Association has been formed in England to draw public attention to the relevance of Robert Owen's ideas to the present time, to raise funds for the restoration of the buildings at New Lanark, and to organise meetings to commemorate the bicentenary.

In commemorating Robert Owen we have to evaluate his contribution to human progress, and the first thing about him is that *he urged people to challenge the social organisation of the expanding industrialism, thereby inspiring later generations to take action to change the social system if it was for the common good.*

Owen started Cooperative Congresses which he visualised as a system of social machinery to propagate ideas. He established Communities and Schools. *His devotion to education is one of the great traditions which the Cooperative Movement inherited from him.* As a matter of fact, though many of Owen's personal enterprises failed, his ideals have remained alive right along the corridors of history—ideals like equality, social ownership, mutual aid, education etc.,

which in reality have seeped into the modern Cooperative Movement.

Two personal qualities of Owen stand out to inspire the youth of today. *He took full advantage of the new opportunities created by the inexorable Industrial Revolution and was quick to see and seize the chance of rising.* Yet he was much more than an enterprising young man. He was *a thinker, even a dreamer, a philosopher of sorts, a social reformer, and above all a humanitarian*, with compassion for those fellow beings who happened to be less fortunate than himself.

Robert Owen was also *an enlightened employer* who perceived that good working conditions pay in the long run. The many reforms that he introduced at New Lanark earned for him a world-wide reputation as a *philanthropist and independent innovator*.

In the heading of the first number of 'The Crisis' which Owen edited, we find these words:—*If we cannot yet reconcile all opinions, let us endeavour to unite all hearts*". Out of Owenite Socialism sprang the ideals, the doctrines, and the inspiration which in course of time came to be generally associated with the Cooperative Movement. As a historian sees it, "a slip of Owenism grafted upon a stock of commonsense" grew into the modern Cooperative Movement.



*Owenite Socialism* was essentially Cooperative Socialism and not Militant Socialism. His campaign was not for usurpation or wickedness or violence, but was directed against error, ignorance and injustice. As Max Beer observes it was "pacific, constructive, educational and non-political."

Today Owen is adored as the leader of the first great wave of Socialism, Cooperation and Trade Unionism. Most of his ideas were in truth far in advance of his time, but quite a number of them are the commonplaces of our own day. Mahatma Gandhi's philosophy was something akin, and his disciples like Vinoba Bhave and Jayaprakash Narayan are labouring over the years to build up Villages of Cooperation as Owen saw them, in order to make democracy meaningful to millions. The impact of Robert Owen is indeed immeasurable.



## COOPERATIVE EDUCATION —THE TASK AHEAD

**R**EVIEWING the value of Cooperative Education and Training the Laidlaw Commission (Report of the Royal Commission on the Cooperative Movement in Ceylon, 1970) has observed:— “The plateau of complacency and indifference is something that every movement must constantly fight against. In Ceylon the Cooperative Movement has very special and obvious reasons for doing so. The encouraging thing is that.....there is solid foundation to build on—great need, fairly widespread literacy, and certain traditions of solidarity. It is on these that the movement must build, recognising of course some discouraging obstacles that stand in the way.....”.

That there are discouraging obstacles to progress, far too many at that, need not be over-emphasised. But the greatest obstacle in the way to a healthy development, as the Cooperative Commission aptly averred, is the cosiness of complacency in which cooperative education has been snuggling for long. The truth of the matter is that cooperative education in Ceylon has slept too long in the luxuriant woods of pampered ease,



that the time is now ripe for a journey out, if the cooperative sector is to earn its rationale as a distinct economic system in its own right. The journey is a long one, but the goal is worthy of the effort.

Cooperative Education in the broadest sense includes membership education and education relating to the whole enterprise of a cooperative undertaking. The task of cooperative education then is to impart specific skills for specific purposes in order to build up a community of cooperators in responsible relationship with the community at large, with a hand on the pulse of the nation and an awareness of the needs of society. There are also those areas of knowledge which cannot be explicitly taught, but have to be assimilated over a long period in an educative environment. The aim of cooperative education, in the last analysis, is to give to the people a renewed vision of a better economic and social order through cooperative effort. Such a vision alone can help them to see their problems in a new perspective and enable them to derive optimum benefit and satisfaction from their environment through intelligent action.

One of the major defects of the Cooperative Movement in Ceylon is that many societies are simply not providing those services which they ought to provide, due to bad management. Co-

operative Management was examined at great length by the I.L.O. in its publication entitled "Cooperative Management and Administration" (1965). It is observed:—"Though the cooperative is first of all an association with a strong social purpose, it is also an enterprise with problems of size, structure, management and technical equipment, which it shares with all other economic enterprises. This has been recognised only with some reluctance in the cooperative movement itself, where it seems often to be felt that the fundamental rightness of cooperative principles can bring success regardless of managerial skill, or even that such skill is only needed in a system based on improper motives, such as private profit-making, and on cut-throat competition. This is not in fact true, for experience shows that even the most admirable principles (such as 'production for use and not for profit') have not prevented cooperative failures due to plain mismanagement or defective administration. Management and administration should therefore be subjects of study in the cooperative movement, even if this should also mean study of the methods of private business."

On the subject of Cooperative Management the Laidlaw Report says:—"If there is one cog missing in the mechanism of the cooperative



movement in Ceylon, it is the cog of management, for it is in respect of capable managers that most societies are found wanting.....

“The modern concept of management sees in the manager a person who must be able to play several roles at once. In a cooperative society of economic size he must be manager in at least five different ways: manager of day-to-day operations; manager of finances; manager of personnel and staff; manager of the assets of the society; and manager of member and public relations. All of these responsibilities he carries out, of course, under general policies given by the committee, but the executive power must be left in his hands. Though in one sense management is a speciality, a good manager is often an all-purpose man with breadth of vision, keen perspective and a high sense of responsibility.”

The great and immediate task ahead is to build up an efficient cadre of managers who can man the various institutions of the cooperative movement, if the movement is to forge ahead of, or even co-exist with, its competitors in the economic field, and thereby justify itself.

On the question of membership education, apart from the teaching of duties, rights and responsibilities to members, there is the astounding reality of at least 70% of the country's popu-

lation being associated with the Cooperative Movement in one way or another, and there can be no better way of developing the country's economy than through a sustained program of membership education. Also as the Cooperative Commission has observed, "Cooperative business in Ceylon is wholly Ceylonese business, and this is of great importance to a developing country. There is no better way, apart from the public sector, of building Ceylonese ownership of business in Ceylon than making it cooperative."

Being an underdeveloped economy, Ceylon has her quota of problems. To mention only a few, low productivity of labour, low per capita income, low standard of living, uneven distribution of wealth, low investment in industry, increasing population, unemployment and underemployment, paucity of savings and lack of capital, inadequacy of skilled personnel, inefficiency and absence of entrepreneurial ability—these are some of the major problems that have to be tackled. Tragically enough most of the shortcomings are interwoven into the social fabric, and these reinforced by ignorance and inertia on the one hand, and superstitious beliefs and stratified customs on the other, tend to determine, by and large, the national character of the Ceylonese.

Theodore Schultz has asserted in his "Human Wealth and Economic Growth" that the key to



economic development is in man himself. Others like Morton Zeman, Edward Denison and Gary Becker have followed up the research of Schultz and have asserted the 'new economic theory'— investment in people for higher productivity and higher gross national product. The modern tendency is to underplay orthodox factors of production and explain underdevelopment essentially in terms of human resources. For instance, Professor Jagdish Bhagwati in 'The Economics of Underdeveloped Countries' examines four factors which he considers most relevant to the problems of underdevelopment, viz. (1) Entrepreneurial Ability (2) Skilled Personnel (3) The State of Administration, and (4) National Character.

The aim of Cooperative Education then is to bring on an economic revolution. To quote again from the Laidlaw Report: "It will be a quiet revolution, but it must be radical in character and carried out as swiftly as possible. Its motto will be: Productivity, Efficiency and Social Justice. It will eliminate waste, stamp out corruption, and cut away the parasites that feed on legitimate trade and commerce. It will reward honest labour with a living wage and be fair to both producer and consumer. It will reduce the wasteful use of manpower and put the stamp of honour and dignity on all whose toil, no matter how lowly

produces the goods and services of the nation. It will have a low regard for any privilege or rank which does not spring from honest effort and personal worth”.

The Karve Commission of 1966 did well to restore education to its pride of place and re-rank it as one of the main principles of Cooperation—“All cooperative societies should make provision for the education of their members, officers and employees and of the general public, in the principles and techniques of Cooperation, both economic and democratic”. The responsibility is indeed great. R. L. Marshall observes that the need for accelerated cooperative development in various (developing) countries not only remains great but is at least as urgent as ever.

In a developing country like Ceylon there are vested interests and entrenched systems that stand myopically in the way of development, and it is the task of cooperative education to provide that intangible capital, the composite of brains, ingenuity, efficiency, perseverance, sensibility, vision, foresight and humaneness—the human resources—that alone can steer the country clear through obstacles along the path of development.

---



# 39

## COOPERATIVE MEMBERSHIP EDUCATION YEAR (1965)

1965 is being observed in Ceylon as Cooperative Membership Education Year. One may take the opportunity to examine some cardinal aspects that may be deemed to constitute cooperative membership education.

Paradoxically enough the probe into the working of the C.W.E. is the major event of the year engaging the attention of cooperators. Perhaps the findings of the Commission may drive home to many a cooperator what really is the essence of cooperation and thus provide the focus for cooperative membership education.

Essentially, unequivocally, cooperation is a way of life. It is a way of life that had gained acceptance and seen its heydays in the pages of history. The ancient village was an exemplification of the cooperative way of life, and its gradual extinction in the face of repeated assaults by commercialisation and urbanisation has been the biggest blow to the ideals of cooperative democracy.

Our major task, then, is to build up from the village ; to build up from *below* rather than from the top. Today the villages represent more the

intrusion of power from the centre than a real village sovereignty. Cooperative life is possible in small communities rather than in large human habitations where life is compartmentalised and impersonalised to a very great extent. Personal relationships matter more for contented living than mere economic amenities gained by large-scale cooperative commercialisation.

Jayaprakash Narayan says, "The joy of co-operation is in the human relationship that is established between those who co-operate, rather than in the economic advantages it offers to the members of a cooperative society."

In cooperative membership education, therefore, one fundamental aspect is the realisation that a real people's democracy is possible only in a small community.

The need is to integrate small communities into the larger community of the Nation, and gradually into the largest international community. This is the surest way of laying the foundation for a truly democratic life. To quote again from Jayaprakash Narayan—"I am convinced that if the present structure is maintained (in India), not only would the village wither away and become even more shadowy, but our democracy too would remain suspended in the air without roots in the soil and the life of the people."



The success of cooperative organisations depends largely on the members who constitute such organisations. Every member must not only judiciously exercise his rights, but also must be conscious of his duties and obligations. For the judicious exercise of one's rights and the realisation of one's responsibilities, one needs to be educated, not merely in a general way, but particularly in the philosophy of cooperation.

The education of their members is one of the primary functions undertaken by cooperative movements in many parts of the world. For example, the Swedish Cooperative Movement spends large sums on cooperative membership education. Also the ICA Regional Education Centre in New Delhi is financed mainly from funds provided by the Swedish Cooperative Movement.

In Ceylon there has been a constant threat to cooperative democracy. The fundamental philosophy of cooperation is alien to most policy-makers in the cooperative sector. As an I.L.O. report explained, "Cooperative organisations, as instruments for transmitting upwards, and there interpreting, the needs and aspirations with which they are in daily contact, are equally well equipped to transmit downwards the needs expressed by and the impulses coming from the central organs of the economy. Thus without any loss of

autonomy, by the mere fact of their solidarity with the wider community in which they operate, cooperative institutions find their place in the economic structure of the political state."

Yet another aspect of cooperative membership education is to educate members to have a clear understanding of the socio-economic background in which cooperative organisations operate. In Ceylon there has been a notable dissipation of energies by a number of organisations, both official and unofficial working independently, without a central body to co-ordinate their activities. A well planned system of adult education incorporating both governmental and non-governmental agencies, is capable of producing more worthwhile results.

Greater responsibility for membership education must be gradually taken over by cooperative societies themselves. A complete change in the attitudes of members, whose motives are mostly mercenary, is long overdue.

Discussion methods have been found to be the best means of membership education in the Danish Folk High Schools, the Swedish Night Schools and in all kinds of cooperative seminars. Audio-visual aids add to the efficacy of education through discussion.

There is also the distinct role of leadership in developing countries, concerned with, as



P. E. Weeraman observes, development policy, planning, defensive action, training, research, de-officialization and consolidation.

Above all, cooperation as a way of life can succeed only when there is a sense of direction, a vision, in those who are engaged in propagating its ideals. Richard Livingstone speaks of three essential elements in educating for citizenship—knowledge of Civics, Vision, Practice in Community Living. Again, Arthur Morgan emphasises vision as indispensable for the development of the village. The importance of vision in making cooperation a worthwhile way of life need not be over-emphasised. Cooperative education itself is the vision of an ideal socio-economic order placed before the people.

As Mahatma Gandhi explained, "Man is as much self-dependent as inter-dependent. When dependence becomes necessary in order to keep society in good order it is no longer dependence, but becomes cooperation. There is sweetness in cooperation; there is no one weak or strong among those who cooperate. Each is equal to the other. There is a feeling of helplessness in depending. Members of a family are as much self-dependent as inter-dependent. There is no feeling of either mine or thine. They are all cooperators. So also when we take a society, a nation or the whole of mankind as a family, all men become cooperators".

---

## 40 COOPERATIVE TRAINING

THOUGH the importance of training those working in cooperative undertakings is an amply recognised theoretical proposition, it is tragic that more often than not, only lip service is paid to it in Ceylon. Cooperatives are mostly in distress due to the lack of trained personnel in cooperative business. As asserted at a recent international seminar, "goods rot in the warehouses, books are not well kept, rice mills do not run and the grain elevators are not used advantageously," solely due to the lack of properly trained management personnel in cooperative business.

It is significant that the Rochdale Pioneers set apart  $2\frac{1}{2}\%$  of the net surplus for cooperative training and education, thereby initiating a worthy tradition that has found firm roots in the English Cooperative Movement. In Sweden too member societies of the KF dispense about  $2\frac{1}{2}\%$  of their surplus for cooperative educational programmes undertaken by the KF. In Ceylon the state is bearing the major cost of providing training to various levels of cooperative employees and prospective employees. But the truth of the matter is that no adequate programme of training can be formulated, much less implemented, without active cooperation and participation forth-



coming from the various organisations in the cooperative sector. A lot will depend on the keenness of organisations to build up cadres that will attract and retain qualified and trained personnel, and it is the main business of those in authority to instil that keenness. To do that it behoves our administrators, in the first instance, to check up their own convictions.

Pandit Nehru observed in his inaugural address at the ICA Seminar on Cooperative Leadership in South-East Asia, held at New Delhi in 1960:—

“.....My outlook at present is not the outlook of spreading this Cooperative Movement gradually, progressively, as it has done. My outlook is to convulse India with the Cooperative Movement, or rather with Cooperation: to make it, broadly speaking, the basic activity of India, in every village as well as elsewhere; and finally, indeed, to make the cooperative approach the common thinking of India.....Therefore the whole future of India really depends on the success of this approach of ours to these vast numbers, hundreds of millions of people. With that naturally come processes of training etc. We cannot just ask them to cooperate. Therefore, we have to train them in a big way.....educate them and give them some special training.”

Cooperation in theory and by definition is democratic to the core. But the chief task is to make any cooperative enterprise work efficiently. Leadership is the most important ingredient that can make democracy dynamic. In the absence of good leadership there will be only drift and stagnation which will be unbecoming of any great movement. For all to enjoy the fruits of cooperation, a few must take the initiative, make proposals, assume responsibility, effect changes and inspire the rest. "Cooperatives are like dog-teams .....they can only work if there are leaders." (Canadian Govt. Handbook for Eskimos).

The guiding principle, therefore, should be, as recommended by the ICA Seminar of 1960, "that cooperative education and training should be organised in appropriate forms at all levels and in every branch of the Movement's activity." Experience has shown that many cooperatives which made bad initial choices of employees have often, for that very reason, ceased to exist. Wherever the choices were good the employees have grown with the societies. New cooperatives may be restricted in their initial choices, and once choices are made, there is bound to be a great deal of the trial and error method of approach. This is one of the inevitable and dangerous processes through which young cooperatives very often pass. There are however a few golden rules,



the observance of which may help to circumvent these difficulties..... For example, to appoint only the best available to any cadre; to appoint only those who hold the certificate or diploma of a recognised training school etc. Though such observance of rules may not necessarily ensure the desired level of ability it can at least guarantee an optimum level of intelligence.

In most advanced countries cooperatives—even private enterprises—prefer to recruit young people straight from school and later train them to fall in line with the avowed policies and practices of those establishments to which they are recruited. Even in the matter of selection there are basic rules that are invariably observed, e.g. insistence on specific educational attainments, references, reports of school heads, tests of ability and aptitude etc. Some organisations insist that every employee who has not already undergone a course of cooperative training in accordance with the level of recruitment, should undergo one at the earliest opportunity, that being a condition for confirmation in the post and for future promotions. Much can be said in favour of the principle that cooperatives, as far as possible, should “grow” their own men and offer them an attractive “ladder” to reach the top-most rungs. As W. P. Watkins maintains the main task of any cooperative organisation is “to keep an educational road

open and unbroken whereby the rank and file co-operator, with qualities fitting him for leadership, should be able to qualify himself, stage by stage, for the exercise of its functions right up to the highest level."

The relationship between the cooperative training scheme and the cooperative movement would normally depend on the following factors:

(1) The significance of training in the co-operative movement itself.

(2) The extent to which the cooperative movement undertakes the responsibility to initiate, maintain and develop facilities for training.

(3) The very nature and structure of the movement.

In a number of countries there are cooperative training colleges to train employees and prospective employees for the cooperative sector. Some of them have gone to the extent of offering training facilities to non-nationals as well. E.g. in Great Britain the Cooperative Union runs a residential school at Stanford Hall, Loughborough, Leicestershire.

Special mention may be made of the International Cooperative Training Centre, an integral part of the British Cooperative College, which is



supported by the Ministry of Overseas Development. It provides two main courses at present, each lasting one academic year, one specially designed for the staff of Government Cooperative Departments and Cooperative Unions in Less Developed Countries, and the other leading to the Diploma in Cooperative Development awarded by the Loughborough University of Technology. The latter covers a broad context of economic and political development with emphasis on the role of Cooperation and its problems. The Centre also provides, as the need arises, specialist short courses; for example, for British volunteers for cooperative work overseas, and programmes for a considerable number of visitors.

In Canada the St. Francis Xavier University at Antigonish established in 1960, an International Institute known as the Coady Institute, to train students from all over the world in social leadership, with special emphasis on Cooperation.

The International Cooperative Training Center of the U.S.A. was inaugurated in August, 1962 as a result of an agreement between leaders of the Cooperatives in the States, the University of Wisconsin and the Government of the United States. The Agency for International Development (AID) provides basic financial assistance to the Center which operates throughout the year

offering short courses of intensive training to leaders from other countries and to U.S. citizens with overseas assignments. It also conducts research and acts as a publications centre, mostly offering its services to other countries.

In France there is the Institute Francais d'Action Cooperative to which many cooperators go for educational training. At a more advanced level there is the College Cooperative attached to the Sorbonne, training cooperative leaders from all over the world.

The Cooperative Movement can no longer depend on the trial and error method. In many countries there is a great deal of collaboration between cooperative departments and federations or unions in the matter of training for cooperative work. In Gold Coast, India and Pakistan the cooperative departments and the unions assist one another in the task and divide the work among themselves. Some countries have gone a step further in that collaboration takes an organised form through the establishment of cooperative education committees on which government departments, the ministries concerned, the cooperative organisations and the various levels of the educational system find representation. Some good examples are Burma, Hungary, India and Jamaica.



Dr. S. K. Saxena, Director, ICA, says, "Our concern with the Cooperative movements in developing countries is profound and for many years to come a large part of our work will be devoted to ensuring that international experience in Co-operation is made available to the Third World". Significantly enough the ICA has launched on a programme of increased cooperative activity in developing countries in the next ten years (1971—80), designated the Cooperative Development Decade. Dr. Saxena makes a strong plea for a sizable Development Fund that would enable the ICA to accept the challenges of the Second U. N. Development Decade with a "broad-based co-ordinated programme of action".

It is very necessary to have a clear mental picture of the content of courses provided under training programmes. Functional as well as orientation courses have to be designed depending on the needs of a particular country...the latter being really preparatory courses for functional specialisation. At the same time all such courses should be statutorily recognised for purposes of employment in the cooperative sector. This has been consistently overlooked by successive governments in Ceylon, and that undoubtedly accounts for the utter lack of incentive to undergo cooperative training in this country. It is high time that serious thought is given to the subject of Cooperative Training in Ceylon.

---

## THE BUNKER MEMORIAL LECTURES

**J**AFFNA College deserves to be congratulated on instituting the Bunker Memorial Lectures as a token of their grateful remembrance of the services of that great savant, the late Rev. Dr. Sydney Kittridge Bunker, who guided the destinies of the college for nearly three decades. Jaffna College has grown into full maturity as the leading educational institution in the North since its forerunner, the Batticotta Seminary was founded in 1823. And in the history of this magnificent growth the name of the late Rev. Bunker has found a niche.

The Rev. S. K. Bunker arrived in Colombo on Saturday the 30th October, 1937, having been appointed Principal of Jaffna College in succession to the late Rev. John Bicknell. It is recorded that representatives of the Times of Ceylon and the Ceylon Observer met the Rev. & Mrs. Bunker on board the ship. The words that the Rev. Bunker spoke on that memorable occasion are still full of significance to Ceylon :—

“From what I have read of education in Ceylon it seems imperative that Ceylon should have her own University developing an educational system which fits one for life in Ceylon.



Education modelled to suit the country will not produce unemployable graduates, but will stimulate the intellectual life of the Island. Choose the right type of education and the University will justify itself."

It is but fitting that Ceylon should honour the memory of such a man, and our thanks are due to Jaffna College for organising the Memorial lectures, thereby affording an opportunity for all those who are interested in the wide range of subjects which were the Rev. Bunker's speciality and interest, to know more about them.

It is fitting too that the Memorial Lectures were inaugurated on the 17th and 18th of December, 1969 by Dr. K. G. Saiyidain, an outstanding educationist of international repute. His two lectures on 'Crisis in Modern Society' were in fact learned discourses on education, sublime and succinct. The text of the lectures which will be published in book form will no doubt be a valuable addition to the brief list of treatises on education available in Ceylon.

Dr. Saiyidain's thesis is in harmony with modern thought, yet modest and moderate. Some of his statements are a challenge to the die-hard and the puritan, prognostic and pungent as they are. Though in every age sensitive persons have felt that they are passing through a crisis, the

crisis of today is deeper and far-reaching, says Dr. Saiyidain. The fundamental cause of this crisis is the lack of balance between power and vision, between mind and matter; which makes it difficult for us to locate ourselves in space and time, to travel in the world of ideas. Dr. Saiyidain's main contention is that we do not live in cosmic time and we do not have cosmic patience. We have problems in hand causing us grave concern and we have to act. To solve contemporary problems facing humanity we need to understand some basic facts. For instance, 1930 was not 40 years ago but really 100 or 150 years ago in terms of achievements within the last four decades. Though people may speak the same tongue they need not necessarily speak the same language. Resources of countries are being squandered away beyond their capacity.

Dr. Saiyidain declared resolutely that our actions and inactions in the modern context present to the youth a picture, to put it bluntly, that is ugly. If we fail to give a proper intellectual bias to the youth and awaken their social conscience, nemesis is certain, Dr. Saiyidain asserted. He made a strong plea for democracy in its purest form, one based on unity of spirit and outlook, one that does not confuse equality of opportunity with identity of opportunity, a



democracy that chooses its priorities aright and guarantees social justice and egalitarianism.

Referring to the suicidal arms race on which more was spent than on education and social welfare, Dr. Saiyidain said that the world was in unholy pursuit of ever more powerful means of destruction, at the same time permitting poverty and misery to co-exist. Man, he said, is starving in the midst of plenty. The modern crisis is the result of technological progress outstripping spiritual insight. The dichotomy between technological advance and social conscience has made of men mindless giants, Dr. Saiyidain observed. He advocated that education be oriented towards real democracy, character and a keen sense of values, if a catastrophe is to be averted.

The full impact of the Bunker Memorial Lectures is immeasurable but their ramifications are bound to be far and wide. There is no better way of commemorating the great American Missionary who gave his youth, his all, for the institution he loved to build.

---

DRAMATIZATION IN  
EDUCATION

**I**N children the desire to do, or to act and express, is a part of nature. An eight-year-old defined acting thus:— "Acting is all about knowing who you are, what you are doing, and why". Yet another of the same age philosophized, "You can't do anything very well if your heart isn't in it. I think acting is all about heart and feelings". To the vast majority of teachers the idea of a drama conjures up the vision of a school play with all its array of artificialities. But if our aim is to educate children rather than instruct them and impress others, we have to consider ways and means by which the natural dramatic impulse in children is utilised to the fullest.

Children act all day, playing one part or another, either singly or in groups. They like imitation and mimicry. When they hear a story they straightaway love it, play it, live it. This natural impulse in children is an invaluable instrument of education which is often neglected by most teachers, who believe, even in the utilisation of theatre activity, that resorting to fantasy and not reality is the way of stimulating children. They tend to lure the child by tricks and gimmicks, little realising that children like serious



work and enjoy the challenge of an activity that makes them utilise their whole self. There is apparently a lot of confusion among many teachers in regard to the use of the terms 'creative dramatics' and 'children's theatre'. The former is viewed as a spontaneous activity and the latter as an artificially manoeuvred performance, which leads to the myth that children's theatrical performances are essentially not creative activities. This is a fundamentally wrong assumption. It is no doubt true that most children's performances are artificially manoeuvred, but that is because teachers have not understood drama in the right sense, and often approach it with a superficial knowledge about it. In children skills have to be developed for growth, and dramatization is one such skill which a devoted teacher with adequate knowledge of drama could utilise as a successful medium of education.

Sheila R. Harris, an expert teacher (Froebel), producer and choreographer says;— "Drama is an emotional subject—it is the tool of the creative thinker and the stuff of life itself. Our attitude towards drama and its use in education is coloured by our own attitude towards dramatic expression. If we find it an instrument for personal creation and catharsis, we will be hot partisans for its inclusion in the time table."

In a thesis on the 'Therapeutic Aspects of Drama', she quotes some statements by teachers, Heads of schools, H. M. Inspectors etc. which reflect the real attitudes of educators towards Drama. For instance:—

**Deputy Head, Boys' Secondary School—**  
"I don't know much about this Drama stuff. I suppose it is all right, but this is a commercial district, and what is needed for the boys is a good grounding in the three R's and plenty of practical science, woodwork and metal-work".

**Lecturer at Drama Course for Teachers—**  
"Therapeutic Drama? Well, of course **all** Drama is therapeutic, don't you think?"

**Teacher, Secondary-Mixed—** "Well, it is so vitally important for children to **express** themselves".

Particularly in the primary stage there are very strong arguments for the use of the drama in the classroom. To illustrate, let us take a concrete example. Learning of arithmetic and language can be made a lively and interesting activity rather than a drab manipulation of abstract numbers or parrot-like repetition of meaningless words and phrases, with the introduction of a unit of learning that would literally transform the classroom into a hive of dramatic activity, an



epitome of life. Let us take a **shop** as a unit of learning. First there is the indispensable shop-keeper, then his customers. There are the shop-keeper's assistants too.

There are goods of various kinds, in different quantities, which are differently measured. There is buying and selling at various prices. There are measurements, calculations, questions and answers, in fact umpteen activities depending on the nature and size of the shop. Apart from providing a life situation where children live the different characters and learn all that they have to learn, there is also an elimination of the method of dividing subjects into water-tight compartments. There can be many more units like Post Office, Railway Station, Market, Zoo etc.

Primary departments would do well to have, preferably in every classroom, what may be called a 'Make-up Chest'. It must contain a variety of items, really a collection of all kinds of old and rejected items from the homes of pupils, the sort of things that can be quickly put together for different purposes. For instance, an old curtain can be a cloak, a table cloth, even a magic carpet. Here there is not only economy but more than that, plenty of scope for imagination and ingenuity. The educational values of drama are really immeasurable. It helps develop poise,

self-control and self-confidence. There is pleasure, resourcefulness, discovery and relaxation. It teaches the child to be discerning, inspires him to live, helps him overcome himself and find emotional fulfilment. Above all, by providing the means of self-direction, it helps him develop his total personality.

Lastly I would like to make a plea that drama be given greater weightage in the school curriculum as an activity which can inculcate moral values. Drama does have an immediate impact on everyday life and its situations can and do enlarge individual experiences. At a time when the influence of the church is declining, should not the school play a more active part in raising the levels of moral sensibility?

---



## EDUCATION FOR LEISURE

**I**N times gone by leisure was the privilege of the few. It is said that Frederick the Great beat idlers and drove them to work. While for the many life was an unending toil, the "leisured few" enjoyed what may be called a "cultured life."

The cumulative result of increased technology, longer expectation of life, social legislation and the "explosion" of education, has been the conferment of the blessings of leisure on the majority. Raymond King explains the "explosion" of leisure thus:—"the developed countries will soon be faced with a new problem in education because of the great release in human time and energy that will follow automation. In future we will have to try to teach children 'how not to work', and the quality of their leisure will depend on the quality of their education."

Leisure is a concomitant of industrialisation. But as Harold Entwistle warns, automation constitutes "both the greatest danger and the potential blessing" to humanity. Industrialisation leaves in its wake moral and educational problems of far reaching magnitude. While automation liberates people from manual work, it also presents

the prospect of a brutalising monotony which only a well planned system of "leisure education" can tackle. According to Karl Mannheim ('Diagnosis of Our Time' — Wartime Essays of a Sociologist) we have not yet succeeded in creating those human conditions and social relationships in the factory which would satisfy the value aspirations of modern man and contribute to the formation of his personality. The same applies to our machine-made leisure. Both the processes of work and leisure, in their antagonism, tend to disintegrate human character instead of integrating it. Jean Laloup has calculated that out of a total of 168 hours per week, in an industrialised society only 55 are real working hours per person. Even when 74 hours are utilised for personal, moral and social work (commutation included) there is a Net Leisure of 39 hours per person per week. It is true that the same figures do not apply to less developed countries, but there is no doubt that the increase in leisure is a world-wide phenomenon, and the problem of its proper utilisation is more acute in the under-developed areas of the world than in affluent countries.

A few years ago the Public Cooperation Division of the Planning Commission in India with the assistance of the Madras State Government entrusted the Indian Conference of Social Work (Madras Branch) with the Research Project on



the 'Study of Leisure Time Activities and Needs of Teenagers and University Students in Madras City.' It was discovered that the average leisure time of a teenage boy per working day is 3.8 hours, and that of a girl is 2.9 hours. The corresponding figures during holidays are 6.2 hours and 4.3 hours. The overall picture that emerged was that the teenage boy had an average of 1,390 leisure hours per year during school going months, and girls 1,010 hours. This is astounding indeed when we take into consideration nearly two months of full vacation in addition. By any computation it is more than the time spent on active education, and therefore warrants investigation by all those who have social and national welfare at heart.

When we consider the non-school-going student populations in developing countries, the situation is explosive, to put it mildly. Taking Ceylon for instance, it is true that she is Asia's third most literate nation. But there are an estimated 625,000 children between the ages of 5 and 14 years who are not in school. The drop-out at Grade 5 is 35%, and at Grade 8 it is as high as 50%.

Another factor that causes grave concern is that Ceylon's book publication rate is staggeringly low even for an Asian country. There is

also an acute shortage of good libraries district-wise.

"Treatment of the Developing Countries in Children's Publications" was the theme of a Conference called in 1962 by the German Foundation for the Developing Countries. Since it was felt that far too many books produced in developing countries conveyed the idea of an 'Idyllic patriarchy' stereotyped and larded with the prejudices and pre-conceived notions of older generations, it was emphasised at the Conference that in order to appeal to the youth it is necessary that the latest available fact or information should be combined with the feeling of youth. It was also held that the prerequisites of good authorship are "the personal and immediate experience of the writer and his passionate desire for truth. A real writer loves his subject and his readers".

Methods of increasing the output of 'standard' books have to be explored in the first instance. The surest way is to offer assistance and incentives to writers. It is indeed a national calamity that many a potential author is turned away due to lack of patronage. Another short-coming is the extent to which the universities in Ceylon are neglecting one of their primary functions, namely, research. The country needs books and more books, and universities have to play their part. No doubt there have been efforts here



and there, not only by universities but by a few organisations outside the universities as well, but the truth of the matter is that the gross achievements have been far short of expectations. The immediate need is not for mushroom mediocre efforts, but a determined surge at the national level, augmenting a near-renaissance. The decisive factor in book production, according to Professor Richard Bamberger, President of the International Board on Books for Young People, should be that young readers must have a substantial selection of books which would enable them to start off with what interests them most: "one may begin with a book about animals, another with a book about the construction of a dam, and a third with a historical survey—their interest for the subject is aroused, they will want to know more about it, they then proceed from book to book and thus gradually approach the problems which are really at issue".

Ceylon has only a few newspapers to speak of, and almost all of them are published in the capital city of Colombo either by private companies or by political parties and partisan organisations to propagate their own views, with the result that none can claim to cater to the educational needs of the nation as a whole, and give adequate coverage to national aspirations. The need is for more newspapers at the district level, so that they would not only reflect the real throb

of the nation but also educate the public at the local level. It is essential that newspapers should be impartial and educative, with the following famous dictum as their guiding principle:—  
“Facts are sacred : Comment is free.”

It is true that in Ceylon as in most other parts of the world radio listening has outstripped newspaper reading. Here again the absence of decentralised broadcasting has led to a complete alienation of the radio from the cultural life of the people. For the radio to be an effective mass medium it should move further from the cosmopolitan capital city and draw its lifeblood from the villages of Ceylon.

When we turn to the cinema here too the picture is appalling. There is a total absence of children's films and added to that the films in the national languages, especially Tamil, are mostly South Indian in origin and inspiration, so much so that though they are useful as time killers they have little to offer by way of educational and cultural values. It is time we had more films that could educate children and adults alike in their leisure.

Sports is yet another indispensable means of education. To put it as succinctly as possible it would suffice to repeat the words of Bogdan Nawroczynski—“It was no accident that Pierre de



Conbertin conceived the idea of renewing the Olympic Games just at the time the worker was granted more leisure (1894)". Nawroczyński goes on to assert that to the powers shaping the world belong not only the sciences and techniques, but also the dreams from which spring the aims of human activity. True, sciences and techniques provide the means of realisation of human aims but leisured dreamers do provide the clue to a realisation of such aims as human imagination can postulate.

It is only education that can increase the significance of leisure to the young, to the worker, to the citizen. The prime concern is to help the individual in his search for self-fulfilment. Since this is a lifelong quest, education for the wholesome use of leisure is an indispensable means to this end. In no area of life does the future become the present so readily as in the domain of leisure.

---

**E**DUCATION standing as it should on the bed-rock of philosophical idealism has inherited as its everlasting tenets certain perennial values irrespective of time, place and circumstances. It is not without significance therefore that all educational theories, in the last analysis, deal with the same basic content—intercourse between the real essence of man and the world of timeless universal values. However, since man's basic problems have their origin in empirical living, the socio-economic historical process assumes ultimate importance. And this process witnesses a struggle, as it were, between conservatism, on the one hand, which strives to preserve the past at any cost, and opportunism on the other, which refuses to go beyond the present. There is a conflict, a dilemma, which H. G. Wells describes thus:— "Human history becomes more and more a race between education and catastrophe". Man caught in this dilemma yearns for a vision that would help him yield in the right direction, and moral education sheds that light for him to look beyond time, and far into the future.

What is moral education? Aristotle in his 'Politics' rightly asserts: "No lesson is so important to learn, and no habit is so important to acquire, as a right judgment and a delight in fine



characters and noble actions". Undoubtedly he presupposed an intrinsic moral worth in man, which Kant identified with the will of man. There is intrinsic moral worth in a good will, that is, a will actuated by a good motive, according to Kant. This inner quality of value is 'moral good', and education geared to that value is 'moral education'.

We commonly speak of a 'moral obligation' to do something or other. It really derives from bits of experiences here and there, often an inner urge of duty or the result of an external clamour acting on individual conscience, but always based on some ideals which provide 'moral authority' or make 'moral demands'. These are not obligations merely conjured up by the mind, but are definite moral duties deriving from our will, our intrinsic moral worth.

The Very Rev. The Right Hon. Professor R. Corkey explains moral worth beautifully: "In common with many moralists, I am of opinion that there are at least three qualities of experience that possess basic intrinsic value, i. e., worth in their own right and not merely by virtue of anything that may result from them. These are (a) happiness, (b) knowledge of the truth, including factual, aesthetic, ethical, moral and religious truth, and (c) good-will, i. e., a will actuated by a good motive. It is not without significance that

these three basic values represent all of the three main departments of consciousness that make up and intermingle in our lives. Happiness belongs to the realm of feeling, knowledge to cognition, and good-will to conation”.

It is said that Lord Bryce was once asked ‘what do you think would be the effect of the disappearance of religious education from the schools?’ ‘I cannot answer that until three generations have passed’, he replied. What he did not say, but implied was that rootless virtues are precarious—the plant may continue in apparent health for some time even after its roots have been severed, but its days are numbered. Sir Richard Livingstone who quotes Lord Bryce in his ‘Education for a World Adrift’, speaks out vehemently:— “Knowledge is important, still more so is the power to use it; but most important of all is what a man believes, what he thinks good and bad, whether he has clear values and standards and is prepared to live by them”. Commenting on the state of education in England (1944) he said it was “like a half-assembled motor car; most of the parts were there, but they were not put together. Reformers wished to base it on science and technology, or on sociology and economics, whose importance they saw.....they would have produced a good chassis, but overlooked the need of an engine—not to speak of a driver who knew where to go.....”.



In our concern for moral education we have an immediate conflict to resolve. Should moral education merge into religious education? It is difficult to answer since moral convictions are often based on religious beliefs and the boundaries of both overlap each other at several points. At the same time it is also quite possible for an individual to practise morality in his everyday life without being consciously religious. Capacity to recognise basic ethical values and abide strictly by the laws of morality is the virtue of a strong and rational mind. Yet it is not without reason that the greatest philosophers have all along discerned an intimate connection between morality and religion and striven to demonstrate their interdependence. It is an understanding of religion that helps the discovery of sure foundations for moral principles, especially for the weak-minded. Thus religious education has its place in the curriculum, at least to help the young to develop the right intellectual attitude to a moral life. Morality and intellectual attitude are high-sounding terms, but their rudiments are within the grasp of school children with a knowledge of their own religion.

There is a second consideration too. We are witnessing a definite breakdown of the concept of absolute morality based on divine revelation. 'The Roots of Morality' was the subject of a

**Working Paper by James Hemming** at an international conference held in August, 1966 at Bishop Otter College, Chichester, England. He pointed out that the need today is for universally acceptable moral principles, for new moral values. A secular foundation provides the breaking ground, and it is nothing more or nothing less than "the actual situation of man in his relations with others, with life, and with the universe as science has revealed it". In such a foundation authoritarianism gives way to democracy in order to provide complete human fulfilment.

There was also a Paper on 'Personal Fulfilment' by Wyatt Rawson. It was felt that for personal fulfilment one has to contribute to a group. In fact one's whole life is full of demands which require correct attitudes and values for one's own fulfilment. Personal fulfilment does not presuppose a fulfilment of all potentialities—some are even dropped or sacrificed for others to be realised to the maximum. While inner development is more important than outward success, there is always a conflict between the essential self and the egoistic self, the former wishing communion with others and the latter demanding a rightful place in the community. Through the unconscious process of education there must be built up mutual respect between individuals. More than mere assent, true agree-



ment in spirit is the essential hall mark of education. The aim should be to promote insight, not only for the open heart, but also for the open mind. "Youth almost always responds to sincerity", Wyatt Rawson asserted.

Humayun Kabir warns that physical proximity accompanied by spiritual distance can be explosive. Bemoaning the fact that man's psychology has not yet attuned itself to the vast changes taking place, he says that intellectually man knows that the world is one, but his emotional reactions remain parochial, at the most national. The ideal is when human values assume importance not merely at the national level but at the international level as well. His plea is for imaginative vision and intellectual breadth. "The role of education is to foster civilisation and culture based on a spiritual conception of life by making the individual the inheritor of the wisdom and experience of all ages and all peoples".

Karl Mannheim in his 'Diagnosis of Our Time' makes a strong plea for a democracy with new intrinsic virtues and values, a 'militant' democracy. Government of the masses is not possible without a fundamental change in economic, political and social techniques. The increasing demand for social justice must be met if we are to guarantee the working of the new social order. "The principle of social justice is not

only a question of ethics but also a precondition of the functioning of the democratic system itself", Mannheim asserts. The task is not only to mitigate conflicts and mal-adjustments, but to positively care for the growth of basic values. The existence of institutions as media of value dissemination, value adjustment and value assimilation, is not enough. What is necessary is a more conscious philosophy of their meaning, a more deliberate co-ordination of policy, and focussing of efforts on strategic points. Mannheim's thesis in the main is a case for a machinery of co-ordination and value mediation culminating in a collectively agreed value policy.

William James, the well known psychologist says the same thing in different words:— "The problem of modern society is to find a moral substitute for war"— i. e., to discover a unifying purpose which acts as strongly as war in promoting a spirit of altruism and even self-sacrifice, for the establishment of a social order based on value judgment befitting the modern age.

The school is the agency for the transmission of the norms of society to the young, and among these norms are those pertaining to moral values. As H. L. Elvin explains the duty of the teacher is to transmit the moral norms to the young, so that they master formal codes, if any, and "interiorise" the values, so that they become matters of con-



science. "It would be a poor teacher who could not hold the attention of a normal class, due to leave school in one more year, in systematic discussion of a multitude of problems that they know concern them. They are intensely interested in how they are going to conduct themselves in the world outside, in the factory, the shop, the office, the cinema, the dance hall, the club and the street, and not least in the home, at a moment when relations between parents and their young adult children are bound to raise questions"—**(Education and Contemporary Society, 1965).**

The all important consideration in discussing the question of moral education is that the responsibility ultimately devolves on the teacher. This is particularly true of our country where the teacher is often the first educated person whom the child confronts. As a 'prestige figure' the teacher greatly influences the child by what he is and what he does. It is said that moral values are caught and not taught. For the child to be influenced by the teacher the quality of relationship should be an emotionally satisfying one to the child. An effective way of inculcating moral values is through concrete situations inside and outside the classroom. Love, justice, happiness, truth, goodwill, courage, freedom, self-confidence, self-involvement, self-fulfilment—these are some of the developmental principles on which edu-

cation for moral insight should be based. "It is not the life of knowledge, not even if it included all the sciences, that creates happiness and well-being, but a single branch of knowledge—the science of good and evil." (Plato).

In conclusion it is but fitting that I should quote from the Newsom Report (1963):—

"A school which takes its responsibility seriously will not just leave to chance the working out of its influence over its pupils. It will have a policy, and will try to bring all its resources to bear. Very high on the list must come the corporate life of the school. In its most intimate form this means the way in which its members behave to one another. The assumptions on which staff and pupils meet—friendliness or hostility, for instance, grudging legalism or generous helpfulness—show themselves in speech and gesture and conduct. A school where the assumptions are positive is likely to be one in which staff and pupils share many out-of-school activities together. Games, dramatics, music, school journeys, all play their part. Many schools, and we believe an increasing number, go further and encourage their members to undertake active personal service for the community. Many of the schools which were included in our survey told us of such activities, usually for the benefit of the old or the sick. All find that boys and girls of less than average



Intelligence may well be of more than average helpfulness.

“However diverse the staff may be in their philosophical alignment all will approve of such positive well doing. Inside the classrooms, too, there is much common ground which Christian and agnostic may travel together. Christian ethics after all owe much to Aristotle as well as to Judaism. Orthodoxy finds no difficulty, but rather support in the concept of a natural law. History and geography, literature, civics, science, all play their part in forming the moral outlook of boys and girls, and through all these subjects the whole staff, irrespective of religious affiliations, can make a united contribution to both the spiritual and moral development of the pupils. It can open their eyes, enlarge their understanding, enlist their sympathy so that they will not be blind to the colour bar, deaf to the cries of the hungry or aloof from the loneliness of neighbours. Boys and girls need to approach all situations with moral sensitivity as well as intellectual understanding; this is partly a matter of preserving the innocent perceptions of childhood (this is not to say that all the perceptions of childhood are innocent) and partly of directing the questioning of adolescence towards personal motives and social responsibilities.”

---

THE  
CROWTHER REPORT, 1959

**T**HE Crowther Report recommended a twenty year old development programme and ten years have elapsed since the Report was released. Hence a re-evaluation of the Report is worthwhile.

The Advisory Council under the chairmanship of Sir Geoffrey Crowther was asked in March, 1956, to consider, and report on, the education of children from 15 to 18 years of age. In proposing a 20 year programme for the development of education, the Council was of conscientious opinion that education in England was lagging behind the times. "Even in the education of our brightest children—which is what the English system does best—there is a grave waste of talent through too early abandonment of formal education", the Report observed. There was only 12 percent of the age group in full-time education at the age of 17, and half that number at 20, which was "not nearly good enough". Therefore a good plan was deemed necessary to "meet the requirements of this tumultuous and dynamic century".

In recommending the raising of the minimum school leaving age by compulsion to 16 in 1966,



1967 or 1968, the Council was conscious of the requirements of industry at all levels for more educated and more mature workers in the right sense of the term. "Raising the school-leaving age to 16 would give those near the bottom a better foundation and would be reflected in large numbers receiving fulltime education to 18 or beyond". But the strongest reason adduced for the recommendation is the great need for education as a sustaining force through the difficult and important period of adolescence, during which, according to the Report, "the welfare of the individual ought to come before any marginal contribution that he or she can make to the national income"—no doubt a re-assertion of the Spens doctrine. The Report abounds with many more instances of unusual insight into the needs of individuals, society, state and nation as a whole. Most of the requirements can be met more satisfactorily by providing for full time education till 16 rather than 15, and hence the need for new and challenging courses, prepared and planned over a long period.

A planned programme of experiment leading to the introduction in the early Seventies of compulsory part-time education for those at 16 and 17 who are not already in full-time formal education is another far-sighted recommendation whose significance has to be understood in the context of further light shed on it by the Newsom

Report (1963). So too the recommendations in regard to greater integration between schools and institutions of further education, the provision of longer and more meaningful courses, especially Sandwich Courses in place of part-time day-release Courses for technical studies, and as a generally long term goal "the transformation of what is now a varied collection of plans for vocational training into a coherent national system of practical education", have to be appreciated in the context of English educational ethos over the last two decades or so, largely determined by far-reaching inquiries at Primary, Secondary and Higher Levels of Education. That there has been conscious planning during the period goes without saying, for as the Crowther Report itself warned, the measures proposed by them could not be carried out piecemeal, but instead should be "worked out and adopted as a coherent, properly phased development programme extending by timed and calculated steps a long way into the future. Nothing of the sort has ever hitherto been possible in English education".

The Fourth and Fifth years of the Grammar School Course came in for a detailed scrutiny, as indeed it must, even as a logical consequence of the line of enquiry. The Council was critical of the utter confusion and congestion evident in the curriculum caused chiefly by premature specialis-



ation, a situation in which four-fifths of the pupils have virtually selected their Sixth Form Courses when they are 13 or the latest, at 14. Hence their famous plea to ensure that "no doors are closed" before entry into the Sixth Form. The attempt "to keep the door open" also involved an examination of the status of foreign languages and science in the curriculum. It was the considered opinion of the Council that Latin and two other foreign languages on the one hand and a top-heavy science syllabus on the other, tended to make the curriculum too-heavily biased for many, especially those leaving school at 16.

Proceeding to the Sixth form the Report was particularly concerned about early leavers, and here too the remedy is seen to be a balanced curriculum providing for greater variety and wider choice. Though only about 12 per cent of the 17-year-olds studied in the Sixth Form, the Committee expected the number to increase gradually with the introduction of reforms as suggested by them. The Report observed—"It is clear that the absolute number in the Sixth Form will continue to grow and the total in the years 1965—70 may approach double that of 1958". But what distressed the Crowther Committee was the fear that opportunities of higher education at university level might not go hand in hand with the increased need of the Sixth Form leavers. Of course, Crowther would have foreseen an enquiry

of the Robbins type, but couldn't have predicted the magnitude of the task awaiting such an enquiry, nor the outstanding contribution made by the Robbins Committee on Higher Education to the substance of English Education.

The Crowther Report did well to emphasise the necessity "to do more than is being done to attract men and women of the highest intellectual calibre into teaching", and also to ensure that there was no unnecessary wastage or extravagance in the way in which sixth form teachers were employed and utilized. They also described the unhappy trend for too much specialisation especially in the science curriculum involving heavier demands than before and denying to the average student a broad-based education.

As a corollary of the raising of the school leaving age and also for general raising of standards the Report emphasized an adequate supply of teachers, special attention being paid to providing financial incentives and fringe benefits to attract older men and women, married women, and university graduates into the teaching profession. It also called for a sustained effort to relieve teachers of clerical and routine tasks in schools and to encourage them to serve in "difficult" areas.

The Crowther Report is of great significance to the educational world in the threshold of the Seventies. It stands vindicated.

---



## THE NEWSOM REPORT, 1963 ( 'Half Our Future' )

THE Report is the outcome of a reference given to the Central Advisory Council for Education (England) in March, 1961 under the chairmanship of Lord Amory, on whose resignation in June the same year on his appointment as High Commissioner for the U.K. in Canada, Sir John Newsom succeeded as chairman.

The Terms of Reference of the Commission were:—"To consider the education between the ages of 13 & 16 of pupils of average or less than average ability, who are or will be following full-time courses either at schools or in establishments of further education. The term education shall be understood to include extra-curricular activities."

To quote from the Introduction to the Report, "The most important of our recommendations is implicit in the whole of our report even though it will not be found specifically in the text. We are concerned that the young people whose education we have been considering should receive a greater share of the national resources devoted to education than they have done in the past, and by resources we do not mean solely fin-

ance, although this is important. Our pupils constitute, approximately, half the pupils of our secondary schools; they will eventually become half the citizens of this country, half the workers, half the mothers and fathers and half the consumers. Disraeli once said that on the education of the people of this country its future depended and it is in this sense that we have entitled our report "Half Our Future."

At the outset the Report rightly observed that the terms "average" and "less-than-average" refer to at least half the children in the country, i.e., every other pupil in school and every other child at home. The following extract gives a summary of the problems that the Council set out to solve:— "Despite some splendid achievements in the schools, there is much unrealised talent especially among boys and girls whose potential is masked by inadequate powers of speech and the limitations of the home background. Unsuitable programmes and teaching methods may aggravate their difficulties, and frustration expresses itself in apathy or rebelliousness. The country cannot afford this wastage, humanly or economically speaking. If it is to be avoided, several things will be necessary. The pupils will need to have a longer period of full-time education than most of them now receive. The schools will need to present that education in



terms more acceptable to the pupils and to their parents, by relating school more directly to adult life, and especially by taking a proper account of vocational interests. Possible lines of development can be found in many good schools now, but experiment is required, both in the content of the school programme and in teaching methods. Finally, the schools will need strong support in their task, not least from parents, and they will need the tools for the job, in the provision of adequate staff and buildings and equipment."

The Report is in three parts, Part I contains the 'Findings' and Part II an analytical study of 'The Teaching Situation.' Part III includes the Survey of 1961 and a detailed exposition of it.

The major recommendation of the Newsom Report was that the school leaving age should be raised to 16 for all pupils entering secondary schools from 1965 onwards. As a matter of fact the Crowther Report of 1959 too had recommended the raising of the school leaving age to 16 for a number of reasons, and what Newsom did was really to reiterate it backed by the results of a number of surveys and studies. It pointed out that there had been "a marked strengthening of conviction in this matter, both among those professionally concerned with education and among the interested general public", and recommended that although up to 16 there should be school-

based full-time education, it need not preclude some part of the final year being spent off the school premises, "outward looking" as it described, e.g. in a college of further education or in "the world of work, in industry, commerce or in other fields", for the sake of "extending the pupils' experience beyond the school walls at this stage."

The Report also drew attention to the functional deficiencies of many schools, some of them due to overcrowding, others the result of unsuitable and inadequate buildings. A third of the schools had no proper science laboratories and in nearly half the schools the single hall served for assembly, gymnasium and dining. Basing its observations strictly on its terms of reference the Report pinpointed the handicaps of the 'average' and the 'less than average' child: "There are differences within a single school in how well it provided, or is able to provide, for pupils of varying abilities—most of the distinctive courses which have proved so successful have, for understandable historical reasons, so far been designed for the abler pupils. It would be idle to pretend that all the rest of the pupils are satisfied or satisfactory customers."

The Report also called for urgent research into the problems of environmental and linguistic handicaps and experiments in teaching techniques for overcoming learning difficulties. It is recom-



mended that "an inter-departmental working party should be set up to deal with the general social problems, including education, in slum areas", particular attention being paid to "devising incentives for teachers to serve and stay in these areas."

The objectives of education should be to provide basic skills in the three R's which should be reinforced through every medium of the curriculum. The curriculum in turn should stimulate intellectual and imaginative effort and extend the pupils' range of ideas in order to promote a fuller literacy. "The value of the educational experience should be assessed in terms of its total impact on the pupils' skills, qualities and personal development, not by basic attainments alone," the Report emphasised.

There was also a plea for a new approach to the curriculum in the last two years of school life, by allowing the pupils themselves "some choice in the subjects they study and in the kind of programme they follow," to enable them to see a "relevance to adult life over at least a substantial part of their work". There should be a greater variety of courses in the fourth and fifth years, the Report added, "many of them broadly related to occupational interests".

Great weightage was given in the Report to matters generally taken for granted, e.g., home-

work, extra-curricular activities, spiritual and moral development etc., chiefly to meet the needs of the older boys and girls of average and below average ability. The Report stressed, "Positive and realistic guidance to adolescent boys and girls on sexual behaviour is essential. This should include the biological, moral, social and personal aspects. Advice to parents on the physical and emotional problems of adolescents should be easily available. Schools of whatever type should contrive to provide opportunities for boys and girls to mix socially in a helpful and educative environment".

On the question of examinations and assessments the Report recommended "some form of leaver's certificate which combined assessment with a record of the pupil's school career". It explained, "We should feel some reluctance for sixteen year-olds to be saddled with a permanent record of their past inadequacies. Entry into employment or into further education is for some boys and girls an opportunity to start afresh. In general we should feel that the best means of conveying purely personal information about the pupils, where it is legitimately requested, is still in confidential letters from the head, and that this will be easier where contact between the schools and the neighbourhood is close".



The Report was exhaustive with chapters on buildings, teachers etc. While emphasising the need for reassessment of accommodation needs in relation to changing educational patterns of the future, it called for a reorientation of teacher training methods to meet the "new demands".

The great value of the Report lies in the fact that it adduces sufficient convincing evidence to bare numerous inequalities in English educational provision, to the point of generating an uneasy conscience in the average Englishman involved in education. The 1961 Survey itself covered 150 modern schools with about 6000 fourth-year pupils in them. It showed that though there had been marked educational improvement between 1956 and 1961, there was also poorer showing by schools situated in slums, substantially the result of poorer environment. Though on the whole forty per cent of the schools had inadequate buildings, when it came to a slum area four out of five schools were grossly inadequate, in terms of not only buildings but basic amenities as well.

In the interest of education and English society the Newsom Report recommended urgent study and action to remedy the shortcomings spotlighted by the survey.

The major criticism levelled against the Newsom Report is that it is somewhat unoriginal and really adds little to Hadow (1926), Spens (1938) and Crowther (1959). This perhaps accounts for the lukewarm reception accorded to it in educational circles. No doubt it is impressive here and there, generous in impulse, and espouses lofty causes backed by authentic evidence, but the truth of the matter is that a generation whose conscience has been conditioned by everyday inequalities in education needs a different tune to bring home the truth.

---



THE  
ROBBINS REPORT, 1963

THE Committee on Higher Education under the Chairmanship of Lord Robbins was appointed by the Prime Minister by Treasury minute dated 8th February, 1961, "to review the pattern of full-time higher education in Great Britain and in the light of national needs and resources to advise Her Majesty's Government on what principles its long-term development should be based. In particular, to advise, in the light of these principles, whether there should be any changes in that pattern, whether any new types of institution are desirable and whether any modifications should be made in the present arrangements for planning and co-ordinating the development of the various types of institution".

The terms of reference make it abundantly clear that this was the first comprehensive survey of its kind initiated in the field of higher education. As viewed by the Robbins Committee itself, "Seventeen years after the passing of the great Education Act of 1944, which inaugurated momentous changes in the organisation of education in the schools, we have been asked to consider whether changes of a like order of magnitude are needed at a higher level".

The main thread of the entire report is the plea for a system of higher education based on a co-ordinating mechanism and a general conception of objectives. The Committee explains its viewpoint in unmistakable terms:—“We set great value upon the freedom of individuals and institutions in any academic system. But this does not conflict with our view that, where there is common provision, there should be co-ordinating principles; and that individual initiative must not result in mutual frustration. Our point is that the central decisions that have to be made should be coherent and take account of the interests of all sectors of higher education, and that decentralised initiative—and we hope there will always be much of this—should be inspired by common principles”.

The report goes on to enunciate four objectives as basically essential to any properly balanced system of higher education, Viz. (i) Instruction in skills suitable to play a part in the general division of labour. (ii) Promotion of the general powers of the mind, with the aim of producing not mere specialists but rather cultivated men and women. (iii) Advancement of learning through the search for truth, and (iv) Transmission of a common culture and common standards of citizenship.

Some of the guiding principles adopted by the Committee in conducting their enquiries and



in framing their recommendations, as stated by them, are as follows:— (i) Courses of higher education should be available for all those who are qualified by ability and attainment to pursue them and who wish to do so. (ii) Equal academic awards for equal performance. (iii) Differences between institutions should rest solely on differences of function, and on acknowledged excellence in the discharge of functions. (iv) Opportunities for the transfer of students from one institution to another whenever it is necessary for their intellectual attainments and educational needs. (v) Scope for free development of institutions, and (vi) Excellence and high standards. The report stresses:— “We began our discussion by emphasising the claims of numbers. It is only fitting, therefore that we should close it by emphasising the claims of achievement and quality. The two ends are not incompatible. Equality of opportunity for all need not mean imposing limitations on some. To limit the progress of the best is inevitably to lower the standard of the average. A sound educational system should afford full scope for all types of talent at all levels”.

In terms of the number of educational principles that the Robbins Report has expounded and its numerous far-sighted recommendations based on a vast array of well-documented factual

information, it is unique and of such magnitude that it will be a beacon in the rough seas of higher education for generations, in Britain as well as in many other countries that are as yet grappling with the problems of higher education. It clarifies in unequivocal language and renders irreversible some of the educational tendencies that have been building up in a society long given to egalitarianism; tendencies often unrecognised by the common man and only vaguely understood by the average educationist. It is therefore revolutionary in impact and like all revolutions its implications are dynamic and far-reaching.

Compared with the 216,000 students in full-time higher education in Britain in 1962/63, the Committee estimated that places should be found for about 390,000 by 1973/74, and for about 560,000 in 1980/1. An unprecedented expansion of provision for full time higher education is therefore found to be necessary, and detailed proposals for securing the same form the major part of the recommendations. In addition to recognising the recently instituted Colleges of Advanced Technology as full-fledged universities, the Committee also recommended the recognition for degree awards the four-year courses in teacher training colleges, re-naming the latter Colleges of Education. To serve those technical colleges that are as yet not strong enough to become autonomous



degree-awarding institutions, the Committee recommended the creation of an entirely new institution, the Council for National Academic Awards that would replace the National Council for Technological Awards.

The work of the Universities Central Council on Admissions should cover applicants to all universities and the Colleges of Advanced Technology. The dominant position of Oxford and Cambridge must be altered by making specially generous capital grants for the renewal and development of other universities. Their Collegiate system too must be rationalized by establishing closer relations between the colleges at Oxford and Cambridge and the schools maintained by local education authorities. Advanced degrees should be obtainable by advanced study instead of, or as well as, by theses. Advocating a common policy the Robbins Report recommended that the universities should consult together about courses of study at undergraduate and postgraduate levels to ensure that arrangements complement each other and that there is a measure of uniformity in standards and nomenclature of degrees. It also recommended the establishment of six universities.

There should be developed as soon as possible five Special Institutions for Scientific and Technological Education and Research

(SISTERS), half of whose students should be postgraduates. "These special Institutions should be university institutions. Their main emphasis should be on technology, in partnership with science. We desire no rigid uniformity, but we are clear that the institutions must share certain characteristics. First, the centre of gravity should be in science and technology. But other related subjects such as social studies, operational research and statistics should be developed on a significant scale, and languages will be needed at least as ancillary subjects.....".

Other important recommendations include provision of opportunities for resumption of higher education in later-life, refresher or initial courses in higher education especially to older women, small classes, tutorial system, written work, training for newly appointed lecturers etc.

What may be regarded as significant recommendations blazing a novel trail are that the links between university institutions and government research establishments and industry should be strengthened by freer movement of staff and more joint arrangements for research and the supervision of research; that in future detailed planning of higher education should be made for a period extending ten years ahead; that the information and estimates for such planning should be made available to those responsible for policy; that



there should be arrangements for the transfer, with appropriate financial assistance where necessary, of suitable students from Local Colleges of Commerce to advanced courses in Regional Area Colleges, and at the postgraduate stage, to universities and technological universities; that in appointing and promoting staff more weight than at present should be given to qualities other than distinction in research, and in particular to ability as a teacher; that universities should provide facilities for social contact between staff and students, and that students should spend a large part of their vacations on work related to their fields of study and grants should be assessed accordingly, and they should receive guidance on how to use their vacations.

The chapters entitled 'Academic freedom and its scope' and 'The machinery of government' are by far the most important sections of the report. The Committee explains the need for an 'effective machinery' thus:— A Committee on Higher Education every quarter of a century is not enough. An effective machinery by which necessary developments are fostered and necessary adjustments made is of first importance. But effectiveness in this sphere can only be achieved if a nice balance is kept between two necessities: The necessity of freedom for academic institutions and the necessity that they should serve

the nation's needs. Further, this balance has to be achieved in the context of existing or possible constitutional machinery and habits. This is a matter of great difficulty and delicacy". After a lengthy and scholarly discussion of the constituents of academic freedom the Committee concluded, "We regard the principle exemplified by the University Grants Committee as an essential ingredient of any future government machinery for higher education", and went on to recommend the creation of one Grants Commission responsible for the whole field of higher education throughout Great Britain. "In size and composition it should as far as possible resemble the present University Grants Committee. But in order to cover the greater variety of institutions coming within its responsibility we envisage some small enlargement of its present membership of Chairman and sixteen part-time members. In future the Chairman should be supported by two full-time deputies and perhaps twenty part-time members". The Commission should set up standing committees to deal with special areas of study and *ad hoc* committees to deal with topics of current interest. The principle of non-accountability to parliament of the present University Grants Committee should be extended to the proposed Grants Commission too.

Of especial value are the sociological investigations of the Robbins Committee which



commissioned a number of surveys and statistical inquiries, and at whose disposal the services of the relevant government departments and the results of numerous studies were readily placed. The results are included as Appendices to the Report and they are brimming with astounding revelations. For example, there is evidence to show that the proportion of children reaching full-time education is six times as great among non-manual workers as among manual workers; that the chances of reaching degree level courses are about eight times as high in the families of non-manual workers. Another table shows that children whose fathers are in professional and managerial occupations are twenty times more likely to reach full-time higher education than those whose parents are in semi- and unskilled occupations. Yet another study reveals that the proportion of children with an I. Q. of between 115 and 129 who enter full-time higher education is 34% for middle-class children and only 15% for working class (manual) children. All in all the studies reveal that the gaps between social classes in the matter of educational chances are a stark reality. The Statistical Adviser to the Robbins Committee had available to him the surveys of Dr. J. W. B. Douglas published after the Robbins Report had appeared, and therefore of great value is section 2 of Part II of Appendix I (paras. 12 to 25) which gives a summary of the Douglas—Robbins survey.

The Report concludes: "The public and the Government, for their part, will be required to make a more serious estimate of the comparative value of higher education than ever before. Much of the burden can be carried with ease in a regime of higher productivity. But some of it, at least until higher productivity has been achieved, will require a greater sacrifice of resources and manpower than has hitherto been customary. We hope and believe that such a revaluation of national priorities will be made. Not only is it a probable condition for the maintenance of our material position in the world, but, much more, it is an essential condition for the realisation in the modern age of the ideals of a free and democratic society".

The wind of change generated by the Robbins Report will not cease blowing until it has rocked in its wake many a seat of higher education right round the world.

---



THE  
KOTHARI REPORT, 1966

AN Education Commission under the chairmanship of Prof. D. S. Kothari was appointed by the Government of India by resolution dated July 14th, 1966, "to advise the Government on the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects".

Members of the Commission were selected from various fields in the education sector in India and included seven foreign experts so as to give the Commission both national and international perspectives of education.

It is worthwhile mentioning the names of some who served on the Commission for one to appreciate the far-sightedness of the Indian Government:

Dr. H. L. Elvin, Director, Institute of Education, University of London; Prof. Sadatoshi Ihara, School of Science and Engineering, Waseda University, Tokyo; Dr. V. S. Jha, formerly Director of the Commonwealth Education Liaison Unit, London; Prof. Roger Revelle, Director, Centre for Population Studies, Harvard School of Public Health, Harvard University,

U.S.A.; Prof. S. A. Shumovsky, Director, Methodological Division, Ministry of Higher and Special Secondary Education, R.S.F.S.R., and Professor of Physics, Moscow University, U.S.S.R., M. Jean Thomas, Inspector-General of Education, France, and formerly Assistant Director-General of UNESCO, Paris; Mr. J. F. McDougall, Assistant Director, Department of School and Higher Education, UNESCO, Paris; Dr. K. G. Saiyidain, former Educational Adviser to the Government of India (now Director, Asian Institute of Educational Planning and Administration, New Delhi). The total membership was 17.

The Commission in addition carried out "valuable consultations" with a number of internationally well-known educationists and scientists like Prof. P.M.S. Blackett, President of the Royal Society, U.K.; Lord Robbins, Chairman of the Committee on Higher Education (1961-63) U.K.; Prof. Frederick Seitz, President, National Academy of Sciences, U.S.A.; Prof. S. Dedijer, University of Lund, Sweden; Recteur J. Capelle, formerly Director-General of Education, France; and Academician O.A. Reutov, Academy of Sciences, U.S.S.R. They also visited many countries for comparative studies.

The Commission also set up twelve Task Forces to cover different fields of education—(1) School education, (2) Higher education (3) Tech-



nical education, (4) Agricultural education, (5) Adult education, (6) Science education and research, (7) Teacher training and teacher status, (8) Student welfare, (9) New techniques and methods, (10) Man-power, (11) Educational administration, and (12) Educational finance.

In addition, it set up seven Working Groups on (1) Women's education, (2) Education and backward classes, (3) School buildings, (4) School-community relations, (5) Statistics, (6) Pre-primary education, and (7) School curriculum.

These, no doubt, enabled the Commission "to examine some of the important issues in a depth and detail which would not have been possible otherwise".

Altogether about 9,000 persons were interviewed. In addition to written evidence, memoranda and replies to questionnaires, there were numerous seminars and conferences organised by the Commission itself which also commissioned a number of special studies and undertook a few special inquiries such as the socio-economic background of students admitted to educational institutions, working days in schools etc.

The immediate points dealt with, according to the Chairman himself, are :—

(1) Introduction of work-experience and social service as integral parts of general education at more or less all levels of education ;

(2) Stress on moral education and inculcation of a sense of social responsibility ("schools should recognise their responsibility in facilitating the transition of youth from the world of school to the world of work and life");

(3) Vocationalisation of secondary education ;

(4) The strengthening of centres of advanced study and the setting up of a small number of major universities which would aim to achieve the highest international standards ;

(5) Special emphasis on the training and quality of teachers ;

(6) Priority for agricultural education and research in agriculture and allied sciences ; and

(7) Development of quality or pace-setting institutions at all stages and in all sectors.

The programmes of educational reconstruction proposed in the report fall into three broad categories :—

(1) Internal transformation to relate education to the genius of the nation.

(2) Qualitative improvement of education.



- (3) Expansion of educational opportunities on the basis of manpower needs with an accent on egalitarianism.

Already implicit in the foregoing paragraphs are many lessons for local pundits. It may be added that the Chairman of the Commission is also Chairman of the University Grants Commission and a leading atomic scientist of India.

Last but not the least, the Commission kept faithfully to the deadline originally set for the submission of the report. Considering the voluminous report which runs into 673 pages of half demy excluding a well-compiled index which takes another 19 pages, it is indeed a stupendous achievement that the task begun on October 2nd 1964 (Mahatma Gandhi's birthday) ended on June 29, 1966.

In his letter to M. C. Chagla, Minister of Education, dated June 29th, 1966, D. S. Kothari, Chairman of the Commission of Education and National Development says, "In the rapidly changing world of today, one thing is certain: yesterday's educational system will not meet today's and even less so, the needs of tomorrow". The Commission makes recommendations about various aspects of education and in this article I deal specifically with those, which, in my opinion, are relevant to our own country.

In Chapter I under the section on Social and National Integration, the Commission deals with the medium of education. It observes: "The development of the modern Indian languages is inextricably linked with the place given to them in the educational system, specially at the University stage. The medium selected should enable students to acquire knowledge with facility, to express themselves with clarity and to think with precision and vigour. From this point of view, the claims of the mother-tongue are pre-eminent....."

"Learning through a foreign medium compels the students to concentrate on cramming instead of mastering the subject matter. Moreover, as a matter of sound educational policy, the medium of education in school and higher education should generally be the same....."

The Commission admittedly derives inspiration from the Emotional Integration Committee, which was of the view that the use of regional languages as media of education from the lowest to the highest stage of education was a matter of 'profound importance for national integration.' This was also supported by the National Integration Council (June, 1962) which said: "The change in the medium of instruction (from a foreign tongue to the mother tongue) is justified not so much by cultural or political sentiments as



on the very important academic consideration of facilitating grasp and understanding of the subject-matter.....”

After recommending that the regional languages should be adopted as the media of education in higher education, the Commission goes on to recommend: (a) Energetic action to produce books and literature, particularly scientific and technical. (b) All-India institutions to continue to use English as the medium of education for the time being. (c) The regional languages to be made the languages of administration for the regions concerned as early as possible so that higher services are not barred to those who study in the regional medium. (d) The teaching of English to continue right from the school stage. (e) Study of other languages, especially Russian, to be encouraged. (f) English to serve as link-language in higher education for academic work and intellectual inter-communication for the time being.

In Chapter II there are recommendations relating to the educational system—its structure and standards. The following is a summary of the main recommendations :—

1. The new educational structure should consist of :—

(a) one to three years of pre-school education.

(b) a ten-year period of general education.

(c) a higher secondary stage of two years of general education or one to three years of vocational education.

(d) a higher education stage having a course of three years or more for the first degree followed by courses of varying durations for the second or research degrees.

2. The age of admission to Class I should ordinarily be not less than 6.

3. The first public external examination should come at the end of the first ten years of schooling.

4. The system of streaming in schools of general education from Class IX should be abandoned and no attempt at specialization made until beyond Class X.

5. Secondary schools should be of two types—high schools providing a ten year course and higher secondary schools with a course of eleven or twelve years.

6. Attempts to upgrade every secondary school to the higher secondary stage should be abandoned. Only the bigger and more efficient schools—about one-fourth of the total number—should be upgraded.



7. A new higher secondary course beginning in Class XI, should be instituted.

8. The number of instructional days in the year should be increased to about 39 weeks for schools and 36 weeks for colleges and pre-primary schools.

9. In order to raise standards it is necessary to secure better coordination between different stages of education and to break the isolation in which educational institutions generally function:

(a) Universities and colleges should assist secondary schools to improve their efficiency.

(b) School complexes should be formed. All schools in a complex should form a cooperative group working for improvement.

Dealing with Teacher Status in Chapter III the Commission feels that intensive efforts are needed to raise the economic, social and professional status of teachers and to feed back talented young persons into the profession. They recommend that untrained graduates should remain on their starting salary until they are trained and become eligible for the scale. Conditions of work and service should be such as to enable teachers to function at their highest level of efficiency.

The Commission rightly feels that pre-primary education is of great significance to the

physical, emotional and intellectual development of children, especially those with unsatisfactory home conditions. An enrolment of 5% of the population in the age-group 3 to 5 in the pre-primary schools proper, and of 50% in the age group 5 to 6 in the pre-school classes will be a reasonable target to be aimed at by 1986.

Secondary education should be vocationalized in a large measure and enrolments in vocational courses raised to 20% of total enrolment at the lower secondary stage and 50% at the higher secondary stage by 1986.

Chapter XI deals with the objectives and improvement of higher education. The functions of the universities are briefly outlined as follows:

(1) To seek and cultivate new knowledge; to engage vigorously and fearlessly in the pursuit of truth and to interpret old knowledge and beliefs in the light of new needs and discoveries.

(2) To provide the right kind of leadership in all walks of life, to identify gifted youth and help them develop their potential to the full.....

(3) To provide society with competent men and women trained in various professions who will also be cultivated individuals imbued with a sense of social purpose.



(4) To strive to promote equality and social justice and to reduce social and cultural differences through diffusion of education.

(5) To foster in the teachers and students and through them in society generally, the attitudes and values needed for developing the 'good life' in individuals and society.

In regard to University Autonomy (Ch. XIII) its proper sphere, according to the Commission, lies principally in three fields :

(1) The selection of students.

(2) The appointment and promotion of teachers.

(3) The determination of courses of study, methods of teaching, and the selection of areas and problems of research.

The representation of the non-academic element on University bodies should be mainly for the purpose of presenting the wider interests of society as a whole to the University but not to impose them. The Universities should give considerable autonomy to their departments. The principle that good ideas often originate at the lower levels must be recognised. Noteworthy is their observation that Universities have to continually **earn and deserve their autonomy** by discharging their intellectual and public obligations effectively.

The section on the 'Role and Appointment of the Vice-Chancellors' is of paramount significance to Ceylon. The following are the main recommendations :

1. The choice of the V.C. should eventually be left to the University concerned. The members of the Selection Committee should be known for their eminence and integrity. There should be no objection to one of them being connected with the University, but he should not be a paid employee of the University.

2. The V.C. should as a rule, be a distinguished educationist or eminent scholar with adequate administrative experience.

3. The term of office of the V.C. should be 5 years and he should not be appointed for more than two terms in the same University.

4. The retirement age for the V.C. should be 65 years, exception being made in the case of exceptionally qualified persons of all-India fame.

5. It would be an advantage if the successor to a V.C. could be designated, so far as possible, in advance by a year or so.

6. Adequate powers should be vested in the V.C. for the efficient working of the University.

---



THE  
PLOWDEN REPORT, 1967

QUITE often it is said of the English that they as a race are well known for their illogicalities, and their educational system is no exception. It is almost inexplicable why the English should accept with complacency topsyturvydom, but that is what they are, for better or for worse.

In their investigation of school education they started first with the 15—18 age group, the outcome of which was the Crowther Report of 1959. Next they tackled the 11—15 group with the Newsom Committee whose Report appeared in 1963.

It was in 1963 that Sir Edward Boyle, the then Minister of Education, appointed 25 members of the Central Advisory Council for Education (England), to "consider Primary Education in all its aspects". Lady Plowden was appointed Chairman.

The Committee divided itself into several Working Groups. They met 107 times, visited over 250 schools in England and undertook a systematic study of numerous schools in 6 other countries. The Report of the Committee was

published towards the early part of 1967 in two separate volumes.

Volume I contains the main Report with relevant recommendations.

Volume II is a collection of statistical analyses and research. Less 'than one-fifth of the recommendations involve further expenditure; nevertheless there is an order of priority that has been recommended.

On the report side it abounds with information. There are 4 million children in the Primary schools alone. This is a terrific advance brought about by a changing people given to the ethics of egalitarianism. Like Newsom, the Plowden Committee undertook a thorough investigation of social influences on schooling of children, including the influence of the home.

There is a re-advocacy of an already accepted educational maxim, that the school and the home and the community must get together.

The Committee accepts unequivocally that good buildings, good localities and good homes alone do not go to make a good school. But it is asserted that such desiderata have adverse effects on the school.

That one fine day things will improve is only a pious hope, dangerous and suicidal to a dynamic



society. The Report advocated 'positive discrimination' in favour of deprived schools—to improve not only accommodation and teaching strength, but the quality of teaching as well by the offer of additional remuneration.

The Report does not stop there. "It would be unreasonable and self-defeating—economically, professionally and politically—to try to do justice by the most deprived children by using only resources that can be diverted from more fortunate areas".

Here is a cue to our own atrophy in our attempts at equalisation of educational opportunities.

Plowden plies unwittingly no doubt into our educational thinking at present following the impending Bill on General and Technical Education (1967). "By their practical work in the classroom teachers have perhaps as much to contribute to psychology as the psychologists to educational practice.....

"Rigid division of the curriculum into subjects tends to interrupt children's trains of thought and of interest and to hinder them from realising the common element in problem solving".

The general aspects of the enquiry related to the stages of primary schools, their size and

organisation, the special problems of handicapped children, the training of teachers, and the relation between school, home and society.

The outcome of the enquiry was in the main a faith in the educability of all children.

Yet what appeals most is the reiteration of accepted educational norms, not infrequently challenged in contemporary society, ".....a child playing with a toy aeroplane can be seen to take the role of both the aeroplane and the pilot simultaneously.

"All important people of his world figure in this play: he imitates, he becomes, he symbolises".

No doubt a re-statement of the philosophies that sounded the death-knell of traditional methods of education, but it is done most convincingly and beautifully.

There is also the emphasis on 'English'—the mother tongue. Is this not what we too are moving towards? It is an undisputed and sound educational axiom that the child learns best and finds the maximum self-realisation and self-fulfilment through the mother tongue.

There is no linguistic hiatus as such between the home and the school so much so that the



environmental influences that prevail in the child's home become operative in the learning process too.

As P. B. Ballard puts it "Training in the use of the mother-tongue becomes the first essential of schooling and the finest instrument of human culture".

The Plowden Report asserts and re-asserts that language is not merely an expression of thought, that it also influences one's thinking.

Not only the English public but the Ceylonese as well have reason to be thankful for this magnificent document prepared by a dedicated team of men and women, all unpaid.

---

INTERNATIONAL  
EDUCATION YEAR, 1970

**A**T the international education conference held at Williamsburg, Virginia, in October 1967, the theme for deliberation was "The World Crisis in Education" (*Vide* 'The World Educational Crisis' by P.H. Coombs, 1968). It was at that Conference that the idea of an International Education Year was born. The last decade witnessed unprecedented explosions in the sphere of education, of population, of leisure, of aspiration, of information etc., resulting in too many gaps like the 'credibility' and the 'morality' gaps, and also a widening of the gaps between the 'haves' and the 'have nots' in the matter of educational provision. It is in order to focus world attention on this crisis in education and to initiate world-wide concerted action that the U. N. General Assembly unanimously adopted a resolution on the 17th December 1968 proclaiming 1970 'International Education Year'.

The choice of 1970 for observance as International Education Year is most appropriate, denoting as it does the tail end of the First Development Decade and the threshold of the Second. The year denotes in addition the completion of fifty years of useful work by the I.L.O., the



twenty-fifth birth anniversary of the United Nations itself, and the passage of a hundred years since the famous Education Act of 1870 entered the English Statute Book. It not only marks the seventy fifth anniversary of the founding of the International Cooperative Alliance, but also fore-stalls the Cooperative Development Decade (1971—80). It is appropriate for Asia in particular that the International Education Year coincides with the Asian Productivity Year.

Rene Maheu, Director-General of UNESCO, in his Message to usher in International Education Year has warned that "International Education Year must be more than a mere celebration. Its purpose should be to promote concerted action by Member States and by the international community towards four main objectives:— to take stock of the present situation throughout the world; to focus attention on a number of major requirements for both the expansion and the improvement of education; to make available greater resources for education, and; to strengthen international cooperation".

The Director-General continues:— "In many countries at the present time, both the forms and the content of education are being seriously challenged. Instead of indulging in the illusion that controversies and passions will eventually die down of their own accord, we shall do better

to make a bold attempt to understand and grapple with the crisis—in which we should, moreover, discern not so much the threat of some unimaginable collapse as the promise of a necessary renaissance.....

“Education is no longer the privilege of an elite or the concomitant of a particular age ; to an increasing extent, it is reaching out to embrace the whole of society and the entire life span of the individual. This means that it must be continuous and omnipresent. It must no longer be thought of as preparation for life, but as a dimension of life, distinguished by continual acquisition of knowledge and ceaseless re-examination of ideas”.

He regretfully poses “But how is education to broaden its bounds in this way if it remains compartmentalised in its internal organisation, and isolated as a whole from life and society? Not only are the various elements involved in the educational process often poorly integrated, but education as such is still all too often cut off from the rest of human activity. In too many cases the school, the college and the University, far from living in synthesis with the community, constitute tiny worlds of their own”.

Experts from 23 countries who attended a UNESCO meeting in Paris from February 16 to



20, 1970 also felt that education has failed to meet the modern demands. Then what of the future? It will have to be concerned with society rather than individuals. "Education will cease to be neutral, presenting information and avoiding moral judgments. It will seek to be an ethical force, the strongest of its principles being social justice, the common demand of today's student revolt".

It was pointed out at the meeting that the real crisis lay in what education imposed, not so much in what it imparted, especially in developing countries, where people were made strangers in their own community. It was precisely those young people who had imbibed some ethical values in their education who found it difficult to 'fit in' in the modern age, the hallmark of which seemed to be hypocrisy all round, echoed a Holy Cross nun from Montreal who had plenty of delegates to support her viewpoint. A theologian from Israel emphasised that what was new in the student revolt was that when the young talked of morality, they meant business, not empty theory. Professor Richard Hoggart, Assistant Director-General for Social Science, Human Sciences and Culture at UNESCO, explained the so-called 'sexual revolution' by pointing out that young people who rejected traditional sexual morality were not necessarily more promiscuous than their

parents. What they were really protesting against was the 'Puritan Ethics' of their forbears with its demand for people to fit in and conform. This was evidenced by their vocabulary "real", "authentic", "true" etc.

The consensus at the symposium was that the challenge of the present crisis could be met if education discovered its moral aims and the concept of human rights acted as its driving force. In this movement the participation of youth alone would provide the needed flexibility.

The International Institute of Educational Planning refers to five maladjustments in educational provision throughout the world:— the gap between educational demand and supply; the imbalance between educational output and manpower needs; the misfit between the content of education and the real educational needs of students and society; the anachronistic provisions for staffing and managing educational systems, and; the menacing gap between education's requirement of resources and the resources available.

The twelve major themes and objectives proposed for the International Education Year by UNESCO's General Conference are as follows:— functional literacy for adults; equal access of girls and women to education; training of middle and higher level personnel for development;



democratization of secondary and higher education; transition from selection to guided choice in secondary and higher education; adaptation of education (both general and technical) to the needs of the modern world especially in rural areas; development of educational research; pre-service and in-service training of teachers; educational technology—the new methods and media; life-long integrated education; reconciliation in education of a spirit of tradition and preservation of the intellectual and moral heritage with a spirit of renewal; promotion of ethical principles in education, especially through the moral and civic education of youth, with a view to promoting international understanding and peace.

Of the twelve themes mentioned above, one is of over-riding significance, since it breaks new ground and provides a radical change in the concept of modern education. The term 'life-long' education is not so simple as it appears, but covers a very wide field—including vocational education, adult education, social education, fundamental education etc. It is generally acknowledged that we cannot as yet adequately define life-long education which is intended to embrace a much wider concept than has been hitherto postulated by research. In the words of Paul Lengrand, "if man can and should continue learning, training and improving his professional qualifications,

developing his intellectual, emotional and moral potentialities, contributing more to his personal relationship as well as to the community at large, .....then educational thinking and processes must undergo a radical transformation.

**"It is obviously impossible to maintain traditional systems of education when the needs they were designed to meet have changed. Since every man and woman is engaged throughout life in a continuing process of learning, the kind of education that is being provided today, especially for young children and adolescents, must be overhauled completely both in its content and in its methods....."**

**"On the extent to which every individual benefits fully from each period of his life depends his preparation for subsequent periods....."**

**".....it is this concept of education which will enable man effectively to fulfil his destiny in the true spirit of modern thinking".**

Dr. Malcolm S. Adiseshiah, Deputy Director-General of UNESCO adds: "In a certain sense, of course, life-long education is no novelty ..... what is new is the gradual recognition that this ought to be true of all people and not of an elite, of the entire society and not of a segment".



The developing countries of the world are in need of a new and dynamic nationalism if they are to fulfil their destiny as real nation-states, and it is only an education geared to particular national needs and integrating the whole community that can provide the motive force. The time is indeed ripe for less developed nations in particular "to mobilize energies and inspire initiatives" (the phrase used by the original proposer of the International Education Year in the U. N. General Assembly), so that they do not face the twenty-first century with institutions, methods and ideas dating back to centuries long past, and be disappointed with the results. There is no room for complacency. To wait till the end of this century will be certainly too late!

---





# INDEX

## A

- 'A Majority Without Education', 167
- 'A Mother And Her Sons', 134
- Achimota College Social Welfare Scheme, 19
- Adiseshiah, Malcolm S., 294
- Adult Education, 165, 166—170, 212
- Africa, 54, 136
- Africans, 42
- Agency for International Development, 219
- Alaska, 60
- All Ceylon Gandhi Seva Sangam, 47
- Alleine, J., 154
- America, 31, 53
- American, 76, 124, 125, 131
- Ammoun Report, 13, 14
- Amory, 253
- 'An Evening Contemplation in a College' 104
- Aristotle, 238, 247
- Ascham, Roger, 198
- Asia, 136
- Asian Productivity Year, 289
- Askov, 165
- Assembly of the League of Nations, 7
- Australia, 94

## B

- Ball, Hannah, 154
- Ballard, P. B., 152
- Bamberger, Richard, 235
- Basic Education, 91
- Batten, 22, 30
- Batticotta Seminary, 222

- Beatitudes, 198  
Becker, Gary, 207  
Beer, Max, 201  
Belgium, 141  
Bhagwati, Jagdish, 207  
Bible, 158  
Bicknell, John, 222  
Bill on Higher Education, 121  
Billows, F. L., 150  
Bishop Otter College, 242  
Bishop of Rochester, 158  
Blackett, P. M. S., 272  
Blair, D., 154  
Bloomfield, Leonard, 180  
Board of Regents, 114  
Botany Bay, 198  
Boyer, James, 197  
Boyle, Edward, 283  
Brentford, 159  
Britain, 46, 56, 62, 77, 81, 118, 120, 157, 158, 167,  
168, 218, 261, 254  
British, 112, 155, 159  
British Cooperative Union, 218  
British Cooperative College, 218  
British Council, 150  
Brown, 196  
Brown, Wilfred, 116  
Browning, 5  
Bryce, 240  
Buber, Martin, 113  
Buddhist, 63, 159  
Bunker, S. K., 222  
Bunker Memorial Lectures, 222, 223, 225  
Burghers, 57  
Burma, 220  
Busby, 197



C

- California, 105  
Cambridge, 102, 103, 104, 195, 265  
Canada, 94, 219, 253  
'Canadian Govt Handbook for Eskimos', 216  
Capelle, J., 272  
Carfax, 103  
Cassirer, Earnest, 177  
Central Advisory Board of Education, 119, 129, 130  
Central Advisory Council for Education, 127, 142, 248, 253, 283  
Ceylon, 17, 21, 36, 40, 41, 69, 72, 77, 92, 94, 101, 113, 115, 117, 125, 143, 146, 153, 158, 159, 166, 167, 170, 174, 176, 177, 179, 202, 203, 205, 206, 208, 209, 211, 212, 214, 221, 222, 223, 233, 234, 235, 236, 285, 287  
Ceylon Observer, 222  
Ceylon University College, 94  
Ceylon University Ordinance, 112  
Chagla, M. C. 275  
Chavakachcheri, 50  
Cheddar, 158, 159  
Chichester Conference, 59, 242  
'Children in Hiroshima', 134  
Christian, 154, 159, 247  
Christ's Hospital, 197  
Chunnakam, 50  
Coady Institute, 219  
Co-education, 123-126  
Colleges of Advanced Technology, 264  
Colleges of Education, 264  
Colombo, 47, 94, 114, 222, 235  
Committee on Higher Education, 261, 267  
Common Secondary School, 72, 92  
Comprehensive School, 72, 73, 74, 81, 82, 84, 87, 88, 90, 91, 125

- 'Comprehensive Schools and Continuation Schools in Sweden', 88.  
Comptroller and Auditor-General, 122  
Consultative Committee of the Board of Education, 128  
Conciliation and Good Offices Commission, 14, 15  
Cooperation, 201, 208, 209, 211, 215, 216, 219, 221  
Cooperative Congress, 199  
Cooperative Development Decade, 221, 289  
Cooperative Education, 202—208, 213, 216  
'Cooperative Management and Administration' 204  
Cooperative Membership Education Year, 5, 209—213  
Cooperative Movement, 162, 169, 199, 200, 203, 204  
206, 211, 214, 215, 216, 218, 220, 221  
Cooperative Socialism, 201  
Cooperative Training, 214—221  
C. W. E., 209  
Corkey, R., 239  
Council for National Academic Awards, 265  
County Badge Movement, 20  
Course Guides, 75, 174  
Cowper, 197  
Cowper, William, 62  
'Crisis in Modern Society', 223  
Crowther Report, 79, 82, 84, 127, 128, 167, 248—252,  
255, 260, 283

## D

- David, 160  
'Day Continuation Classes', 129  
Declaration of the Rights of the Child, 7—10  
Dedijer, S., 272  
Denison, Edward, 207  
Denmark, 91, 140, 160, 162, 164, 165, 169, 212  
Department of Education, 131  
Department of Rural Development, 167



- 'Development of Children and Home Education', 133  
Dewey, John, 2, 28, 66, 69  
'Diagnosis of Our Time' 232, 243  
Diploma in Cooperative Development, 219  
Disraeli, 254  
Dostoevski, 28  
Douglas, J. W. B., 70, 79, 80, 86, 269  
D. R. O., D. L. O., 49

## E

- 'Education and Contemporary Society', 90, 245  
'Education and the Urban Child', 77  
'Education in Ceylon', 107, 174  
Education (Scotland) Act of 1918, 129  
'Education and Society in Modern Germany', 172  
'Education for a World Adrift', 240  
Egalitarianism, 81, 225, 264  
Eliot, T. S., 2  
Elvin, H. L., 89, 244, 245, 271  
Emerson, 5  
Emotional Integration Committee, 276  
Enberg, Jytte, 165  
England, 20, 41, 65, 71, 72, 74, 76, 77, 80, 82, 101,  
118, 119, 123, 127, 142, 143, 154, 155, 157, 158,  
173, 195, 198, 199, 240, 248, 253, 259, 283  
English, 148, 149, 150, 176—194, 277, 286  
English Channel, 158  
English Education Act of 1870, 289  
English Education Act of 1944, 72, 87, 127, 261  
English Language Training Section, 150  
'English Social History', 104  
Entwistle, Harold, 231  
'Essay on Man', 177  
Eton, 197  
Europe, 76, 116, 172

Evangelical Revival in the Established Church, 157  
Executive Committee on Education, 167  
Existentialism, 63

F

F. A. O., 51, 53  
Far East, 54  
Faulkner, 60  
Finland, 91, 184  
First World Food Survey, 53  
Flesher, Jonas, 196  
Floud, Jean, 70, 78, 79  
Folk High School, 152, 160—165, 169, 212  
France, 16, 28, 134, 141, 172, 173, 220  
Frederick the Great, 231  
Freedom From Hunger Campaign, 51—55  
Freedom From Hunger Week, 42  
French Revolution, 158  
Freud, 100  
Fries, C. C., 181, 185  
Froebel, 69  
Fundamental Education, 169

G

Gandhi, Mahatma, 25, 28, 69, 201, 213, 275  
Gasset, Ortega, 116  
'General and Technical Education' Bill, 75, 285  
Geneva Declaration of the Rights of the Child, 7, 8  
German Foundation for the Developing Countries, 234  
Germany, 57, 169, 171  
Ghana, 19  
Gibbon, 103  
Glass, David, 78  
Gloucester, 154—157  
Gloucester Journal, 156



Gold Coast, 220  
Golgotha, 105  
Gordonstoun School, 20  
Grammar School, 71, 73, 77, 78, 109, 123, 250  
Gray's 'Elegy', 104  
Greece, 63, 144  
Gregory, A., 155  
Grundtvig, 152, 160, 161, 162, 169  
Gunawardena Commission, 114

## H

Hadow Report, 260  
'Half Our Future', 80, 253, 254  
Halsey, A. H., 78  
Hardy, 5  
Harris, Sheila R., 227  
Hatano, Isoko, 133, 134  
Heath, George, 197  
Hemming, James, 242  
Henderson, J. L., 59, 60  
Henry, 196  
Hertfordshire, 78  
High Wycombe, 154  
Higher Education Act No. 20 of 1965, 107, 111  
Hindi, 56  
Hindu, 56, 57, 159  
H. M. Coastguard, 20  
H. M. Inspectors, 127, 228  
Hoggart, Richard, 291  
Holland, 141, 163  
Holmes, Brian, 152  
House of Lords, 158  
Housman, A. E., 28  
Hugo, Victor, 2  
Humanitarianism, 131

'Human Wealth and Economic Growth', 206  
Hungary, 220

I

I. C. A., 221, 289  
I. C. A. Regional Education Centre, New Delhi, 211  
I. C. A. Seminar on Cooperative Leadership in S. E. Asia,  
215, 216  
Ihara, Sadatoshi, 271  
I. L. O., 15, 204, 211, 288  
'In Our Experience', 81  
India, 18, 19, 32, 52, 81, 91, 94, 106, 119, 120, 129,  
130, 139, 210, 215, 220, 232, 271, 275  
Indian Supreme Court, 16, 114  
Indian Conference of Social Work, 232  
Indo-University Board, 129  
Industrial Revolution, 200  
Institute of Education, London, 89  
Institute Francais d'Action Cooperative, 220  
Institute of Psychoanalysis, Chicago, 124  
International Board on Books for Young People, 235  
International Convention Against Discrimination in Edu-  
cation, 14, 15  
International Cooperative Training Centre, 218, 219  
International Education Year, 12, 16, 288—295  
International Institute of Educational Planning, 292  
I. Q., 69, 97, 98, 269  
Islamic, 159  
Israel, 169, 291

J

Jack, M. C., 27  
Jaffna, 47, 114  
Jaffna College, 222, 223  
Jamaica, 220



James, William, 244  
Japan, 133—135  
Jayasuriya, J. E., 107, 174  
Jayasuriya Report, 17, 18, 38, 126, 139, 140, 167, 168  
Jeffreys, M. V. C., 152  
Jennings, Ivor, 93  
Jesselyn, Irene M., 124  
Jews, 57, 154, 172  
Jha, V. S., 271  
Judaism, 247  
'Juvenescence', 134

## K

Kabir, Humayun, 45, 243  
Kaithady, 47  
Kannangara Report, 148, 149  
Kant, 239  
Karve Commission, 208  
Kay—Shuttleworth, 159  
Keate, 197, 198  
Kemfer, Homer & Helen, 170  
KF, 214  
Kilpatrick, W. H., 64  
King Alfred, 106  
King, Martin Luther, 52  
King, Raymond, 231  
Kold, Kristen, 160  
Kothari, D. S., 271, 275  
Kothari Report, 81, 92, 114, 115, 271—282

## L

Laidlaw Report, 202, 204—207  
Lakshmanaswami Mudaliyar Report, 91  
Laloup, Jean, 232  
Lamb, 197

Laurie, 151  
Lawerys, J. A., 45, 46  
Leicestershire, 73, 218  
Leicestershire Plan, 73, 81  
'Leisure Education', 231—237  
Lengrand, Paul, 293, 294  
'Life-long Education', 293  
Lippman, Walter, 4  
Lipset, Martin, 106  
Liverpool, 77  
Livingstone, Richard, 4, 213, 240  
Local Advisory Council, 129  
Local College of Commerce, 267  
Local Education Authorities, 72, 74, 143  
Locke, 173  
London, 70, 72, 73, 150  
London School of Economics, 78  
London Times, 113  
Lord Chancellor, 105  
Lord's Day Observance Act, 154  
Loughborough, 218  
Loughborough University of Technology, 219  
Lowndes, G. A. N., 146  
Lynd, Helen Merrel, 31

M

Madras State Government, 232  
Mahavidyalayas, 75  
Maheu, Rene, 61, 289, 290  
Maidenhead, 197  
Makarenko, 136  
Malay, 149  
Malaya, 94  
Mannheim, Karl, 109, 232, 243, 244  
Marshall, R. L., 208



- Martin, F. M., 78
- Mason, S. C., 81
- Massachusetts, 52
- Master of Grammar, 195
- Mays, J. B., 77
- McDougall, J. F., 272
- Middlesborough, 78
- Militant Socialism, 201
- Mill, 173
- Minerva, 106
- Minister of Education, 123, 126—129, 149, 275, 283
- Ministry of Education, 121, 134, 141
- Ministry of Overseas Development, 219
- Montessori, 125
- Montreal, 291
- Moral Education, 238—247, 274
- More, Hannah, 158, 159
- Morgan, Arthur. 4, 213
- Moslem, 16, 56, 57
- Mother Tongue, 148—153, 161, 276, 277, 286, 287
- Mothers' Institute, 133
- Multi-purpose Schools, 91, 92

## N

- Napolcon, 2
- Narayan, Jayaprakash, 201, 210
- National Advisory Council, 129
- National Congress of Mothers, 133
- National Congress of Parents and Teachers, 133
- National Council for Technological Awards, 265
- National Council of Higher Education, 111
- National Discipline Scheme, 19
- National Integration Council, 276
- National Service Survey, 84
- National Socialist Teachers' League, 171

National System of Education, 130  
National Union of Teachers, 64  
Nawroczynski, Bogdan, 236, 237  
Nazis, 171  
Near East, 54  
Needham Commission, 114  
Neervely, 47  
Negro, 52, 56, 57  
Nehru, Pandit, 176, 215  
Neo—Thomism, 63  
New Brunswick, 20  
New Education Fellowship, 142, 143  
New Lanark, 199, 200  
New Methods in Education, 65  
Newman, Cardinal, 112  
Newsom Report, 70, 80, 83, 84, 85, 127, 246, 247,  
249, 253—260, 283, 284  
Nobel Prize, 52, 106  
North Slesvig, 160  
Northern Province, 48  
Norway, 140, 163  
Nugawela, 149  
Nunn, Percy, 63

O

Olympic Games, 237  
Orata, Pedro, 19, 33  
Orring, Jonas, 88  
Otley, 196  
Ottoman Empire, 144  
Owen, Robert, 199—201  
Owenism, 200  
Owenite Socialism, 200, 201  
Oxford, 102, 103, 265  
'Oxford Sausage', 104



**P**

- Pakistan, 220  
Parent Education, 133—138  
Paris, 136, 290  
Parliament, 118, 119  
Peradeniya, 108, 114  
Perez, G. S., 25  
Perinbanayagam, S. H., 61  
'Personal Fulfilment', 242  
Pestalozzi, 69, 125  
Philippines, 19, 32, 65, 169  
Pierre de Conbertin, 237  
Pilot Project, 75  
Plato, 144, 246  
Plowden Committee, 142  
Plowden Report, 127, 152, 283—287  
Poet Laureate, 104  
'Politics', 238  
'Primary Education', 129  
Professor of Poetry & Camden Professor of History, 104  
Prussia, 171  
Public Accounts Committee, 122  
Public Cooperation Division of the Planning Commission,  
232  
'Public Education', 159

**R**

- Radhakrishnan Report, 18, 114  
Raikes, R., 154—158  
Rawson, Wyatt, 242, 243  
Regional Area College, 267  
Regius Professor of Modern History, 104  
Reich Minister, 171  
Reign of Terror, 158  
Reutov, O. A., 272

Revelle, Roger, 271  
Revised Code, 173  
Rhodesia, 19  
Ritsert, 23  
Robbins, 272  
Robbins Report, 70, 80, 85, 86, 111, 119, 252, 261—  
270  
Rochdale Pioneers, 214  
Rousseau, 69  
Rugby, 196  
Rural Schools Ordinance, 166  
Russell, Bertrand, 1  
Russian, 124, 173  
Ryslinge, 160

S

Sadowa, 172  
Saiyidain, K. G., 45, 223—225, 272  
Sarah Lawrence, 31  
Sargent Report, 120, 130, 139  
Sarvodaya Shramadhana Movement of Ceylon, 47  
Savannah, 154  
Saxena, S. K., 221  
Scandinavia, 160, 164, 169  
'School for Parents', 135  
Schuchardt, 152  
Schultz, Theodore, 206, 207  
'Science and the Arts in Education', 165  
Scotland, 129  
Scottish, 20  
Second Five-year Plan, 19  
'Secondary Education', 129  
Secondary Modern School, 73, 77, 84, 90, 123  
Secondary School Examinations Council, 128  
Secretary of State for Education, 119



- Sedan, 172  
Seitz, Frederick, 272  
Senate, 114  
Senate Building, 112  
Shaw, Bernard, 62  
Short, Edward, 70  
Shramadhana, 47, 48  
Shumovsky, S. K., 272  
Sicault, George, 9  
Sinhalese, 47, 57, 149  
Sixth Form, 90, 251  
'Social Class and Educational Opportunity', 78  
Social Education, 169  
Socialism, 201  
Social Justice, 207, 225, 243, 281  
Society for the Establishment and Support of Sunday  
Schools, 157  
Sooty Alley, 155  
Sorbonne, 220  
South Indian, 236  
Spanish, 184  
Spartans, 144  
Special Institutions for Scientific and Technological Edu-  
cation and Research, 265  
Speech from the Throne, 75  
Spens Report, 249, 260  
St. Francis Xavier University, 219  
St. Mary's Church, 103, 195  
St. Martin's Church, 103  
St. Scholastica's Day, 102  
State, 111  
State Planning Commission, 116  
Stocks, Thomas, 154, 156  
'Strlx', 179

‘Study of Leisure Time Activities and Needs of Teenagers and University Students in Madras City, 233

Sunday School, 154—159

Sweden, 88, 89, 140, 169, 214

Swedish, 164, 211, 212

Switzerland, 141

## T

Tagore, 69

Tamil, 47, 57, 149, 182, 236

Teacher Status, 61—64, 95, 279

‘Technical Education’, 129

‘Technical School’, 77, 124

Thames, 197

‘The Bearings of Recent Advances in Psychology on Educational Problems’, 78

‘The Crisis’, 200

‘The Demand for Places in Higher Education’, 86

‘The Economics of Underdeveloped Countries’, 207

‘The Home and the School’, 79

‘The Mission of the University’, 116

‘The Roots of Morality’, 241

‘The Scolemaster’, 198

‘The World Crisis in Education’, 288

‘The World Educational Crisis’, 288

‘Therapeutic Aspects of Drama’, 228

Thomas, Jean, 272

Third World, 221

Times of Ceylon, 179, 222

‘Tom Brown’s Schooldays’, 196

Tomlinson, 64

Tomlinson, Ffrancis, 196

Tory, 104



- Toynbee, Arnold, 1  
Trade Unionism, 201  
'Training for Citizenship', 129  
'Training of Teachers', 129  
'Treatment of the Developing Countries in Children's Publications', 234  
Trevelyan, G. M., 104  
Trimmer, 159

## U

- Udagama, P., 46  
U. K., 94, 134  
U. N. O., 7, 12, 13, 15, 51, 54, 289  
U. N. Children's Fund, 9  
U. N. Decade of Development, 10—12, 16, 51, 55, 221, 288  
U. N. Declaration of Human Rights, 7, 8, 10, 12, 13, 15  
U. N. Development Program, 51  
U. N. General Assembly, 7, 8, 10, 51, 288, 295  
U. N. Secretary-General, 51  
U. N. Sub-Commission on Prevention of Discrimination and Protection of Minorities, 13  
U. N. E. S. C. O., 12, 14, 61, 130, 289, 290—294  
U. N. I. C. E. F., 10  
Union Society, 94  
UNITY, 50  
'Universal Popular Education', 159  
University, 11, 42, 72, 93, 94, 95, 102, 103, 104, 106, 107, 108, 111—122, 168, 178, 222, 223, 234, 264—267, 274, 276, 279—282, 290  
University College, 105, 114  
Universities Central Council on Admissions, 265  
University Grants Committee, 118—122, 268, 275  
University of Ceylon, 40, 114

University of Wisconsin, 219  
Urudu, 56  
U. S. A., 53, 56, 62, 66, 76, 94, 125, 130, 132, 133,  
134, 136, 140, 174, 178, 219  
U. S. Supreme Court, 16  
U. S. S. R., 115, 136, 141, 173, 178  
U. S. Office of Education, 132

V

Vaixey, John, 62  
Vernon, P. E., 78  
Vicarage at Over, 104  
Vice-Chancellor, 115, 196, 282  
Vidhya Bhawan Social Service Scheme, 19  
Villages of Cooperation, 201  
Vinoba, Bhave, 28, 49, 64, 201  
Virginia, 288

W

Wales, 127  
Wallas, Graham, 26  
Wardha, 18, 25  
Warton, Thomas, 104  
Watkins, W. P., 217  
W. C. O. T. P., 70  
W. E. A., 169  
Weeraman, P. E., 213  
Wells, H. G., 238  
Wesley, John, 154, 157  
West Indies, 30  
Westminster, 197  
White, 56, 57  
Whitehead, A. N., 4, 44



Whitehead, George, 157  
Whitman, 5  
Whitney, Owen, 167  
Wilberforce, William, 156, 159  
Williamsburg, 288  
Wordsworth, 34  
Work-Experience, 17—21, 35, 38, 274  
World Assembly of Youth, 52

Y

Yeats, 176  
Yonkers Community Survey, 31, 32  
Yorkshire, 157

Z

Zeman, Morton, 207







