

treatment of the Maori people, for instance, in the native schools system, and our rural education system, with its methods of conveyance, consolidation and bursaries, and the work of the correspondence school also were of great interest to other nations. So was our new secondary school curriculum, with its "core subjects." On the other hand, Britain had made new discoveries in the matter of school feeding which could benefit us, Scandinavia had something to offer the world in its folk high schools, and America in its school buildings and the education of children of low intelligence. France, by contrast, was well in advance in its treatment of children of very high intelligence. Even China could teach us something—in its "Co-ops," of which Rewi Alley's Baillie Training School at Shantan was a fine example, and in its mass education system.

CLEARING HOUSE

WE asked Dr. Beeby about Unesco's function as a clearing house for educational information. How did this work?

Through the Clearing House a great mass of printed information about the latest developments in education was sent out to member countries, he said. An example was the quarterly *Bulletin of Fundamental Education*, distributed in English, French and Spanish, and soon to be available in Chinese and Arabic also. Its purpose was to draw attention to experiments and projects in fundamental education which seemed to offer fresh lines of attack on old problems. Recent Bulletins had contained articles on a village reconstruction experiment in Egypt, the card system of teaching in China and mass literacy campaigns in Northern Rhodesia and Bombay, with examples of literacy primers that could be used by adults.

SEMINARS

IN the seminar or "workshop" method of conducting an international conference, Dr. Beeby continued, Unesco felt they had developed one of the most useful instruments for the spread of ideas and international understanding.

"The seminar is a new idea in some countries," he said. "For instance, a South American conference I attended was completely taken up with addresses and the reading of papers. That is their idea of the form a conference should take. So starting international seminars presented difficulties. There was the difficulty of adopting a new idea, there were differences and misunderstandings due to varying national customs, and there was the language difficulty. Every small discussion group of two or three people had to have its own interpreter. Let me give you an example. We had a seminar in Rio on campaigns against illiteracy. Now in South America the population is at least 50 per cent illiterate, and some of the campaigns conducted against illiteracy by national states are archaic in technique. In Rio, 60 people from Brazil, Unesco, and the Pan-American Union worked for five months collecting data on work already done, assembled statistics, and searched other countries for the best work that had been done along particular lines. The national campaigns were then based on these findings.

"There were arguments of course. National delegates tended to support the

methods of their own countries, even if they were archaic. But the seminar is a democratic method of working. It isn't Unesco's job to tell people what to do. We put the facts before them, we tell them of the results of the best work done in other countries, and after thorough discussion we find that the best and most up-to-date method is usually adopted.

"I'm sure that many of the mistakes we have made in developing community centres in New Zealand could have been avoided if we had at the start conducted an international seminar with people from the Scandinavian Folk High Schools, from Cambridge and from France where work of this nature was then in a more advanced stage of development.

"We were encouraged to find that seminars spawn," Dr. Beeby continued. "We found that after an international discussion delegates would go home and start smaller seminars to thrash out their specific problems. We hope to see this multiplication continue after the two seminars we will hold in 1950—one in Canada on the teaching of geography, and the other in Belgium on the improvement of textbooks."

STUMBLING BLOCKS

WHAT stumbling blocks had Unesco encountered in its work?

"Our main difficulty has been a sheer lack of trained staff," Dr. Beeby said. "There just aren't the right men available, and if we do find a man we want, it is hard to persuade his government to release him from the important work he is almost bound to be doing in his own country. For a year and a-half I've been looking for a man to head the technical assistance project. There is no doubt at all in my mind that five hundred or a thousand men, well trained and adapted to the job, would make a big difference to the work that not only Unesco, but the whole United Nations is doing.

"Another unavoidable stumbling block is national tradition. Take the writing of history. The purely national approach leads to conclusions which are often far from the truth, but it is impossible, and in my opinion not the duty of Unesco, to try and write a universal history. However, Unesco is working on a handbook for history teachers; this will be submitted to an international seminar, torn to shreds by the experts, and then rewritten. We also have a group working on the teaching of human rights from an international point of view. The Englishman usually thinks of the development of human rights in terms of Magna Carta, the Bill of Rights and the Reform Bills; but Frenchmen have another line of approach, and the West in general would do well to know, for instance, that an early Chinese emperor had a complete system of state grants to different churches long before this right was established in Europe."

NATIONAL PREJUDICE

WHAT does Unesco do when it finds itself up against national prejudices? "We have to devise methods which will get results without offending. We

Music for Saint Cecilia's Day

AT the end of the 17th Century it was the custom

to celebrate St. Cecilia's Day with a choral service at a London church, followed by a banquet and a concert at which an Ode was sung in praise of the Patron Saint of Music. The Festival was revived in 1946, when a special service was sung by a choir from St. Paul's Cathedral and Westminster Abbey and a concert, broadcast by the BBC, was given by the London Symphony, the London Philharmonic Orchestra, and the Alexandra Choir.

Next week, on Tuesday, November 22, listeners will be able to hear a broadcast of what is probably New Zealand's first large-scale St. Cecilia's Day Festival, which is being held under the auspices of the British Music Society at the Cathedral Church of St. Paul in Wellington. The performers will be Dr. V. E. Galway, Dunedin City organist, the Schola Cantorum, the

must aim at a balance of exchange of ideas, otherwise we might develop a sort of international colonialism with the flow entirely from West to East. In material techniques the East has much to learn, but the West cannot afford to be condescending. We should gain much in our knowledge of human values if we invited a professor of Oriental philosophy, say from India, and an authority on Chinese art, to spend a year in New Zealand.

"You might gather from this that it is a fundamental principle in the work of Unesco to recognise the importance of local values, to encourage diversity rather than try and impose uniform standards. And even more fundamentally, in spite of the many definitions of the phrase, Unesco seems committed to work in the democratic system.

"In carrying out these two principles we have found that it is often possible to get nations to agree on a course of action without necessarily agreeing on the reasons for taking this course. We can't hope yet to agree on fundamental educational aims, but with reasonable support, Unesco can do something to direct education consciously towards the improvement of international understanding, and it can aim at a certain minimum level of world education. We feel we have sufficient agreement and support on this basis for 20 years' work.

"Lastly, I feel that it is in itself an advance and a completely new development to find nations willing to lay down cold cash for Unesco when this money will return no visible short term national benefits."



SAINT CECILIA, after Carlo Dolci

Lindsay String Orchestra, and the English Singers. The first hour of the Festival will be broadcast from station 2YC, starting at 8.0 p.m.

At 7.0 p.m. on the following day 2YA will broadcast a recording of a speech made by Dr. V. E. Galway at the St. Cecilia's Day Luncheon on Wednesday, November 23.

The Festival will consist of music by Purcell, Handel, and outstanding modern English composers, as well as works by Bach and Corelli. The opening item will be a performance by choir and organ of Dr. Galway's own composition "Let Us Now Praise Famous Men." The Schola Cantorum, conducted by Stanley Oliver, will sing Holst's "Of One That is so Fair and Bright," the Kyrie from Vaughan Williams' Mass in G Minor, and John Ireland's *Immortality*. Corelli's Christmas Concerto will be played by the Alex Lindsay String Orchestra, while the English Singers, conducted by Malcolm Rickard, will sing "Welcome to All the Pleasures," one of Purcell's Odes to St. Cecilia's Day. Dr. Galway will also play Bach's Prelude and Fugue in A Minor and two of his Choral Preludes.

Saint Cecilia was martyred in Sicily about the year 176. Through a medieval misinterpretation of her Acts she came to be associated with church music, and especially with the organ, which she is supposed to have played, if not to have invented; and when the Academy of Music was founded in Rome in 1584 she was adopted as the patroness of church music. Her story is told in Chaucer's *Second Nun's Tale*; Dryden's famous Ode to her was set to music by Handel and later by Sir Hubert Parry; and Pope also wrote an Ode to her. The most recent composition in her honour was Benjamin Britten's *Hymn to St. Cecilia*, to words by W. H. Auden. (St. Cecilia's Day is also Britten's birthday.)