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Education for a Multi-Cultural Society

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Many years ago, I can remember being singularly impressed with a photographic exhibition which came, on tour, to the small country town in which I was living. This exhibition contained very powerful exemplars of the human condition. Photographs of people in various cultures, drawn from various socio-economic groups, ranging in all ages from the very young to the very old depicted universal themes such as birth, innocence, poverty, joy, pain, death, faith, hope. The exhibition was called "The Family of Man" and its theme seemed to be that, despite man's diversity — racially, geographically, socially, economically, politically — there was an essence which could transcend difference and distil the essential underlying quality that signified man — whatever his present cultural context.

I can remember feeling happy about this exhibition at the time. I was, as I indicated above, living in a small country town — a town in which eighty percent of the population was Italian, three percent of the population Greek, two percent of the population Chinese, five percent of the population a changing flux of Hungarians, Germans, Dutch, Spanish, and about ten percent of the population WASP's who probably didn't realise the terrible stigma that would come to be attached to membership of that group. I was in fact living in a tiny microcosm of "The Family of Man", I was living in a multi-cultural setting where differences and similarities seemed to thrive.

Quite recently, I saw this same exhibition again while I was in the United States. My feelings were very different. There was still a fascination with the powerful, sometimes lyrical, sometimes epic quality of the photography, but the experiences I brought to bear in interpreting the exhibition were very different. My eyes had aged and my lenses were distorted by experiences, however slight, of multi-racial and multi-cultural tensions in England, within certain of the European Common Market countries, and more forcibly within the United States. Particularly in the latter case, I had been raised on notions of the melting-pot, the Great American Dream, and, in more recent times, fired by movements for Civil Rights and Civil Liberties and desegregation. My uncertainty about the viability of a multi-cultural society grew as I moved from the wider societal context to particular school settings, schools whose overt aims were the development of cultural diversity and difference. I ended up feeling very much like Nathan Glazer (1969) who says, in his paper on "Ethnic Groups and Education: Towards the Tolerance of Difference":

History and social research convince men there are deep and enduring differences between various ethnic groups, in their educational achievement and in the broader cultural characteristics in which these differences are, I believe, rooted; that these differences cannot be simply associated with the immediate conditions under which these groups live, whether we define these conditions as being those of levels of poverty and exploitation, or prejudice and discrimination; and that if we are to have a decent society, men must learn to live with some measure of group difference in educational achievement, to tolerate them, and to accept in some degree the disproportion in the distribution of rewards that may flow from differences in educational achievement.

I am not sure actually that men can do this.

It is within the ambit of my own uncertainty and realism that I explore three avenues in this paper. The first relates to Australian society generally. "Is Australia a multi-cultural society?" "Do Australians subscribe to 'education for a multi-cultural society' as a priority goal in education?" Secondly, if this goal is accepted, what are the educational implications for a multi-cultural society? Thirdly, what strategies might educators use to bring about this goal?

IS AUSTRALIA A MULTI-CULTURAL SOCIETY?

1. Present ethnic composition of Australian Society

Compared with a pre-second World War population which was nearly ninety percent of British ethnic origin, Australia today reflects the cultural and ethnic diversity resulting from a post-war migrant intake of 2,500,000 new settlers of whom fifty-eight percent were of non-British stock (Price, 1971). Probably few Australians realized that by 1966 almost one Australian in five was either a post-war migrant or a child of one (Smolicz and Wiseman, 1971); or that migrant sub-groups constituted a most diverse and culturally heterogeneous collection of people, with different socio-economic, political and educational backgrounds.

While it is difficult to obtain up-to-date statistics for the numbers of people included in different ethnic and national groups, the figures cited by Taft (1972) provide reasonably accurate estimates.

In considering the distribution of the ethnic groups shown in Table 1, it has to be realized that these ethnic minorities are not spread evenly throughout Australia, but are concentrated in Federal and State capital cities and in a few industrial and mining conurbations. Apart from areas such as the sugar belt in North Queensland, the Riverina district of N.S.W. and certain agricultural belts in the S.W. of Western Australia, relatively few migrants are found in rural Australia. Such a distribution pattern has aggravated the problems faced by educational authorities in cities. Despite

pressures of mass socialization exerted by schools, the media, and the society at large, these groups generally retain cultural identity because of vigilance exerted by the family, extended kin, the church and allied institutions. However, the ethnic minority groups differ in the degree to which they exhibit a communal identity. Greeks, for example, with their distinct language, religious institutions, schools and clubs, have a strong feeling of ethnic identity and do not favour inter-ethnic marriage. The British, on the other hand, merge into the dominant culture.

TABLE 1
Estimation of Various Ethnic Group Members in July 1971
(After Taft, 1972, p.69)

ETHNIC GROUP	NUMBER		PERCENTAGE OF TOTAL AUST. POPU-LATION
IMMIGRANTS:			
English speaking			
British Isle	1,150,000		9.0
New Zealand	80,000		0.6
Other	70,000		0.5
Sub-total	1,300,000		10.1
Non-English speaking			
Italian	300,000		2.3
Greek	170,000		1.3
Yugoslav	145,000		1.2
German/Austrian	140,000		1.1
Dutch	100,000		0.7
Polish	60,000		0.5
Maltese	55,000		0.4
Other	330,000		2.6
Sub-total	1,300,000		10.1
AUSTRALIAN-BORN:			
Non-British background			
European parentage	360,000		2.8
Non-European background			
(excl. Aborigines)	50,000		0.4
Aboriginal (full & part)	110,000		0.9
Sub-total	520,000		4.1
British background		9,610,000	75.5
TOTAL AUSTRALIAN POPULATION		12,730,000	100.0

To the degree, then, that Australia is comprised of diverse ethnic groups, each with its own particular culture, Australia is a multi-cultural society.

However, if we proceed to examine the attitudes of Australians to other ethnic groups, the boundaries of acceptance or tolerance to this ethnic and cultural diversity is somewhat ambiguous, perhaps even ambivalent.

2. Attitudes Towards Ethnic Groups

In the 1971 AGE POLL conducted for "The Age" by the Australian Sales Research Bureau in association with the Department of Political Science at the University of Melbourne, 1,000 people in Melbourne and Sydney were asked about their attitudes to migration. People participating in the AGE POLL were told that over the past four years (up to 1971) Australia's intake of migrants had averaged about 160,000 per year, and the target for the next financial year was set at 140,000. The respondents were asked, in relation to level of migrant intake, whether they thought this was 'far too many' to 'about right' through to 'far to few'.

Nearly one person in three (32%) thought the migrant intake was 'far too many', while 21% thought it 'somewhat too many'. Just over one-third of the sample (34%) thought the target was 'about right'. Only a small proportion of the sample (11%) thought Australia took too few migrants.

The reasons for such attitudes are interesting and include a broad spectrum of economic, social, education, and ethno-centric factors.

Some 24 percent of those who thought there were far too many migrants said we should help our people first (ethno-centrism), while 21 percent had 'employment objections'. A sizeable proportion argued that too many migrants were unskilled and that they did not have sufficient education (educational and job prestige factors). Others believed that too many migrants were here now (e.g. there were too many Greeks, Turks and Southern Europeans and that these migrant groups were 'taking over'); and that migrants were failing to decentralize and to assimilate (desire for the 'homogeneous' society).

The second set of findings presented by AGE POLL revealed the attitude of the sample to specific national and ethnic groups as potential sources of immigrants for Australia.

Considering the historical beginnings of Australian society, it is perhaps not surprising that the English are the most popular of the nine ethnic and national groups, the mainland Chinese the least popular. Except in terms of the Germans and the English, few people favoured active recruitment of the nine ethnic/national groups. The English, Germans and Jews were the most wanted as migrants; the Chinese, Negroes and Japanese, the least. Interestingly, the Greeks and Italians formed an in-between group in the popularity scale, perhaps perceived as more likely to be assimilated in terms of skin visibility and the Judaic-Christian value system. However, more than one in ten people wanted to keep the Italians out completely while some thirteen percent wished to exclude the Greeks.

When questioned on preference for living adjacent to various ethnic groups, two out of every three people favour the English (66%), the Germans were the next most favoured (42%), then the Italians (18%). The neighbours people least wanted were Negroes (29%), Italians (28%), mainland Chinese (28%), Greeks (26%), and Japanese (21%).

On the basis of this data one can merely ask the question, "How committed to the notion of a multi-cultural society is the average Australian? Is the national goal rather assimilation as distinct from ethnic and cultural diversity?" Price (1972), writing on Australian immigration and assimilation defines three philosophies which pervade the American scene and have relevance here:

1. The 'Anglo-Conformist' view which asserts that it is possible and necessary for migrants to cast away at once their old language, customs and attitudes in favour of the basic Anglo-Saxon 'core culture'.

2. The 'melting-pot' view — which in a more recent form has emerged as the 'multiple melting pot' view — and which claims that it is possible and desirable for migrant and native-born alike to emerge from the crucible 'melted, blended and reshaped' as a brand new species of man.

3. 'Permanent ethnic pluralism' whereby each ethnic group desiring it, is permitted to create its own communal life and preserve its own cultural heritage indefinitely, while taking part in the general life of the nation.

What do the Australian people want and what is the task they would set their schools in this area? The school is integral to the very fabric of society and no discontinuities could survive without serious conflict. What do young Australians think, then?

Perhaps a more optimistic view of a multi-cultural society can be detected in the views of Australian children rather than adults. In 1973, Lovegrove and Poole investigated the ethnic preferences of a group of Australian school children. The rankings of the ethnic preferences of 7, 9, and 11 year olds (N equals 120) are shown in Table 2.

TABLE 2

Mean Ratings by Age

COUNTRY	AGE 11	RANK	AGE 9	RANK	AGE 7	RANK
Australia	18.6	(1)	17.1	(1)	17.8	(1)
Australian Aboriginal	12.7	(3)	5.2	(5.5)	1.7	(8)
England	17.4	(2)	9.9	(2)	6.6	(3.5)
Holland	5.5	(6)	6.9	(4)	4.5	(7)
Italy	−3.0	(10)	1.2	(9)	4.6	(6)
Greece	−4.6	(12)	−1.2	(10)	−2.0	(11)
Yugoslavia	−2.0	(9)	−3.4	(12)	−3.7	(12)
Turkey	−3.8	(11)	−1.7	(11)	1.6	(9)
Japan	6.8	(5)	4.2	(7)	6.6	(3.5)
China	−1.8	(8)	5.2	(5.5)	5.0	(5)
Russia	1.0	(7)	2.8	(8)	0.0	(10)
America	9.6	(4)	8.8	(3)	7.6	(2)

The striking feature of the age trend data presented in this table is the extent to which ratings differentiate between Southern European nationals and other countries represented. The expression of negative attitudes towards Greece, Italy, Turkey and Yugoslavia by all or some of the sub-groups within each age group, was replicated in only one other instance, that is, 11 year olds' attitudes towards China. The fact that children as young as 7 years of age identify Southern Europeans as people to be less liked than the representatives of other countries suggests that if educational programmes aimed at developing informed and positive attitudes towards different cultural groups are to be successful, they would need to be introduced in the infant classes or the pre-school. But how realistic would this be? Already there is a tendency to push too much onto the pre-school.

The evidence presented here in relation to attitudes to various ethnic groups within Australia is not rosy. Nor, however, is race-relations in the wider world context of England and Northern Ireland, Greece and Turkey, Israel and the Arab nations, the unskilled 'foreign' work forces of over 20% in many European countries, and the now exploded myth of the melting-pot in the United States. One can somewhat pessimistically question whether in this uncertain world the ideal of the peaceful co-existence of multi-racial and multi-cultural groups is a viable social or political goal, let alone a viable educational goal. In trying to solve the problems of disadvantaged groups in education, we learnt — but too late

— that education cannot compensate for society and that education cannot provide the major forward thrust in social reform — political and economic factors can be more persuasive, facilitative or inhibitory. But suppose we ignore these gloomy prognostications and try to think constructively. What are the educational implications of the ethnic diversity we already have in our Australian society? How can these be channelled into the quest for multi-culturalism?

SOME EDUCATIONAL IMPLICATIONS OF ETHNIC DIVERSITY AND THE QUEST FOR MULTI-CULTURALISM

So far, I have attempted to provide a brief overview of the ethnic diversity which exists within Australian society. In addition, the attitudinal corrolaries of such diversity have been hinted at and referred to in the Longrove and Poole (1973) study on attitudes of young children.

However, there are encouraging signs. If one is able to judge from the media and from recent government policies and statements, e.g. Grassby's Immigration Reference Paper entitled 'A multi-cultural Society for the Future' with its hope of 'the family of the nation', there is some evidence of a climate of opinion within Australia attesting to an increased degree of tolerance shown towards people whose customs, language, and motivations do not comply with the conventions of Anglo-conformism.

Associated with this shift have been attempts, with respect of migrants, to:

(a) obtain a deeper understanding of the problems to which migrants are exposed when coming to grips with a new milieu; and,

(b) to provide them with experiences which will assist the process of identification with their new environment at the same time facilitating the possibilities of being able to make unique contributions to it.

One of the most significant agencies for adjustment is the school, for it is there that the migrant child, and indirectly his parents, comes face-to-face with a distillation of many of the values of the social system. The problems that he faces in finding confidence as an individual in the affiliative context of that system are dependent upon his ability to bridge language and socio-cultural differences in a situation which may be albeit often unwittingly, insensitive to, or ill-equipped to cater for, his particular needs. Some of these factors are considered below.

Language

The most overt difficulty that migrant children display in the school context is communication competence within what is essentially a mono-lingual community. Bauer (1970), in his exposition of the psycho-linguis-

tic problems facing the migrant child, stresses that second language acquisition is a complex process involving individual psychological factors, as well as social and linguistic phenomena characteristic of the host culture. Three different domains are seen as critical: cognitive, affective (motivational, attitudinal) and psychomotor (mechanics of language production). In the cognitive area, foreign language learning *per se* is not easy, especially at the junior and senior secondary levels of schooling. In addition to the complexities involved in second language learning, there are factors such as stigmatization attached to lack of functional English, removal from class for special language lessons, resentment by teachers and Australian children because the pace of learning is slowed down, and so on.

Schemes that have been tried elsewhere and which are being increasingly used in Australia, include:

1. full-time language schools;

2. part-time language schools with pupils spending the remainder of their time in ordinary schools;

3. full-time language classes in ordinary schools;

4. part-time withdrawal classes in ordinary schools (as is the practice in Victoria);

5. bi-lingual teachers in schools;

6. bi-lingual teaching materials.

But language competence at a social communication level is simply not enough to enable students to cope in Australian society. If education for a multi-cultural society is to be a reality, then cultural considerations become just as important.

Socio-cultural conflict

The migrant child brings different values, attitudes, and modes of behaviour into the school. These may conflict with those held by children from the Australian core culture and with the expectations of teachers whose backgrounds are largely Anglo-conformist. The migrant child may, in fact, feel a social stranger (Musgrave, 1971) moving from home to school, from family to peer groups.

Sometimes, and this is especially true of Greek migrants in Australia, parents and church groups are keen to establish special ethnic schools or 'Saturday schools' so that cultural meaning is kept vital and alive. This is true of Jewish and Japanese communities also.

Schemes that have been attempted to cater to this crucial problem include:

1. organizing special educational provisions for migrants, e.g. migrant centres, evening classes, school vacation classes, home teaching.

2. curricula changes within the school, e.g. bilingual textbooks; multi-national resource materials which take account of and cater for migrant cultural backgrounds; teaching materials aimed at the common ground between intermediate second language skills and native non-standard varieties of English; bi-cultural experiences as well as bi-lingual.

At the policy making level, the Interim Committee for the Australian Schools Commission in its recommendations suggested how schools could serve as a community focus for social, cultural and intellectual interactions:

Educationally, and from the point of view of efficient use of resources, it would make good sense to have the school as the nucleus of a community centre. Joint planning, and even conduct, of schools by educational, health, welfare, cultural and sporting agencies could provide additional facilities for the school, allow the community access to its resources, and thus generally increase its fruitfulness. In this way, a link could be forged between school, family, peer group, and the society at large.

The Federal government's policy guidelines are thus cognizant of changing attitudes to Australian society as a whole and to the function of education. For example, Harris (1973) writes:

. . . children of migrants today are being brought up in an environment which in contrast with that of the '50s, increasingly allows the growth of the cultural-social skins of both parents *and* host society.

Public opinion in the '70s is more favourable to pluralism or multi-racialism, whereas the '50s reflected strongly assimilationist tendencies.

With increasing emphasis being placed on the interaction between school and society in Australia as against separatism and isolation, it has been argued that a concerted effort is needed to bolster ethnic cultures in schools (Harris, 1973). One suggestion is that languages and cultures of all major migrant groups could be taught in state schools up to matriculation level, those in greatest demand being taught at many schools and others in one or two zoned areas (Smolicz and Wiseman, 1971). Another recommendation is that existing migrant Saturday schools could be used to prevent 'ethnic deculturation' of migrant children (Harris, 1973) and that government support could be given (e.g. towards teachers' salaries). The thrust of such a programme needs to be felt at the tertiary educational level also, so that ethnic groups have equal opportunities to continue their studies of language and cultures. In addition to traditional French and German studies, Italian, Greek and Slavonic studies would thus need to be supported.

While there are promising indications of stirrings by both governmental and educational authorities, there are very real difficulties causing sizeable lags in policy implementation. One critical factor has been the paucity of research on children from migrant backgrounds. A common belief held by educational authorities was that migrant children were similar to Australian children, except perhaps for language difficulties which would disappear in time. However, a considerable proportion of recent and on-going research suggests that migrant groups have specific educational needs of both a cognitive and affective nature. For example the A.C.E.R. project by de Lemos (1972 – 1973) on English speaking and non-English speaking children in terms of the educational achievement of migrant children and their relative abilities in reading, listening, mathematical ideas, social studies, comprehension and mathematical ability; the Keats and Keats (1972) studies on learning and bilingualism; the Tenezakis and Kelly (1973) study on specific cognitive and affective interaction in cognitive operations for Greek migrant children which affect their entry behaviour at school; the Evans and Poole (1973) study of the relationship between verbal and non-verbal abilities for migrant children; and the Evans, Poole, Heffernan and Georgeff (1973) study of problem solving styles and strategies used by various migrant groups. Studies such as the few cited above are indications of the increasing trend towards data collection in migrants so that sound educational planning, building on the relative strengths and differences of migrant groups, can be fostered. Programmes for teaching English to immigrant children, generally based on the situational approach, are widespread (see Smolicz and Wiseman, 1971 (a) and 1971 (b) for details), but more innovative approaches are being trialled (e.g. information processing programmes where classification and discrimination skills are emphasized (see Evans, Poole, Georgeff and Heffernan, 1974).

Before any policy recommendations or teaching programmes can be successfully implemented, however, there needs to be a basic change in society's attitude. Martin (1971) has expressed the view that, while there is little active discrimination against ethnic groups, there is 'devaluation' of, or a lack of respect for, and interest in, ethnic institutions. Martin notes that Australians show a passing interest in migrant folk-dancing and singing, but generally their attitude is one of non-recognition. She also comments that such devaluation has probably produced feelings of self-rejection and self-hatred in certain ethnic groups. The stresses involved for children from migrant families increase considerably during adolescence so much so that the number of personality disorders reported among late adolescents and young adult second generation immigrants are up to three times the Australian average for some ethnic groups (Stoller, 1966). It appears that some children are unable to adapt to the conflicting demands placed upon them by two co-existent but opposed normative systems (Smolicz and Wiseman, 1971; Zubrzychi, 1967; Johnston, 1965).

It seems, then, that if ethnic diversity is to be regarded as socially and culturally desirable, governments, community groups and individuals must demonstrate their abhorrence of discriminatory practices, in quite

unambiguous terms. In this connection, it would be premature for example, to assume that because the new immigration policies no longer discriminate on grounds of race that the dawn of an era of tolerance has begun. Economic motives certainly seem to be closely associated with the new law and, should these remain, any attempt to achieve cultural richness will be subverted. On the positive side, however, in terms of ideology and finance, committed attempts are now being made within Australia at governmental, trade union and community levels to oppose racialism on an international as well as a local scale. Such changes must be very encouraging to those people who subscribe to the worth of such a point of view.

STRATEGIES

Finally, I would like to outline briefly what I consider to be useful *strategies within existing curricula* which can be implemented immediately, without special resource or personnel allocations, or any major structural or social changes within schools, to foster a climate more favourable to the development of a multi-cultural society.

1. Culture Symbol Analysis

This involves an examination in a cross-cultural context, of a number of significant cultural symbols. For example:

(a)   the process of giving names to people in different cultures;
(b)   the meaning of the names themselves;
(c)   the ways in which names create and express ego-identity and group-identity;
(d)   the non-verbal symbols and artifacts of different cultures.

Such a project is currently under way at East West Centre, Hawaii. On the assumption that attitudes change as a result of increased information and interpretive awareness, this could be a very powerful strategy.

2. Culture Learning Through Socio-Literature

There are various ways in which socio-literature interprets and illuminates human nature, the human condition, and various social problems. Sensitivity developed through socio-literature can contribute to intercultural understanding and to greater value being placed on multi-cultural societies. Common factors underlying cultural diversity can be extracted, e.g. themes within personal, social, religious, political or economic institutions; responses to human relationships, concepts of love, and responses to existing realities.

3. Psychodrama

This approach is more immediate than socio-literature, perhaps because of its special technique. Psychodrama enables the important psychological

dimensions of multi-culturalism to be highlighted, whether the drama includes tension, conflict, prejudice, violence, defeat, or the creation of a competent, coping self.

4. Role-Playing

At a less formal level, role-playing can be a valuable means of understanding what it feels like to be in the other's shoes; what different perspectives one has; and the socially induced constraints inherent within various roles. According to cognitive developmental theory, role-taking — the ability of the child to enact and empathize with another's viewpoint — is an important stage in moral growth and can effect attitudinal changes.

5. Games

These can be informal, e.g. posing a problem in which a minority person might be involved, and using buzz sessions to produce solutions. At a more formal level, the game could approach something like SIM/SOC where aspects of society are simulated and where, for example, students could come to realize very vividly what it means to be powerless and without recourse to decision making or policy making segments in the community.

6. Intercultural Experience

With cultural diversity a rich source for the school to tap, it should be relatively simple to arrange cultural interchange, e.g. between two families for a day, a weekend, a vacation. Such an interchange, to be enduring, should probably go beyond the sampling of different foods and the wearing of ethnic dress, the participation in song and dance, etc. to cultural nuances. Perhaps any interchange is a positive move at this point in time.

7. Media

Visual information on different cultural groups (to supplement verbal and symbolic information) may produce heightened awareness and sensitivity towards such groups. This can be as complex as the viewing of several Kurosawa films on Japan or Antonini's film on China which is less directly relevant to the situation of cultural diversity in Australia, but provides a conceptual framework within which to view difference. Or local films on living (e.g. in Fitzroy or in inner-suburban areas) can be viewed. The Media Centre at La Trobe University has gone one step further in having children make their own films on the problems and issues as they perceive them.

8. Content Analysis

Content analysis of existing textbooks and reference books is useful.

Students can be sensitized to the inadequate representation given to various ethnic and minority groups. Myths and stereotypes can be exploded or modified.

These are but a few of the strategies teachers could use and develop now, if they themselves are committed to, and feel that it is part of their role, to contribute to a society that could eschew many of the cultural conflicts and tensions that have befallen other nations. Educators can help weave into Australian society a rich multi-cultural texture, built on the acceptance of difference and diversity, and convinced of individual worth, regardless of ethnic or racial origin. Such a stance seems critical in the uncertain world in which we live.

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The Reorganisation of Teacher Education in the U.K. and Ontario: Implications for Australia

by

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I visited the U.K. and Ontario in late September and October 1976 to study the reorganization of teacher education which was taking place as a response to a sharp decline in the demand for teachers consequent on a falling birth-rate and a deteriorating economic situation.

The main advantage of the study was that it provided a perspective in which the current situation in Australia (and specifically in W.A.) in regard to an 'over-supply' of teacher education trainees could be more objectively evaluated in a context of common problems. The fact that the problems, particularly in England, are more urgent, complex, critical and of longer standing hopefully means that their attempts to resolve such problems may indicate possible and perhaps profitable directions of change in the Australian situation.

Background to the Reorganization

By the early 70's in Britain a crisis situation had been created in teacher education because of the imbalance which then existed between the reduced number of teaching places available in the schools and the increased number of student teachers in the colleges and departments of education. This situation was the result of the rapid expansion of teacher education numbers in the sixties, concurrent with unforeseen (perhaps unheeded) anti-expansionist demographic trends and a deteriorating economic climate. The onset of the 'numbers' crisis was thus sudden and largely unanticipated. For these reasons and because of the decentralised nature of the British system in regard to education funding and educational initiatives a good deal of the necessary subsequent change and adaptation to a new austerity in teacher education has been *ad hoc* and piecemeal rather than carefully planned and unified.

The situation that exists in England and Wales, in relation to teacher supply, is determined by the Secretary of State for Education and Science in consultation with the Advisory Committee on the Supply and Training of Teachers. Over the last three or four years the number of initial teacher education places available in colleges of education has sharply declined. As at October 1976 the order of some of the cuts in initial training quotas was as high as 60% and over. In this situation many colleges have been closed. And in general terms only those institutions which foresaw the