

child's social class is very important to the teacher. He is well aware that, in its extreme form, this type of relationship may be peculiar to the American way of life; but the British reader will find much in these views worth giving a try.

Lindgren stresses also the relativity of human experience. Teachers often judge a pupil's actions in terms of their own values and experiences, failing to realize that a different set of values and perceptions may operate for the pupil. We need to look for less obvious motives; and to try to view things as the pupil sees them is to be commended.

In a book which emphasizes learning in and from the group in a relatively free and incidental way, learning theory is taken mainly from gestalt and field theory. In the last part there is material on assessing the results of learning, tests, guidance, children with special needs and the psychology of teaching. It is copiously illustrated with photographs and cartoons; but the British student may find them a little unusual and perhaps redundant. The text contains relevant non-technical examples, and there are suggestive exercises and full lists of references, particularly on the social and dynamic side.

The writer fuses the two themes of socialized group action and of a free learner enjoying equality of status with parent and teacher. On this matter of equality of status, I feel one must ask whether young children and even adolescents do not often expect adults to know more, to act as if they do, to impart their knowledge, to order the child's world a little and to allow him that amount of freedom he can manage. Freedom can be a burden as well as a boon. For all this, the book is a stimulating antidote for those who assume too readily the authoritarian role and hence are insensitive to the real forces in classroom life.

E. A. PEEL

## EDUCATION IN THE FREE WORLD

### The Citadel of Learning

By James Bryant Conant. Pp. vii+79. (New Haven, Conn.: Yale University Press; London: Oxford University Press, 1956.) 16s. net.

THIS book is made up of three essays on the work of scholars and teachers and its relation not merely to the well-being of the United States but equally to the maintenance of freedom throughout the world, and the essays should command the attention and challenge the thought of many who will never be persuaded to read those scholarly volumes which have already appeared under the American Academic Freedom Project of Columbia University. It is no detraction from the excellence of the studies of Profs. R. Hofstadter, W. P. Metzger and R. M. MacIver to suggest that in less than eighty pages Dr. J. B. Conant has given the gist of the story of the development of academic freedom in the United States and its meaning for the free society to-day. Indeed, although, especially in the second and third essays, he writes essentially in an American context, his wider vision gives his comments even greater relevance to the situation elsewhere than Prof. MacIver's penetrating comments and analysis, and British readers will be as grateful to Dr. Conant as those American readers to whom his volume is primarily addressed. It may be placed with those other notable contributions to Anglo-American

understanding for which we are already indebted to a man who, as well as being a scientific worker and university administrator, lately served his country as United States High Commissioner and Ambassador to Western Germany.

The first of the three essays, which gives its title to the book, might be described as reflexions on the functions of a university provoked by a phrase freely translated from some words of Stalin. More particularly, Dr. Conant illumines the international function of a university—the advancement of learning—by examining what has happened among communities of scholars on the other side of the Iron Curtain, emphasizing that, from whatever angle art, literature, philosophy and science are viewed, they have been the outcome of both conflict and co-operation, a struggle among beliefs and a sharing of beliefs. Such creative activities are not confined to a university, but these are the only terms on which those within the university have lived and worked effectively for the advancement of learning in the past, and they are the only terms which will ensure the safety and vitality of the university as a citadel of learning in the future. Freedom and tolerance, Dr. Conant argues, go hand in hand in matters of the spirit; controversy is essential to a healthy condition in such a citadel.

In his second essay, entitled "An Old Tradition in a New World", Dr. Conant summarizes in masterly manner the re-shaping, within a century, of European ideas about schools and universities into a characteristic American tradition expressing the two ideals of equality of opportunity for all youth and equality of respect for all honest citizens. His summary, moreover, is critical, for though Dr. Conant believes these two ideals or doctrines are as significant for the future as for the past, he is not satisfied that American education has in all respects even started to outline the problems which the new position of the United States in the world has forced upon it. Some of these problems are indicated; by and large the same problems confront education in Britain to-day, so that this essay not only contributes to the understanding of American institutions and problems but should also stimulate thought among British readers about their own problems and the adaptation of their own institutions to the needs of the world in which we live.

When, in his last essay, Dr. Conant focuses his attention on some basic problems of American education, he is no less stimulating and provocative of fresh thinking to readers of other nationalities in considering problems of professional and technological education, the place of research in a university and the relations between teaching and research. There is a place for the heretic and the spirit of free inquiry in the education of professional men and women. "If the free world is to preserve that spirit which has made possible the growth of Western culture, the future leaders must as young men be impregnated with this spirit. They should early come to learn the significance of dissent and be exposed to an intellectual atmosphere where vital differences of opinion are not merely tolerated but encouraged." Dr. Conant's shrewd comments and criticisms point to dangers which are encountered in Britain no less than in the United States, and his wise counsel bears as closely on the expansion of British university institutions as it does on the re-shaping of American institutions to meet growing demands.

R. BRIGHTMAN