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An Inaugural Lecture delivered on 14th January, 1971 at the University of Ghana, Legon.
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It is with some gratitude that I recall the Ghana Academy of Arts and Sciences Public Lectures in November/70, and in particular the speakers on the topic, The Ghanaian Woman and Nation Building: Her Responsibilities and Expectations. The three speakers all stressed the underlying need and desire for education to help women and men understand their joint responsibilities in the process of both achieving freedom as persons and repudiating a social climate in which either sex is downgraded. The speakers considered that men could not be free if women were not free. These thoughts gave me a starting point for considering the topic, How Educate for Living?

Also, the material presented in another Inaugural Lecture of May, 1969, by my predecessor in the Home Science Department, Dr. Virginia F. Cutler, alerted me to the social needs in Ghana which were being met gradually and which would improve women's life and that of her family. The topic was, Woman Power, Social Imperatives and Home Science. The four social imperatives outlined were educational attainment, easing of the heavy homemaker burdens of women, lightening the dependency load of children and child care; and facilitating the economic activity of women in agriculture, trading and business. In all these areas of need it was apparent that education was the touchstone which would make a contribution to the woman power in the nation, to home life, and inevitably to manpower in general. Dr. Cutler proceeded to show how the Home Science programme could function with benefit in each of the areas requiring attention. How are women faring in regard to education?

At the present time men are achieving freedom from illiteracy at a faster pace than women. In fact, according to a recent UNESCO report seventy per cent of the world's illiterates are women. This
does not mean they are not intelligent, but that they are unable to read or write their own language. In this condition they are less able to be aware of laws, social or health services, etc., which could protect or help them and their families. The same is true for male illiterates of course, but educational opportunities have been more available for them as they are freer from domestic burdens and family routines. What a challenge the world faces in the extension of education which will make literacy desirable and sought after, with the hope that men and women will develop their full potential as human beings. This was the cry of one of the earliest writers in the cause of feminism, Mary Wollstonecraft, the great democrat of the 18th century. In the introduction to her book, *A Vindication of the Rights of Woman*, (1792), she says, “I shall first consider women in the grand light of human creatures, who, in common with men, are placed on this earth to unfold their faculties.” In her day she was not popular. Today we are accepting such a position for women, side by side with men, in seeking enlightenment for solving basic economic, social and cultural problems.

When the reports come in from the 1970 census in Ghana we shall learn whether there is some improvement in the school attendance of girls. In the 1960 Ghana census it was shown that many more boys than girls had been to school. According to the 1970 Population Census Provisional Results, it is apparent that in the ten year period, 1960–70, the overall Ghana population has had a 27.04 per cent increase, representing a 2.4 per cent average growth rate. This high population increase may make it difficult to provide the additional schooling facilities for young people, many of whom will be girls.

It seems possible that if the famous Ghanaian educator Kwegyir Aggrey were alive today and realising more the importance of attempting some education for living for both young men and young women, he might plead for the opportunity for both sexes to examine and discuss subject matter related to personal, family and community living. Earlier he had said, “When you educate a man you educate an individual but when you educate a woman you educate a nation.” We might yet offer education which has an impact on the personal and family living of both men and women and so would influence nation building to a greater extent.
It is reasonable to ask at this point what we mean by education. The word comes from the Latin, *educo*, meaning lead out — from the restrictive, self-centred world of the infant into the adult world where we are continually learning to think, feel, share and work together, hopefully for the making of a better world. The infant must demand attention to survive and quickly learns to scream with fright or anger if his need for comfort and care is not being met or, to smile, to gurgle with delight and make pleasant advances in response to love, cuddling and to receiving attention. The infant becomes a king in the household which is in servitude to him. Gradually only does he learn that he must co-operate and consider others. This is the process of socialization in which all human societies are involved. It is the first step in the education of a human being. The infant passes through a phase, a protest really, of negative behaviour when, if fortunate, he is helped to co-operate with others, his peers and adults, thereby achieving development toward becoming a social being. However, he may retain his childish egotism throughout life if his associates, parents, friends and teachers have not had the insights or been models important for his development into a more mature personality, one which can cope with both giving to and learning from others — to whom we are all so beholden in becoming persons. We know too well the sad example of people with seemingly mature physical development but who have remained in the infant stage of social and emotional development. To a large extent the prisons and other so-called corrective institutions are peopled with such products of an education or rearing which provided little understanding of the helpful supportive care required in the first stage of becoming educated, i.e., led out from the world of the infant.

A Start in Formulating an Education for Living

Perhaps we could now agree on one imperative in arriving at how to educate for living. Surely we must plan to have young people and teachers equipped with knowledge and understanding of the developmental process in the growth of the human being, the child’s need for love and acceptance, for stimulation to awareness and to creative play, and hence to learning. Then there is the consequent application of such studies in self-understanding. But just as important as these studies are in relation to the child’s
psychological, social and emotional development, the area of his physical growth is all-important, being inextricably involved with his personality and mental development. There is considerable evidence today that early and severe deprivation of the needed nutrients in his diet (notably protein deficiency) permanently affects his learning ability. The deprivation may be due to poverty and ignorance as well as the non-availability of the precious food-stuffs. Beyond a doubt we know today that an intact child is the first ingredient for the success of any programme to foster the development of children. This is the premise, often ignored, of a famous child psychologist and parent educator, Dr. Urie Bronfenbrenner of Cornell University, New York. One is struck to read in an F.A.O. publication entitled, *Human Nutrition in Tropical Africa* that, "A handful of groundnuts per day eaten by everyone in addition to his normal diet would rid Africa of most existing malnutrition." It sounds unbelievably simple but one must realize that these legumes are not grown plentifully in many areas, and that tastes differ, and must be encouraged for certain unfamiliar and unused foods.

**More Grist from Dr. Urie Bronfenbrenner's Mill**

This same Dr. Bronfenbrenner has made a notable contribution to the recent White House Conference on Children at Washington, D.C., in December 1970, (coverage reported in *Time*, December 28/70); to this gathering came 4,000 delegates from across United States of America. Uppermost in the delegate's minds were the fate and needs of the American family; for its survival it was agreed that help was needed. A formidable list of proposals for help was urged on President Nixon. Among the proposals were: the establishment of a National Institute for the Family, universal day-care, health and early learning services in which parents would play a major role, among many other governmental and legal provisions aimed at better child and family support in these days of weakened supports for family life. Dr. Bronfenbrenner elaborated some of his ideas about the family and children. He said, "The battle today is not between children and parents; the battle is between society on one side and families on the other, and we've got to re-order things so that human values can again get some recognition . . . .

The nature of the problem is the way life is organized for us. One
of the signs that a society is beginning to lose its vitality is that
cchildren cease to be central in the lives of people. If you want
to turn a society around it's around children that you have the
hope of doing it . . . . Our society has become far too age-segre-
gated. But children should not grow up associating only with other
children because they haven't much to give each other . . . .
The important thing is to be brought up by somebody."

Relating these thoughts to Ghana one could certainly say that
in the extended family system children have been cared for by
somebody and also, have been given responsibilities in the family
and for other family members, a good start in their education
for living. It looks as though the American society has come around
to considering a family life style which it had abandoned and must
now attempt to recover hopefully with some of the advantages
of earlier family living in a less-pressured society.

To continue with the thinking of Dr. Bronfenbrenner on these
fundamental living problems which have relevance for most countries
today we should examine what he and his research associates
have found and published in 1970 in his book entitled, Two Worlds
of Childhood: U.S. and U.S.S.R. Here he has described compara-
tive socialization processes in the two countries through cross-
cultural studies conducted over a seven year period. In summarizing
these Dr. Bronfenbrenner found that child upbringing is almost
a national hobby in Russia. In the family and in the children's
collectives, they are striving to develop the new Soviet man, a
citizen who looks beyond his immediate desires to the society's
needs and expectations; there is perhaps a tendency to conformity.
By contrast, Dr. Bronfenbrenner finds a largely accidental process
of growing up in America, children being left to be brought up
by their peers in so-called freedom which he calls "affluent neglect."
Certainly the children's peer groups in America do not reinforce
the adult and society's values and goals as in Russia. In consider-
ing the pattern of child rearing in Ghana today it would seem
that for the majority of children there is a traditional rearing, close
to the mother or her surrogate, being fed and cared for by her,
learning work habits and discipline, the latter often reinforcing
the discipline of the extended family and the elders. Later as school-
ing becomes more common and desired the young child begins
to have more independence and to have special chores or jobs from which a small income might derive for the family. For the privileged small group of students who succeed in completing secondary schooling and the few entering university, they tend to shed their village or traditional background and to all intents and purposes become westernized. A fascinating speculation could now be as to how long it may be until traditional child rearing practices are supplanted by or thoroughly mixed with those of the western cultures. Learning of the trials and tribulations of family life in the western world should encourage Ghanaians to persist with study and discussion of what is happening in their culture with a view to helpfully retaining good features before losing them in the rush for modern living which of itself and without careful attention may contribute inadequately to better family life.

In concluding his cross-cultural studies Dr. Bronfenbrenner makes realistic proposals for the improvement of the family and other institutions that shape children's lives. First, he recommends the education of family members in their role as models to stimulate and reinforce desired behaviour in the young; then he would have occasions devised when small children learn that the world includes more people than themselves, and that it is very satisfying to do things for others. Finally, the programme Dr. Bronfenbrenner envisages for schools and teachers makes them the centres of action, influence and help for families and communities, for adults as well as for children. The president of the famous Teachers College Columbia University, New York, claims that Dr. Bronfenbrenner has proclaimed the 'new educational strategy' that educators have been looking for. In developed and developing countries alike concern is widespread for more purposeful education, perhaps supported with more simple building structures but using modern communication tools, and consequently requiring more well-prepared, people-oriented professionals, a new breed of teacher. These ideas from an experienced teacher and experimenter with Project Head Start and other basic educational programmes for the disadvantaged in U.S.A., reinforce the topic of this lecture. We must find ways to educate for living.

It is not easy to institute a changed outlook on society's need for more attention to human values in an educational system.
Within my experience of learning and teaching I recall a stormy session in the Academic Board of a university when proposals for curriculum in a home science programme were being considered. A course in Family Living was amongst the courses to be examined and hopefully approved. The head of one of the science departments declared that he would vehemently oppose the teaching of Family Living. He considered this area of investigation unworthy of a university curriculum. To him Family Living was a private matter to be worked out by the parents or others involved. Today we are aware that how we live and organize our living within families greatly affects our society for better or for worse. Society more and more has had to step in to undertake the care of those who have had a bad start in living. It may be of interest to recall where we have come from in the field of education for living.

**Historical Background for Education for Living**

In this sphere of education we are very much the heirs of past history when man's cave or home was his castle, his own private affair. Certainly matters concerning the home and family were not considered worthy of inclusion in formal education unlike matters concerning the state which have received great study and examination over the centuries. There was no place for family studies in the early universities where men studied mainly to gain competence in law, theology, philosophy and medicine. And of course, when the teachers were predominantly clergy, and celibate clergy at that, there would be little thought given to the everyday problems of home living and child rearing in those early institutions of learning to which young men only came.

However, it is interesting to be reminded that Plato, the Greek philosopher, in the 5th century B.C., dared to challenge by his educational policy outlined in *The Republic*, the social process of differentiating the roles of the lives of men and women. He proposed that children be reared by the state thereby leading to the extinction of the family as the focus for social unity and freeing women with men for extensive education and participation in the affairs of the state. But Plato's student, Aristotle, in the 4th Century B.C., reversed this thinking to insist that the state did not consist so much of individuals as of families united in the
larger polity, the organized state. For the well-being of the good society he claimed that two important needs must be met. There must be constant study of economics (the word derived from two Greek words, oikos (home) nemo (manage)) home management, as the pattern for the management of the state, and politics, the study of the government of the state. In Aristotle's philosophy the family was the nucleus of society.

For most cultures in Africa, and it seems throughout the world, the family or its adequate substitute has been over the centuries the accepted basis for the proper functioning of a human community. Today we have great concern and speculation regarding the coming shape and function of the human family as it attempts to adapt amidst the great technological changes in the world. That families of varying kinds do survive in these times is considered an indication of the flexibility of human society which despite difficulties insists on maintaining a base for the support and nurture of its people, young and old. That we must study and give opportunity to discuss the changing family scene would seem to be another imperative in the educational world of today if we expect citizens to make wise choices regarding this important area of their living.

Home Science as an Educational Programme for Living

The field of education which I represent, home science or home economics, as a programme of education was born in the minds of leaders, men and women, who were the descendants in thought of Francis Bacon, philosopher and scientist, of the 16th and 17th centuries. Bacon urged the theoretical scientists to apply their ideas to the study of the familiar in man's surroundings, his food, clothing, shelter and the study of man himself. In Bacon's mind the purpose of knowledge was to promote the betterment of the conditions of living. Thus was born the first and most forceful philosophical justification for a science of home living whereby this area was not condemned as something mean and low and entirely apart from the intellectual life. Bacon applied himself to experiments investigating foods for health, particularly for infants, the needs for clothing, and for protection or warmth in housing, needs in sanitation, and was working on methods of food preservation by freezing when he died.
One hundred and fifty years later, an American self-educated farm youth, Benjamin Thompson, later Count Rumford, took up Bacon’s ideas and formulated his own studies in the interest of the “domestic economy”. He became famous as a consultant for British and European army commissaries and camps, initiating great improvements in feeding and housing methods. His crowning achievement was the establishment, in 1800, by royal charter, of the Royal Institution of Great Britain. At that time he said, “I am only desirous that science and art should once be brought cordially to embrace each other, and to direct their united efforts to the improvement of agriculture, manufactures and commerce, and to the increase of domestic comfort.”

Following the work and example of these two trail blazers in the new look for education for living the world has been gripped by various social revolutions which have been shaping our lives and our outlook on education. To mention some of these —

1. The emancipation of the working man and woman and their need for protection, proper standards of employment and so need for appropriate education. This is an on-going process of change affecting all of us.

2. The emancipation of women, a struggle which cuts across that of the workers, for women have received quite different treatment by the state and by governments than have men. On occasion this treatment has been preferential, as in the case of maternity leave for employed women. The struggle for the vote for women was a hard fought battle in some countries, although it came quite readily in Ghana where women had always had influence and power in the traditional village governing system.

3. The status and work of women have been undergoing great change and questioning in this country. The present Women’s Liberation movement may be carried to extremes in some cases, but there is an underlying cause for concern at the many evidences of discrimination against their status and work. In addition, says Dr. Bronfenbrenner, women have been deprived of prestige in their role as women. Society
has not made it clear that it places a high value on the home-making and child-rearing work undertaken by women. Since there is no pay for such work and little help offered to ease the drudgery, society clearly has not properly recognized or supported this basic social contribution of women.

One of the most pungent books recently published on society's long-standing political power over women, their status and work is, *Sexual Politics*, by Kate Millett. It comes at a time when men and women are both considering what is happening to make women rebellious about their human condition, particularly in the western world. Miss Millett examines the evidence to show how the patriarchal bias of society operates in culture, is reflected in literature and continues to maintain every avenue of power within society entirely in male hands. She cites the military, industry, technology, universities, sciences, political office and finance, and the coercive force of the police, as well as the ethics and values, the philosophy and art of our culture — its very civilization, as of male manufacture. And women have acquiesced in this arrangement.

My reaction to this type of disclosure and to that of other earlier writers on the subjection of women is that we shall gradually bring enlightenment to the difficult situations in which society is engulfed. As we investigate our culture today we find a much broader interpretation being made of it by modern scholars. For example, the famous anthropologist, Margaret Mead, has said that beyond our culture's philosophical, historical, political, economic and formal literary and artistic creations our culture is greatly concerned with how people live in families — how we bathe and discipline our children, how we feed and nurture ourselves, how we live in our homes and establish communication and co-operation with one another. Shades of Dr. Bronfenbrenner! With understanding of where we have been and where we wish to go there is great hope for a solution to the nagging problems of the emancipation of both men and women. One thing is certain, education usually brings discontent and a desire to change the status quo. We have been warned!

4. To continue with the list of great changes or social revolutions of our day. The steadily increasing extension of educational opportunities is an accepted condition of progress, and with
it goes the demand for other notable extensions of facilities for improved living such as better housing, water supplies, health services, etc.

5. The relationships between men and women are undergoing great questioning and change. Matters of intimate personal concern to both are being discussed openly today and hopefully with some resolution of the problems. Arnold Toynbee, famous historian, startled a group at the First World Food Congress, 1963, when he taunted them with, “We have a god-like view of our animal breeding, a rabbit’s eye view of human reproduction”. The matter of family planning is an example of an area where men and women together may achieve great satisfaction in their personal and family life by co-operative action. Opportunity for discussion and careful thought must be given on many other vital problems such as abortion.

On man’s achieving satisfaction and some sanity by sincerely challenging certain accepted customs a statement comes to mind from Simone de Beauvoir’s 1953 book, *The Second Sex*. She wrote, “Until men and women unequivocally assert their brotherhood we shall not have achieved our humanity.” There is some groping toward this brotherhood between the sexes today.

6. We must not forget the so-called “green revolution” which science is bringing in with crops of improved yield and superior nutritional value. We are warned that great care and expert help are required to allow the “green revolution” to flourish without disrupting the present agricultural economy, and in fact, without overcrowding and disorganizing the urban environment.

These struggles and some achievement in the social conditions of living make it imperative that society keep a watchful eye on changing conditions and constantly raise the questions about the economic situations in which we function and their effect on the environment for living. The western countries which became industrialized earlier provide examples for a developing country which can then anticipate both the problems and the blessings of a changing life style.
Time was, before the industrial revolution or the coming of the factory age, when women held a prominent managerial position based on the home with its varied productive enterprises including crop and food production. Women in Ghana today have a large share in productive enterprise often home-based. They have also moved extensively into the market place and into business. In the western world, in the 19th century when concerned educationists looked at what was happening to home life, and believed that it was in some jeopardy, with women's greater involvement in work for pay, outside of the home, they urged that the light of education should be beamed on the home and its needs. It turned out that this light was shed more on women's place and needs in fortifying home life. Gradually education in this area was introduced into the school curriculum in most western industrialized countries. Perhaps this type of education has suffered over the years by being restricted to girls and women. Only recently a British writer and educator has argued, “It is not right that we single out girls for studies in these areas. Boys could be greatly helped in their living as householders, husbands, and fathers.” Certainly some school curricula, academic and vocational, many in Ghana, are being devised in which boys as well as girls are encouraged or required to take courses in which they will study subject matter important for their personal living.

Home Science Education at the University Level

The first impetus to the inclusion of home science as an education for living in higher education came with the development of the Land Grant Colleges and State Universities in the U.S.A. accomplished by the Morrill Act of 1862. It is of interest that Abraham Lincoln signed this act which revolutionized educational offerings in the universities in U.S.A. There was a burgeoning of interest and studies in science and applied areas important to agriculture, the home and to economic development in general.

We can pass over the difficulties of establishing home science studies in the universities. The early supporters of the movement were ahead of their time in insisting on the studies probing the interrelations of the physical, social and emotional development of man. This was emphasized in a succession of Lake Placid Conferences in New York between 1900 and 1908. At these conferences
men and women dedicated to the cause of initiating education for living formulated the needs to be met in society. Yet it was only approximately ten years ago that the then president of New York University, Dr. G. S. Stoddart, made a plea for the inclusion of such studies (mentioning courses in nutrition, child study and family relationships, home management, family economics and housing) in the programmes of all university students. Dr. Stoddart claimed that young people must come to some understanding and realization of the importance of such studies for their own living, if society was going to be helped toward preventing the establishment of families in which there is no pattern for living and little knowledge of the values to be obtained from purposeful family life.

This matter becomes more critical as countries become industrialized and offer an-ever-increasing array of goods and services often advertised highly, and from which the sane citizen must learn to choose. Our homes are less and less production units, becoming in fact consumption units, and requiring more and more expertise in separating needs from wants among such market commodities as food, clothing, recreation, education, credit, houses, medicare and pills, family planning, gadgets galore, and in addition, in sorting out the ideas booming at them from radio, T.V., Telstar, and signboards!

Home Science education strives to present the ideas and the alternatives and so develop discrimination and choice in the consumer. Exercise in decision-making should help to develop questioning and thoughtful adults who will be able to plan and have goals and so perhaps avoid having a helter-skelter existence in their homes.

Now, for the past five years, since 1966, we have had home science education offered at the University of Ghana, a Three Year Degree programme (granting a general B.Sc. degree) and since 1969, a two year Diploma in Home Science Extension. These are established in the Home Science Department, Faculty of Agriculture. Young women only have applied for admission. It is easy to understand why men would not choose this area for study and for future employment at this stage, but we do look forward to the time when some of the home science courses offered may be available as electives to students in different disciplines.
You would be interested in the time allotted to the different studies at present scheduled in the Three Year Degree programme for home science students at Legon. Forty-eight per cent of course time is taken in study of the sciences (chemistry, physics, zoology, biochemistry, nutrition and food science); 17 per cent in the social sciences (psychology, sociology, economics); 35 per cent in the applied areas related to family living (foods and nutrition, textiles and clothing, home management and housing, human development (child and family studies) and extension methods and research in home science.)

I am pleased to report that our students and already a few graduates, from their experience with extension methods in the villages, are enjoying working with people who have requested help with local or family problems. Making the application from their studies in the lives of people has been very challenging for our students. Hopefully we will have many more recruits for the home science educational programmes at Legon, particularly as the field for their services broadens. Undoubtedly too, this will bring changes in the structure of the programme and possibly the offering of a fourth year of studies in which the student may specialize in her chosen area for work. There is nothing so inevitable as change.

Home Science in Action for Education for Living

The home science programme has been greatly supported by the Ghana Home Science Association of approximately 250 professional members at work in Ghana. Yearly a Home Science Spring Conference is sponsored jointly by them and the Home Science Department. The topics for study and discussion have been, Children, Housing, Home Management; and in 1970 the theme was, The Family — Key to Development, which covered the wide range of subject matter in the applied areas related to family living which Home Science teaches.

At this conference an open lecture on the theme by the Prime Minister, Dr. K. A. Busia, convinced the large audience that the development of the country was dependent on the quality of its human resources. He urged the home scientists to relate their teaching and action programmes to people’s health, their attitudes to the management of time, money and energy, their concern for
adequate child rearing and nurture, their housing, and their educational needs for understanding the changes to be achieved if Ghana was to succeed in her development programme.

We look forward to the 1971 Home Science Spring Conference, in April, on the theme, Family Life Education. We invite you to join with us in our examination of the subject under discussion. Your ideas could be helpful at this time when so many opinions are being expressed regarding the state of the family. We expect to have a panel discussion by young people who will give their ideas on this subject which affects the lives of all of us at all ages. The help will be utilized of those who are presently undertaking informal education in this area of family life. There are several groups in private agencies, religious and other, which are at work. Also the ideas of Ghanaians like Dr. Seth Cudjoe, Chief Medical Officer at Ho, Volta Region, must be considered. Dr. Cudjoe has expressed much of what has been outlined in this paper, and with more relevance to Ghana, in his recent article, "Culture Conflict", in the December 1970 issue of the quarterly, *Insight and Opinion*.

In summary, the interest of Home Science has been shown in working for the wider spread of knowledge regarding human growth and development, with more opportunities being given for study and discussion on the family. You can see that Home Science is attempting to work out an educational programme for living based on the findings from science, the social sciences and the arts to which we are indebted for the applications we make in our teaching programme. It is a very broad field for study and one could feel burdened in attempting to bring helpful, simplified ideas for living from such a clamorous mass of knowledge. We are in much the same situation as the Eskimo facing an Arctic blizzard with a southern Canadian visitor who was sure they were lost. Said the Eskimo, "We are not lost; we are here together."

Let us hope that together, and that means men and women together in all areas of concern and learning, with the equivalent of the good Eskimo guide, we will come through with solutions for working out an education for living which will be influential in accomplishing the tasks ahead. In learning how to live together in the world we have the "tremendous chance to create a more significant and a more civilized society than has been known."
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