

LIBERTARIAN TEACHERS' ASSOCIATION

BULLETIN NUMBER 3

JULY 1967

The L.T.A. at present has no officials and no formal membership or subscription rate. Its existence hinges on the activities and interests of those persons who wish to link themselves under its title. The actual work of producing this bulletin has been done by a small number of people in London - but this working group does not constitute 'the association' neither does the editor of this issue No. 3 wish to be cast in the role of L.T.A. spokesman-in-chief. It is hoped that people will correspond and associate locally - and perhaps, where there are sufficient numbers, form local discussion and action groups. Correspondence about the bulletin, articles and letters for publication should be sent to P. Ford, 82 North Road, Highgate, London, N.6., but enquiries about schools in a particular area should be sent to any address in the contacts list which is geographically near to the area in question.

The financial basis of the association is wholly dependent on voluntary donations.

The first bulletin (two sides of a single sheet) was circulated to about forty individuals in April '66. The second (comprising sixteen pages) was produced in September '66 in an edition of about 230. -S-
The demand exceeded the supply.

THERE ARE NO BACK-NUMBERS OF BULLETINS Nos. 1 and 2

It is hoped that No. 4 will contain the tape-recorded transcript of the recent Epping House television programme (kindly suggested by Epping House headmaster, Mr. Howard Case), and an assortment of impressions of Summerhill.

MORE ARTICLES, REVIEWS, LETTERS, CRITICISM REQUIRED !!

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Bulletin No. 3

May, 1967

The second bulletin came out in August '66 - just eight months ago. Apologies go to all those who sent contributions and articles and have had to wait this long for anything else to happen. Regrettably the nucleus of 'activists' who produced the second issue went their separate ways and it has been quite a task to get this issue on the stocks. But it has been most encouraging that in the face of such persistent inactivity people have continued to send letters and enquiries. There would seem to be in the L.T.A. at least the germ of an idea 'who's hour has come'. Let's hope that the next months will see a continued increase in interest and local activity !

Account of first meeting of the L.T.A. held at Housmans Bookshop, Caledonian road, 28th November '66.

This meeting was advertised in 'Freedom' Contact Column and personal invitations were sent to all contacts living close enough to London to be able to attend. About 20 people came. The meeting first discussed the structure of the Association. People felt that there was nothing to be gained from having anything approaching formal membership and felt that the present situation of purely voluntary alignment was the best one, i.e. if you want to consider yourself to be a member of the L.T.A. then so you are ! This led on to the question of subscriptions or donations and again most people felt that it was not a good idea to try to fix a standard sum as this might have the effect of limiting people to this amount and would deter the more generous from contributing larger amounts (!). The production of the third bulletin was then discussed and it was felt that P.Ford, being the recipient of most of the correspondence and articles etc. should act as editor for the next issue. It was suggested that his own address should be advertised as the 'central' one for correspondence.

The discussion then turned to the question of 'propaganda' and leaflets. Some people felt that a brief leaflet setting out the basic aims and objectives of the L.T.A. could be put to good use. Whilst most people present agreed with this there was no agreement as to what should be included in a basic statement or 'manifesto'. A small working group was appointed to try to devise something suitable. It was then suggested and generally agreed that there was a case for holding small scale informal discussion meetings centering around some educational theme and also occasional public meetings addressed by an invited speaker.

It was agreed to hold a meeting of the first informal sort on the 13th January at P.P.U. Endsleigh Street. The suggested theme was 'streaming'. A small self-appointed working group decided to meet again to discuss production of the bulletin.

13th January Meeting: 'Streaming'. Discussion led by Alan Jackson.

About a dozen people attended this meeting but the present writer was unable to be amongst them so an account of the discussion must be delayed until the next bulletin.

Aims - Ideals - Objectives - Principles !

Do we have any and if so what are they ? Are we in principle opposed to punishment, streaming, uniform, compulsory religious observance and indoctrination, etc., etc. ? The American Libertarian League has its statement of principles - is it possible for libertarian educationalists to define their position ?

We appeal to all readers who feel that a basic statement of aims would be valuable to send in suggestions - or personal declarations - so that a draft statement might be prepared and circulated.

An appeal to libertarian readers of 'Playboy':

Does anyone know the date of the issue containing an interview with the American lady who successfully campaigned against compulsory religious observance in American schools ?

The Humanist Teachers' Association

This association holds regular meetings and produces its own news sheet. Write to: 13, Prince of Wales Terrace, W.8. for more information.

MAGAZINES RECEIVED

'This Magazine Is About Schools': Volume I, Issues Nos. 1 and 2
(405 Dundas Street West, Toronto 2 - B, Ontario, Canada.
A quarterly journal - one year's subscription 2.50 dollars.

This is a really excellent production. The first issue contained Marshall McLuhan on schools, 'If you Can't Love Them - You Can't Teach Them ?' - a discussion on the Warrendale experience, and a dialogue between Mario Montessori and A. S. Neill. The second issue has an article on 'Children, Schools and Utopia', 'The Schools and the Defeat of the Child', 'Pop Participation in Education' and other good things.

'Braehead News'

The weekly magazine produced by the pupils of R. F. MacKenzie's school at Buckhaven, Fife. The continued existence of this school, arguably the most outstanding radical experiment at present existing within the state system, is threatened by comprehensive re-organisation. See article by Peter Miller in this issue.

Pacifism in Education: 'The Personality of the Teacher in his Relationships with the Children'.

A pamphlet composed of extracts from the Peace Pledge Union Travelling File. If you are interested in the pamphlet or the Travelling File write to the Editor, Cyril Wright, 6 Chickerell Road, Swindon, Wilts.

The Kololian: Volume X. 1966

A magazine from the Senior Secondary School, Kololo, Kampala, Kenya. It contains poetry and prose written by the students working in the 'English Block System'. An article in the magazine describes the approach to English: 'It is not a traditional programme. There are no essays, no comprehension or summary exercises, no grammar whatsoever. The whole programme is practical. Every possible way that we can think of in which English can be purposefully used is on the worksheet. We argue that the only way that English can be taught is for it to be used, and used and used and used.....attention should be drawn away from the language itself, and its techniques, and thrown on to the matter for which the language is used. By this argument, teacher marking and correcting become a useless exercise, corroding rather than aiding the efficiency of the educational process. In the English Block we take many hard looks at the role of the teacher - we call him tutor - and no matter how hallowed by tradition, we cut out everything about him that is a lip-service activity rather than a practical and necessary one.'

C.I.R.A. Bulletin No. 14. (Centre international de recherches sur l'anarchisme). From C.I.R.A., Beaumont 24, 1012, Lausanne, Switzerland.

The Creative University of South East London.

"The Creative University of S.E. London has been set up along similar lines to the Free University of New York and the Free University of Milwaukee, as a centre for study, research, and action in radical, progressive and unconventional subjects not dealt with in the academic ivory towers of conformist educational establishments." (For more information write to The Creative University of South East London, 15

'Society for the Abolition of School Speech Days'.

From a 'Guardian' report: "Professor H. A. Ree, Professor of Education at York University has proclaimed himself to be 'the founder of the S.A.S.S.D.'. Professor Ree dislikes the pomposity of speech days, and applauds those schools that have abandoned prizegiving which he finds usually results in the same child receiving the form prize year after year. He suggests, as one alternative to speech days, more informal meetings between teachers and parents to discuss, for example, such questions as streaming. And since speechmaking is a poor form of communication, the speechmaker should be invited to tour classrooms to hold a dialogue with the children. He could draw from them information about life in their district, and, so armed, incite them to perform good service.

Progress, it seems, is on the side of Professor Ree. He says that three of the four grammar schools at York have already abandoned speech days. Like the aspidistra, which moved downwards through the social classes, the speech day is moving down through the educational structure. Soon, he hopes, it will sink out of sight."

SOME ADDRESSES

To receive 'Id' Journal of the Summerhill Society, send 10/-d for six issues to the Circulation Manager, Mrs. Gwen Hall, "Thule", Craiginnan, Dollar, Clackmannan, Scotland. To join the Summerhill Society write to the Secretary, Peter Catchpole, Flat II, Brett House, Putney Heath Lane, London, S.W.15. If you wish to contribute articles, letters or comments to 'Id' send them to: Editorial Committee, c/o The Cottage, Epping House, Hertford, Herts.

The Homer Lane Trust is a registered charity which helped to raise funds for the establishment of New Barns School, Church Lane, Toddington, Gloucestershire. Send enquiries or donations to the Hon Treasurer, Roy Schama, 91 Fitzjohn's Avenue, London, N.W.3. There is also a Homer Lane Society which has held occasional meetings and discussions.

LEAFLETS

The British Humanist Association has produced a valuable leaflet: 'Religion in County Schools'. This sets out the legal position on religious observance and teaching in schools and argues a case that from all points of view the present situation is unsatisfactory.

An extract:

"Even undenominational christian teaching on a broadly agreed syllabus, with a daily act of religious worship can hardly avoid being indoctrination; and indoctrination of any kind is contrary to the purpose of education. The assumption, and the only justification, of the whole policy is that the truth of the Christian religion is not seriously in question in our society, that this is a Christian country. In so far as this assumption is not true, the foundation of the policy is undermined and its justification collapses. At least it is undeniable that the overwhelming majority of people in this country do not bear active witness to the faith they are presumed to profess."

This leaflet might well be pinned up on staff-room notice boards. It is available from the British Humanist Association, 13 Prince of Wales Terrace, London, W.8.

In connection with the above - Maurice Hill has prepared a lengthy and detailed 'Syllabus of Moral Education' based around a humanist point of view. I have a copy which I would loan to interested persons and I imagine Maurice could supply others. (Maurice Hill, 57 Otterburn Gardens, Isleworth, Middx.)

Dr. Rachel Pinney, originator of 'Creative Listening' has sent two leaflets: 'Learner Directed Learning' and 'The Automatic Chairman'. Here is an extract from the first:

"In most natural communication, the initiative is taken by the speaker and the listener responds by 'attending with his ears' in order to accomodate the speaker. On occasions when the communication is important we reverse this process so that the listener initiates the communication with an invitation for the other to speak so that he may listen with his whole attention.

'I am listening, please speak' replaces 'I am talking, please listen'. The method is particularly effective in the teacher-pupil relationship as it excludes teacher domination. The teacher begins the lesson with an invitation to the pupil to be entirely free to ask any question that he may wish. In response to the question it is essential that the teacher give the exact amount of information that has been requested. Over-answering is a normal teaching response which creates problems for the pupil. Here, because the pupil knows that he is being listened to he is able to concentrate without fear of interruption. The teacher is able to know the exact point at which to begin instruction. Neither 'double-attends'."

(Available from 'Creative Listening', 93 Oakley Street, London, S.W.3.)

A CALL TO STUDENTS IN COLLEGES OF EDUCATION !

Copies of the second bulletin went to students at :

James Graham College of Education, Farnley, Leeds.

Kesteven College of Education, Stroke Rochford, Grantham, Lincs.

Norwich College of Education, Keswick, Norwich.

Trent Park College of Education, Cockfosters, Herts.

Brighton College of Education, Brighton, Sussex.

Bretton Hall, West Bretton, Nr. Wakefield, Yorks.

Chorley College of Education, Charley, Lancs. (and others)

An account of Chorley College appeared in the second bulletin and Alistair Rattray's revised impressions will appear in issue No.4. Would students at the other colleges consider writing a brief account of their colleges from a libertarian point of view ?

..... P. FORD

'What are the processes by which children, soon after kindergarten stage, come to identify themselves with specific national groups ? What is about to happen to the four-year-old American girl, who, when asked whether she was American or not, replied, "No, my father is an American; I am a girl !"'

Stanley Windass in 'Peace News'

28/5/65

SCHOOLS OF INTEREST WITHIN THE STATE SYSTEM

Unstreamed Secondary Schools:

David Lister Comprehensive School, Hull, Yorks.
(Headmaster: Mr. A. W. Rowe)

Vauxhall Manor School for Girls, London.
(Headmistress: Miss J. Ingram)

Woodlands Comprehensive School, Coventry, Warwickshire.
(Headmaster: Mr. D. Thompson)

Bishopswood Secondary School, Hornsey, North London.

Schools that have abolished the prefect system:

Margaret Tabor Secondary School, Braintree, Essex.

Ealing Grammar School for Boys, London.

Ealing High School for Girls (Direct Grant).

St. Benedict's Boys School (a Public School!)

(Maurice Hill supplied the information about the above three schools. He comments: 'What happens instead is important. At Ealing Grammar School the idea is that the whole upper sixth (about 100 boys) take on 'responsibility'. They have an elected Committee which organises their own affairs and is having an increasing say in the affairs of the school in general. This is a good beginning.')

Primary Schools:

Sherwood Primary School, Surrey.
(Headmistress: Miss Horsburgh)

An account of this school appears in 'Id' No.15 (Journal of the Summerhill Society).

Eveline Lowe Primary School, Rolls Road, Southwark.
(Headmistress: Miss E. Aggett)

A feature on this school in 'The Evening News' had the headline: 'It's "Jolly chaos" at the do-as-you-like school'. The article continued: 'A school without classrooms or timetables is now open in South London....many of the 320 children between the ages of 3 and 9 wander in and out of the buildings at will'.

George Gascoigne School, Walthamstow, London.
(Headmaster: Mr. J. Dixon)

Mr. Dixon spoke at a conference held in 1965 on 'Authoritarianism in Schools'.

PLEASE SEND COMMENTS AND
INFORMATION ABOUT LOCAL
SCHOOLS FOR INCLUSION IN
THIS SECTION IN BULLETIN
NO. 4

LIBERTARIAN TEACHERS' ASSOCIATION

Financial Statement

DONATIONS:

Jane Moynihan: £1.10.0, Dick Melia 10.0,
M. Anthony 10.0, F. Ellingham 10.0,
G. Leigh 10.0, J.K. Radford 10.0,
Brian Leslie 10.0, Derek James (Vancouver) £1,
K. Pople 10.0, Denise Pyle 10.0,
B. Fishburne (Vermont) 1 dollar,
A. Goodfriend 2 dollars,
Bill Peers (Canada) 2 dollars,

Money from collection at L.T.A. Meeting
28th November '67, £2.2.0.
P. & M. Ford £3.0.0.

TOTAL: £13. 7. 0.

Cost of Producing Bulletins 1 and 2: 8. 0. 0.

£4. 13. 0.

Gift of stamps from: Revd. A. F. Hertzberg, D. Poulson,
F.W.W. Bath, Tony Attwood, H. Geoffrey Gates
Grania Davidson.

DISCUSSION POINT

From Anthony Storr: 'The Integrity of the Personality' p.94

"A mother who is always self-sacrificing, who never asserts herself, and who has given up any claim to a life of her own is, by her example, likely to create the impression in her children that to oppose anyone else is wrong: and this may result in their disowning and trying to split off from their personalities those aggressive impulses which should play a valuable part in their development. The old fashioned 'progressive' school may be criticised on the same grounds. In a regime in which rebellion is impossible since everything is tolerated, there is less scope for individual development than in one in which teachers as well as pupils have their rights. Loving a child does imply accepting the fact that rebelliousness and opposition are a valuable part of growing up. Children need to fight with their parents and for the parents to refuse ever to fight back is to treat the child as less than a person and to fail to maintain a relationship with it. One way, therefore, in which the child's aggressive feelings may become dissociated and partially denied is for it to be faced with a parent who always gives in: another is for it to confront a parent who never does so."

POINTS FROM LETTERS

From Maurice Hill:

'On October 5th a 'Guardian' report headed 'Horse-trading in University places by Headmasters' contained the following paragraph:

"In the case of at least one student this year there was evidence of the operation of a U.C.C.A. blacklist, blocking his entry into the clearing scheme because he was regarded as 'troublesome'."

I wrote to the 'Guardian' about this, in vain. Is there anything we can do? I hope we would support the right of any pupil of necessary ability to have a University education even if his behaviour at school has been somewhat non-conformist !

I think the whole business of secret reports by heads has got to stop. All pupils should have copies of anything written about them. We know how prejudiced some heads can be, especially where pupils have been anti-authoritarian.

I have written on this to A.C.E., the Socialist Educational Association, and the Humanist Teachers' Association secretary.'

From C. R. Vinycomb:

'Now that W.E.A. has been captured by university education extra-mural departments there is scope for enterprise in organising summer schools. S.B.Wynburne's 'Vertical Translation and the Teaching of English' (London: P.R. Macmillan Ltd., 1960) is worthy of notice and review by libertarian teachers. Wynburne's idea could be a theme for a summer school.'

Proposals to be considered by the Association from Tony Attwood:

- (1) (Summary) The list of teachers or contacts should be extended to include in the case of teachers their special subject, place of work - Junior or Secondary, College, etc. (This would make direct contact more feasible).
- (2) There is a need for a single-sided leaflet stating briefly the aims of the L.T.A. This could be displayed in colleges of education etc., and should include the name of a local contact.
- (3) The Association should take some action about the 'Education Service and Nuclear Attack' Ministry Circular mentioned in Bulletin No.2.
- (4) The Association should make known the rights of pupils and teachers on the issue of attendance at morning assembly and religious knowledge lessons.

From Alan Russell:

- (1) I would like to see very early on a clarification of the main causes of lack of freedom in schools; from there one could go on to consider the specific fields in which freedom is lacking and what kind of action might be taken....However enlightened the staff of a school may be, the conditions of their work will determine the degree of idealism that they can put into practice. The teacher with 40 pupils in his class will have to have more rules, a more rigorous discipline than the teacher with only 15; pupils surrounded by 60 acres of parkland to play in can be left fairly free whereas those who have one little strip of asphalt overlooked by buildings cannot play games with a hard ball in case windows are broken. The school peopled largely by children from happy stable (and disciplined!) homes does not have to face the problems of the slum school whose pupils have learnt little from their parents except that life seems squalid, chaotic, and brutal.
- (2) Let's have soon a lucid examination of the concepts of FREEDOM and AUTHORITY so as to keep down to a reasonable level the hot air of the 'Freedom: good. Authority: bad' variety.

From Roy Pateman: (Summary).

- (1) The L.T.A. should compile a list of progressive schools and details of the regime in various colleges.
- (2) Undertake research into why and how (and if?) 'Progressive' schools work. Engage in study at an academic level of the work of Homer Lane, A.S.Neill, David Wills.

(3) Roy opposes the idea of leaflets addressed to children at school. 'I feel you can work on children if they know and trust you and that the wholesale distribution of tendentious propaganda is a poor substitute for real action.'

A long critical and interesting letter has been received from R.G.Gregory, a teacher at Kololo Secondary School, Kampala, Uganda. This almost amounts to an article in itself and, with his permission, will be included in a future bulletin. (Among other things he describes in detail what is involved in the English Block System as it operates in Kololo School.)

DISCUSSION POINT

From Jean-Paul Sartre, 'Being and Nothingness' p.409:-

'To realise tolerance with respect to the other is to cause the other to be thrown into a tolerant world. It is to remove from him, on principle those free possibilities of courageous resistance, of perseverance, of self-assertion which he would have had the opportunity to develop in a world of intolerance. This fact is made still more manifest if we consider the problem of education: a severe education treats the child as an instrument since it tries to bend him by force to values which he has not admitted, but a liberal education in order to make use of other methods nevertheless chooses a priori principles and values in the name of which the child will be trained. To train the child by persuasion and gentleness is no less to compel him.'

From the 'Daily Express' 30-9-66.

STUDENTS TOLD: MAKE YOUR OWN RULES.

Most rules and regulations at a mixed teachers' training college are being scrapped.

The scheme, at Leicester College of Education, will permit visitors to stay in students' rooms until midnight.

There will be no lights-out rules and the 650 students are to make their own timetables for leisure time studies.

Principal, Dr. Bernard Fisher, who took over three weeks ago, said yesterday:

FREEDOM

"Students should be free to develop their own interests, free to live their lives as they think and this freedom should be determined by an attitude of responsibility to their fellow students, the authorities and their parents.

"There will be a minimum of written regulations and a maximum of self control and responsibility expected."

The students welcome the new ideas.

An extract from Carl Rogers' book 'On becoming a Person'. Published by Constable & Co. Ltd., 1961. The publishers have given permission to reproduce this episode in the present context. (Underlined passages = italics in the original)

I wish to present some very brief remarks, in the hope that if they bring forth any reaction from you, I may get some new light on my own ideas.

I find it a very troubling thing to think, particularly when I think about my own experiences and try to extract from those experiences the meaning that seems genuinely inherent in them. At first such thinking is very satisfying, because it seems to discover sense and pattern in a whole host of discrete events. But then it very often becomes dismaying, because I realise how ridiculous these thoughts, which have much value to me, would seem to most people. My impression is that if I try to find the meaning of my own experience it leads me, nearly always, in directions regarded as absurd.

So in the next three or four minutes, I will try to digest some of the meanings which have come to me from my classroom experience and the experience I have had in individual and group therapy. They are in no way intended as conclusions for some one else, or a guide to what others should do or be. They are the very tentative meanings, as of April 1952, which my experience has had for me, and some of the bothersome questions which their absurdity raises. I will put each idea or meaning in a separate lettered paragraph, not because they are in any particular logical order, but because each meaning is separately important to me.

a) I may as well start with this one in view of the purposes of this conference. My experience has been that I cannot teach another person how to teach. To attempt it is for me, in the long run, futile.

b) It seems to me that anything that can be taught to another is relatively inconsequential, and has little or no significant influence on behaviour. That sounds so ridiculous I can't help but question it at the same time that I present it.

c) I realise increasingly that I am only interested in learnings which significantly influence behaviour. Quite possibly this is simply a personal idiosyncrasy.

d) I have come to feel that the only learning which significantly influences behaviour is self-discovered, self appropriated learning.

e) Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another. As soon as an individual tries to communicate such experience directly, often with a quite natural enthusiasm, it becomes teaching, and its results are inconsequential. It was some relief recently to discover that Soren Kierkegaard, the Danish philosopher, had found this too, in his own experience, and stated it very clearly a century ago. It made it seem less absurd.

f) As a consequence of the above, I realise that I have lost interest in being a teacher.

g) When I try to teach, as I do sometimes, I am appalled by the results, which seem a little more than inconsequential, because sometimes the teaching appears to succeed. When this happens I find that the results are damaging. It seems to cause the individual to distrust his own experience, and to stifle significant learning. Hence I have come to feel that the outcomes of teaching are either unimportant or hurtful.

h) When I look back at the results of my past teaching, the real results seem the same - either damage was done, or nothing significant occurred. This is frankly troubling.

- i) As a consequence, I realise that I am only interested in being a learner, preferably learning things that matter, that have some significant influence on my own behaviour.
- j) I find it very rewarding to learn, in groups, in relationships with one person as in therapy, or by myself.
- k) I find that one of the best, but most difficult ways for me to learn is to drop my own defensiveness, at least temporarily, and to try to understand the way in which his experience seems and feels to the other person.
- l) I find that another way of learning for me is to state my own uncertainties, to try to clarify my puzzlements, and thus get closer to the meaning that my experience actually seems to have.
- m) This whole train of experiencing, and the meanings that I have thus far discovered in it, seem to have launched me on a process which is both fascinating and at times a little frightening.

It seems to mean letting my experience carry me on, in a direction which appears to be forward, toward goals that I can but dimly define, as I try to understand at least the current meaning of that experience. The sensation is that of floating with a complex stream of experience, with the fascinating possibility of trying to comprehend its ever changing complexity.

I am almost afraid I may seem to have gotten away from any discussion of learning, as well as teaching. Let me again introduce a practical note by saying that by themselves these interpretations of my own experience may sound queer and aberrant, but not particularly shocking. It is when I realise the implications that I shudder a bit at the distance I have come from the commonsense world that everyone knows is right. I can best illustrate that by saying that if the experiences of others had been the same as mine, and if they had discovered similar meanings in it, many consequences would be implied.

- a) Such experience would imply that we would do away with teaching. People would get together if they wished to learn.
- b) We would do away with examinations. They measure only the inconsequential type of learning.
- c) The implication would be that we would do away with grades and credits for the same reason.
- d) We would do away with degrees as a measure of competence partly for the same reason. Another reason is that a degree marks an end or a conclusion of something, and a learner is only interested in the continuing process of learning.
- e) It would imply doing away with the exposition of conclusions, for we would realise that no one learns significantly from conclusions.

I think I had better stop there. I do not want to become too fantastic. I want to know primarily whether anything in my inward thinking as I have tried to describe it, speaks to anything in your experience of the classroom as you have lived it, and if so, what the meanings are that exist for you in your experience.

'It was bad enough when the charge which had to be brought against the teachers was that they were hypocrites; but the misfortune is far greater when the contention is that they are twaddlers....

What I have said elsewhere is true, to be turned into a good kind-hearted twaddler must be considered the most dangerous form of diabolical possession.'

Finchden Manor is situated in Kent, surrounded by countryside and concealed in an air of mystery. The enormous Elizabethan manor house which holds its secrets cannot be seen from the road, it keeps very much to itself, and shyly retires behind hedges and a silence that resounds through the World.

Here are between 48 - 50 young men, whose ages run from 15 to over 21, they have arrived from many countries, for this is no ordinary English Establishment, securely supported by the Ministry of Education. It is unique. The owner is a quiet man now in his seventies, still at the helm of his creation however, and still actively participating in all that goes on there.

What does go on, if we must use such a phrase? The visitor will find football, pottery and painting pursued side by side with teaching, table tennis and swimming. Model making, staging plays, reading Shakespeare, passing exams, hiking to Farnborough Air Show, playing village cricket are but a slice of a tremendous variety of activities not all of which you will recognise in the 'do-it-yourself' category of community activities. It seems a bewildering hotch-potch of unrelated 'goings on', but on a second look, this opinion must be quickly revised. There is something in common between the potter at his wheel and the painter in his shed. Both are expressing something which needs a lot of thought before you can put your finger on it. Why yes, they are enjoying themselves in the pursuit of their own special talents.

Nobody has told them they should do it, or even suggested that it be done, for these are entirely spontaneous actions, and as such, represent the creative instinct in people branded as socially unacceptable by many types of parent, Law Officer and Welfare Department. Some have no parents. Such activities are those which fill the days, and each day is different from its predecessor. But each day has aspects which make it connected to the rest. The breakfast has been cooked by a boy, who will have another task in the following morning. The tables have been cleared by another. The washing up has been done by yet another, and the boiler stoked by yet another, who will do it all week.

These are the tasks of a community that must be fed, cleaned, made ready for events and cared for as only old houses need caring. There is no fixed precedent which lays down who shall do what and when, but nevertheless a sense of order is kept by the simple use of a list, the only one ever used at Finchden, informing those able to co-operate by this type of household labour, which boy has been asked to perform which task and for how long. It may be a single day, it could be a week. It is never more than seven days.

This supply is maintained by boys who are already aware of certain social obligations. They are housed, fed and clothed. This is a small matter if it is repayment, but it is not. Nobody ever demands an outspoken system of reward and punishment. This is a community where the unspoken knowledge counts for more than anything else, for that knowledge lies deeper than any social convention. Consequently there is no such thing as a typical day at Finchden Manor. Practically anything can happen from one hour to another and it is the staff who stand by, ready to make sense out of nonsense, order out of chaos, advise the curious, lead the hesitant, arbitrate the dispute in a particularly involved fashion, seek to aid the distressed and always remain simply 'Bill' or 'John' and never 'Mister' this or that.

Lessons take place rather like impromptu gatherings, but the pupils are not there either by order or compulsion, but because they want to learn. It may be English, it may even be engineering, though there are no classrooms and no desks. They want to learn because in the community there are boys with 'A' levels who seem strangely different. It prompts a desire to equalise. But then, it isn't just a matter of competition which is self-induced, but a question of knowledge itself. A boy asks a question. It cannot be answered. There is a

collective lack of information which needs the expert touch. It needs a staff member's answer, or even a direct approach to Lyward, who answers simply the most obtuse queries. His own questions are extremely provocative. 'What is one more than X?' A boy pipes up: 'A'. Lyward smiles, for here is a truly circular logic at work. 'It's X plus one,' says another. 'Good' cries Lyward, 'you're a mathematician I see.' It sends them away pondering the meaning behind the smiling words. Finding meaning is half the life at Finchden.

In finding meaning, a boy finds himself, and his own meaning, and it means learning the difference between saying what you mean and meaning what you say. More than this, it is the essence of all education, be it academic stuff from books, or a ramble across the Kent countryside - both are equally possible from one day to the next.

Yet despite the apparently carefree days, these are not all sunlit times. There is an implacable order which settles invisibly over the community, and which plainly radiates from Lyward himself. Intangible, it can be seen in the smallest details. The slow turning from leisure for its own sake to a more serious mood. The happy acceptance of tasks, of discipline which demands certain offerings from the individual. Those offerings are contributions to the community's welfare and self-discipline. But they are given freely, not wrenched from the unhappy individual, not cajoled with a promise, or a false authority. There are no monitors or prefects. Nobody says anything, it happens as a natural phenomena, for this is really the effect of a deepening education, and a rising awareness of involvement in the group. The individual becomes more individual as he achieves the art of contribution without pressure, and without a sense of guilt, conscience or even a false sense of social duty. It is more than a duty, it is a necessity which pertains to the entire World.

Life is reduced to a simple basis, the problems of money and possessions are minimised, to draw off the influence of the affluent society and its distractions. People join Finchden to be there, not elsewhere. Hence the sense of self-sufficiency inside the group. It can easily provide its own entertainment, it needs no television. Radios are scarce. So is loose money - who really needs money in a house and a community which provides all that we need to be comfortably alive?

As I have said, it is not a school, and does not seek to imitate schools. There are no 'teachers' and no 'pupils', only a community which serves itself. There is no time-table of events, no rules and only one list. It has no silver cups or notice boards, no committees, no hierarchy of officers, getting up in the mornings and going to bed begin and end each day with the same time, but there are always a few who ignore it. They run risks. Each member of this community is totally involved with his neighbour, and those who are not, become so. There can be no contracting out of the community, no denial of the individual's essential place in every group, for this is a process of assimilation which brings about the unbreakable bonding of this community. Only rarely does the house meet in a body, to hear Lyward and to learn a good deal about itself and its members. This is called a Session. It is a special event used but rarely. Such an event is called for only in times of need, when some individuals need a little enlightenment on conduct, affairs, health, responsibility, effects, and above all, impact on the group. Humour and laughter never quite vanish from Finchden Manor. But then I do not think that Finchden Manor will ever quite vanish from our society either, so long as compassion and knowledge continue to radiate from Lyward and his dedicated staff.

AUTHOR'S NOTE:

As an ex-Finchdenian I should point out that the above article is the first ever written for publication by a resident from Finchden Manor.

Finchden Manor is not a school run by the State, nor in fact is it recognised under the present Education Acts. Its control and administration remains that of Mr. Lyward's, complete and absolute.

This is a mixed Secondary Modern school in Buckhaven, on the Northern shores of the Firth of Forth. It takes its pupils from a community whose occupations have traditionally been fishing and mining. People still display attitudes reminiscent of the 1926 depression days, and recent pit closures have stirred old memories. Housing is poor, unemployment high.

The town is drab, and the school, an old two-storey building, with frosted glass in the windows (was the purpose to prevent pupils from looking out, or the people in the street from looking in?) might easily escape the notice of a visitor. It is said that it was first declared a slum in the 1920's, and even if one suspects that the story is apochryphal, the present condition of the building, both inside and out, does little to belie it. Inside, one's first impression is of cold stone and brown wooden panelling, with only an occasional poster or scrawled chalk message - "Miss X. is fab", "We love Bill" - to relieve the monotony. Yet it is within this dismal building that there survives what is probably the only really progressive school in Scotland.

The school is at nearly all times a very noisy one, yet the sort of silence which in the 'normal' school is taken for granted, spontaneously falls as the Headmaster appears on the stage to take morning assembly. R. F. Mackenzie, author of 'A Question of Living' and more recently, 'Escape from the Classroom', is a slim balding man with a kind crinkled face full of character. He talks to the children about manners - "Manners are quite simply thinking about other people" - for some players have failed to turn up for a rugby match. Then he launches into an attack on the Daily Express's attitude to the UN. The audience chew gum and suck lollipops, a low hubbub of voices is heard as they begin to lose interest. 'R.F.' tells them about the work of the UN., the supply of medicines to cure disease, the problems of trying to fulfil the mandate to 'stop war'. He then announces the music for that morning - and excerpt from the ballet 'Swan Lake'. On Wednesday the pupils make their own choice - something from the Top Ten, of course.

But there are classrooms, a timetable, a hymn and a prayer once a week at assembly, the children must go to classes. What is being done that is different or progressive?

There is a variety of activity of the 'Outward Bound' type. With the help of the school bus - a converted van - the basic aim is to remove the children from their own environment to a completely different one, and to show them how to appreciate the change, so that they can build the foundation for a deeper appreciation of their immediate surroundings.

Notable among these activities are the climbing, fishing or orienteering expeditions undertaken by a teacher appointed solely for this purpose. Parties of boys, sometimes girls, go off for weeks at a time to various of the remoter parts of Scotland, staying in Youth Hostels. Many are as a result experienced climbers.

Along similar lines is the series of trips in winter to the Cairngorms, when parties of boys and girls are taught to ski by a registered instructor, otherwise a teacher of Modern Studies. In both these instances, remarkable results have been achieved as much in non-sporting as in sporting aspects. Children who in the classroom seem unmanageable, soon settle down and may even take the lead in these alien surroundings. "These so-called tough-nuts or awkward customers just need to fall down a couple of times in the snow, and make a fool of themselves, and they soon learn to live with the rest". The pupils sometimes visit a nearby ski hotel, and one girl was heard to remark on being told the price of a Coke, that she could get the same thing for half the price at home. "Yes, but this is a Rank hotel," said the employee, to which she swiftly replied: "Yer tellin' me; and so's yer prices - Rank robbery!"

Perhaps the boldest venture which the school has undertaken is the Inverlair Lodge idea. This time the intention is to use the Lodge in the Highlands as a residence and a sort of base for activities in the hills. The school has been battling for 7 years now to get the money for this, and it now looks as if the lodge will be ready by the end of the year. The work of renovation and conversion has been done by members of the school. It is planned to accomodate groups of perhaps 30 at a time. This is the culmination of the school's special philosophy, to make a break with the environment which determines to such a large extent the pupil's attitudes and behaviour, and makes mere school-time seem largely irrelevant.

In addition to all this, mention must be made of several other unusual aspects of the school's work. There are two school councils, junior and senior, which are elected with one representative for each class, and which deals with the running of the school shop, minor discipline, fining pupils for dropping litter, fighting, etc., and the Friday night 'Rock and Roll' dances (perhaps the name betrays the length of time these have been on the go.) These dances to a large extent finance the weekly school magazine 'Braehead News', produced entirely on the premises by members of the school.

Individual departments or teachers have produced some remarkable results. The Art Department in particular must be mentioned for its work with new materials and ideas, and departure from the conventional approach. Perhaps the perfect set of footprints on the ceiling of one classroom testifies to this. One teacher of English has coaxed some remarkable poetry from his classes; and many other individual projects have had varying success.

The fact is that there is anarchy in the way in which the Braehead teacher is left to develop ANYTHING he thinks will interest the pupils. This means, of course, that there is a great deal of internal dissension about aims and methods. Some of the teachers are fairly conventional in approach, and do not exclude corporal punishment from their methods, while others pursue individualist lines which in the 'ordinary' school would be classed as madness. There is no question at Braehead of the staff being a united body, and arguments are a continual feature of staff-room activity. (This is probably healthier, by the way, than the sort of progressive school where those of like opinions congregate, and may become complacent through lack of opposition, just as their conventional counterparts do.)

There is a corresponding confusion among the pupils, who often in the school magazine express their dissatisfaction with the lack of discipline. The fact that the staff have no united policy is equally unpopular with the children, who often prefer to know where they stand, and find it hard to understand what it is all about. The result is that the 'difficult' pupils are given greater scope to poison the atmosphere with their misdemeanours. There is often an atmosphere of barely repressed violence about the place, rather like that at a football match when things on the field begin to get out of hand. This is the price of freedom in a school where the pupils are not necessarily from a 'good' background, and are not therefore especially manageable, as the pupils of so many other progressive schools are.

And now Braehead faces closure, and absorption into a larger comprehensive system. It is hard to foresee whether its ideas and ideals would survive this change, but my impression is that they would not. There does not seem to have been any connection or communication with other schools of a similar type, and few of the staff even seem aware that there exists a body of opinion sympathetic to them. The school seems to have achieved only a limited amount, and few people would regret its disappearance, but something valuable is in danger of being lost; libertarian ideas put, sometimes unconsciously, often inadequately, into practice; an endeavour to teach children about the world around them, instead of about what is in the examination syllabus; the ideal of persuasion rather than blind compulsion. As one teacher puts it - "Children must be allowed - quite apart from the question of guiding the subconscious - to decide for themselves what they want - how otherwise is the business of education to have meaning?" Of course, most of the staff are not conscious of being 'anarchists',

which probably makes them one up on their more self-conscious counterparts.

Surely to readers of this magazine at least, the school is worth saving. But how? When it comes to effective action the name of anarchist is more likely to deter than to impress. In any case, there seems to be so little that one can do. But at least, if you want to know more about Braehead, write for details to:- Robin Harper, c/o Braehead School, Buckhaven, Fife, Scotland.

SCHOOLING IN NEW ZEALAND

Roger Oppenheim

The following is a brief account of the organization of the school system of New Zealand, written with the object of giving libertarian teachers who are considering emigration an idea of what to expect.

Organisation

Education in New Zealand is virtually a state monopoly. A limited number of private schools exist, mostly run by churches, but almost none of these have what may be termed an 'experimental' attitude to education. School attendance is compulsory from 6 to 15 years of age. Primary schools are administered by regional Education Boards which are elected by the members of school committees, in turn elected by meetings of householders, once in two years. Although the Boards have complete responsibility for the administration of education in their areas, they do not in fact influence educational policy to any marked extent. Ultimate power rests with the Education Department and its inspectors. The Boards, as employing authority, have the right to appoint, promote, discipline, and discharge teachers.

Secondary schools have, for the most part, their own Boards of Governors, which wield powers rather similar to those of the Education Boards. Secondary school boards however, exert greater control over the professional activities of teachers, and over the curricula of the school.

Primary School Teachers: Training.

High School graduates with at least endorsed School Certificate (four years secondary schooling) are entered in a three year course (not, so far, universal) at a Training College under the control of an Education Board. Students are usually directed to the college nearest their home, but, since the colleges scarcely differ in curriculum or aims there is little to choose between them. This is followed by a twelve month probationary period in a school, at the end of which, on the recommendation of the District Senior Inspector, a Trained Teacher's Certificate is issued. Teachers who complete additional work, either by taking university courses or passing Education Department examinations receive the Diploma in Teaching, which carries with it a higher rate of salary.

The Grading System:

All new Zealand primary teachers in state service are graded under the Appointments and Promotion Scheme. Under the scheme teachers apply once in three years for the issue of a report in one of three classes, white, for class teacher positions; green, for positions of responsibility; yellow for 'in-charge' positions.

The white report is issued by an inspector who has seen the teacher at work, usually for one day, and carries a grade of between 1 (low) and 9. It is this grading which will obtain positions for the teacher for the following three years. A grading of 3 is the maximum

The Freedom to Teach and the Freedom to Learn:

In general, 'education' to New Zealanders means the imparting of a traditional body of knowledge. In the primary school there is a strongly puritanical belief that one of the duties of the school is to 'form character'. This means that the socialization of the child is in the direction of making him a conformist with a high level of awareness of, and sensitivity to, the need for order and structured authority. Curricula tend to be in the nature of holy writ, but selectively so - achievement is measured in terms of control of the basic subjects, rather than any control of the liberal arts, a frill at best. Training colleges and curriculum revision committees produce suggestions which often are not bad, but New Zealand teachers, with their obsession with facts and certainties, usually make nonsense of these.

Local initiative has little part in the New Zealand school, the tendency rather is to standardize schooling throughout the nation. This is in part due to the mobility of the population, but only in part, there underlies this standardization a set of assumptions about the standard person, which has rather frightening possibilities.

New Zealand teachers teach, and they are often very good at it, but the status of what they teach, intellectually speaking, is less important than the method, and the idea that the child should have any say in what he learns or whether it is worth learning, is generally foreign. New Zealand is in the pre-Deweyan as well as the pre-Freudian era still.

Secondary schooling is still more conformist. Rigid and Victorian in concept and ideology, the secondary schools are anti-educational institutions, saved only by the fact that they include within them a few teachers of sensibility and wisdom who manage to redeem, here and there, the years too frequently wasted in idle and fruitless study.

On the credit side it must be said that New Zealand has produced some educational pioneers, Sylvia Ashton-Warner in primary schooling, Harry Somerset in adult education, and Alex Grey in pre-schooling for three. The last named, in establishing the Play Centre movement has come close to establishing a model for an anarchist school system, though Grey would probably reject the label for himself.

In the end New Zealand education must be measured by New Zealand culture - timid, conformist, punitive, simplistic, puritanical, one-eyed, but withal, decent and likeable - there are no surprises and few adventures. The school system supports and maintains this set of value orientations with only occasional challenges.

Libertarian teachers are desperately needed in New Zealand, but they might as well realize, before they take the kiwi* government's shilling, that they are in for a fight.

* New Zealand national emblem. A drab bird which has given up flying as hazardous. It grubs around for small discoveries in the leaf-mould and makes plaintive noises when surprised. Lays the biggest egg in the world, for a bird of its size. Never did anyone any harm.

Roger Oppenheim.

All do not take the same view about what should be learnt by the young, either with a view to plain goodness or with a view to the best life possible; nor is opinion clear whether education should be directed mainly to the understanding or mainly to moral character...whether the proper studies to be followed are those which are useful in life, or those which make for goodness, or those which advance the bounds of knowledge.....

Aristotle

NOTES ON THE STRUCTURE OF AUTHORITARIAN SCHOOLS

'Let them hate, provided that they fear'.
(A saying attributed to the Emperor Targinius) .

Most institutions are based upon the right of those in authority to compel - and this applies to the vast majority of schools. In the words of Dame Barbara Wootten:

'....though they differ greatly from one another, schools which are included in the public education system (and a high proportion of those outside it) are on the whole imbued with authoritarian values and employ authoritarian methods. The virtues which they inculcate are those of discipline and hard work, of respect for and obedience to properly constituted authority.'

What is an 'authoritarian school' like, as an institution? That it must be an institution and cannot be a genuine community is, I think, axiomatic. The structure can be simply pictured as a pyramid with the headmaster alone at the top in control - at least theoretically - of a large number of smaller pyramidal arrangements. The headmaster is himself involved in another triangle of power with the School Governors, Local Education Committee and Director of Education, but nevertheless the maximum responsibility for all that happens in the school (which the head will proprietorially refer to as 'his') is understood to rest with him and the lesser responsibilities of other members of staff are held, in a sense, by his permission.

The staff of the school are therefore held in the same sort of relationship of dominance and subordination as are the pupils whose actions at least within terms of the 'authoritarian ideal' are limited and regulated by 'permission' granted from above. This situation produces similar ambivalent reactions in both groups. Staff, like pupils, feel dependent on their authority-figure (as is intended) and at the same time react against their consciousness of dependence - confirmation of this submerged reaction can be gained from overheard conversations in staffrooms after the usual democratic pantomime of the monthly staff meeting.

The lowest and largest section of the pyramid, the children - or 'proletariat' - learn in many ways of their proper role in the structure. The most striking example of the hierarchical ideal displayed to effect is the deployment of forces in the conventional morning assembly - not for nothing is this pseudo-event enforced by law! The following description derives from personal experience of the ceremony in a number of secondary schools: children 'en masse' in the body of the hall but rigidly arranged in order of forms, prefects at either side, staff seated on stage but well to the rear, deputy head isolated but forward from the main staff ranks, then the headteacher who arrives always last and for whom all stand. Finally, when all are assembled the benign figure at the lectern invokes a vaguely christian god, to oblige, as always, with his blessing on the status quo. Having begun each day with implicit divine approval of the structure it is not surprising that the right of certain individuals to command and the duty of others to obey tend to be presented and accepted as part of the necessary order of things.

Of course, these rights and duties alternate for some individuals because of the overlapping of the pyramidal arrangements. This is most strikingly true for prefects and junior staff. The unwillingness of either pupils or junior teachers to do what they are told is usually successfully overcome by the deliberately fostered desire to rise in the pyramid. The bemusement of children in schools, (corresponding to 'the exploited class') is described well by the psychiatrist R.D.Laing's phrase 'strategy mystification'. In his words:

"Strategy mystification...is the way the exploiting class seeks to bemuse the exploited by representing forms of exploitation as forms of

benevolence so that the exploited are induced, if the strategy is successful, to feel grateful for their victimisation and mad or bad to try to reverse the state of affairs.'

Thus it is presented as being in the interests of children to subdue their real interests and concerns in order to impress their teachers and be appointed to act as prefects - this customary annual distribution of arbitrary power constituting a most valuable part of the headteacher's patronage.

As I have already said, in the authoritarian school all actions are, in theory, performed 'by permission of' some authority person. This theory would be seriously put to the test if children adopted work-to-rule tactics. Consider the instance of staff regulation of pupil's bladders: 'you may not urinate without permission having been formally requested and given'. Clearly this is an area of somewhat mystical control! Whilst admitting that staff duties have a valid protective function with young children, the purpose is also to make clear to the children that they are being controlled; and equally to make clear to teachers that they are expected to be in control. The implication of dinner duty, supervision of children in the playground and supervision of children boarding school buses is that children cannot safely eat, play or board a bus without adult control. This repeated conditioning can produce a pathetic state of dependence - or, alternatively, of apparent irresponsibility - in children and unless some teachers have courage enough to break the vicious circle the hypothesis on which such practices rest will appear to be self-validating.

When requests are not voluntarily followed by obedience, the request will be revealed in its true nature as a veiled order backed up by threat of punishment. This will only evoke the desired response if the punishment inspires sufficient fear. Fear of pain through threat of corporal punishment or fear of imposed boredom by threats of extra work are usual methods. Withdrawal of approval is also used but this will only work if the deviants basically desire approval from the adults concerned. When fear and disapproval fail to deter the result is an adolescent 'recidivist' continuously committing and being punished for the same 'crime' (e.g. smoking in the bogs).

Each school will present its new staff members with some sort of machinery of compulsion so that in theory a teacher's personality is irrelevant so long as he makes consistent use of the means of compelling. 'Anyone can be a good policeman so long as he stands by the rules'. The internal workings of authoritarian schools provide some support for what Max Weber described as the principal characteristic of bureaucracy, that 'all personal and emotional factors should be eliminated from relations between superior and inferior'.

Also serving the purpose of control, but in a superficially more positive way is the system of rewards. Some rewards may be 'real' (e.g. a teacher's genuine approval), others are no more than symbolic tokens (house points, merit cards, stars, marks). The value and virtue of gaining these must be unscrupulously advertised if the children are going to care enough about them to make the system work. Institutionalised competition, often based around a house system is a great aid in this direction.

The cement of such a social system as I have been describing is obedience. Consequently this is 'trained' as the supreme virtue - often, and most effectively, in relation to deliberately arbitrary issues. 'Children may not run at any time (unless they have staff-permission!) may not sit on the grass, must wear only grey or white shirts, boys must keep their hair short, girls must wear white ankle socks not knee length white socks (or vice-versa!). In all these matters of personal taste middle class standards are enforced with all the emphasis of moral absolutes - and again receive implicit divine approval by the customary powerful exhortations to conformity following morning assembly. Children thus become accustomed to 'doing what they are told' and rarely question the logic or justification of the commands.

In the authoritarian school, obedience, irrespective of context is presented as a moral virtue. The belief behind this training is that obedience is essential for adult life and the maintenance of the social order. As the sort of school system I have been describing is

little more than the general social system in microcosm, in a sense the one does indeed provide an excellent preparation for the other. The serious consequence of this, sometimes overlooked by 'progressive' teachers, is that ultimately lasting changes in the schools cannot be achieved without corresponding changes in society as a whole, or at the very least, within the local community.

If it is felt that these notes have exaggerated the totalitarian aspects of some schools I must state that my aim has been to describe something of the nature of the formal structure of authoritarian schools - which is not quite the same thing as to attempt to describe what actually goes on in such a school. The true life of a school (or any other institution) does not reflect only the official rules and the official structure. In my view there is invariably a big gap between what the headmaster believes is happening in his school and what is actually happening. This is so, not because of the personal limitations of particular headmasters but because of the endemic inadequacy of hierarchical social systems.

..... Peter Ford

A 'MODERN' BOY'S GUIDE TO EDUCATION

An ABC of Sadism

Mr. A clears the changing rooms by whacking the last boy back to the classroom.

Mr. B will cane the whole class to sober them up and assert his authority.

Mr. C canes the boys for the slightest misbehaviour in class.

Mr. D will pick on anyone who is talking.

Mr E whacks boys for not bringing their games kit for the games lesson, but -

Mr. F does not whack them for this.

Mr. G may whack a third of a difficult class in an afternoon, but -

Mr. H will only get his whacker out once every three weeks, and then only punish for serious misbehaviour.

Mr. I will whack boys for smoking or boys who are consistently late to school, but -

Mr. J whacks a row of boys for some little joke in class.

..... if you do this with Mr. Y you will get away with it, but not if you do the same thing with Mr. X.

Mr. P. and Mr Z may be looked upon as absolute 'bastards' while Messrs. Q and R as a couple of 'softies'.

compiled from John Partridge's
'Middle School' p.109

LIBERTARIAN TEACHERS' ASSOCIATION

List of contacts (not members) as on 1st January, 1967

A number of people have suggested that the usefulness of this list would be increased if details of particular qualifications and place of work etc., were included. People who agree with this might send, on a post card, any additional information that they are prepared to have included on the list in future.

(No specific harmony of ideas or ideals should be assumed to exist between the people listed below; the only common link is their expressed interest in the Association.)

Tony Attwood - 128 York Road, Broadstone, Dorset.
Michael Anthony - c/o The Vicarage, Sherston Magna, Malmesbury, Wilts.
Anne Albon - The Stable, Glyn Leigh Farm, Pevensey, Sussex.
Edward St. John Albery - Beau Rivage, 3 Oak Tree Close, Exmouth, Devon.
Jacquetta Benjamin - c/o Kirkdale School, 186 Kirkdale, London, S.E.26.
Ron Bailey - 128 Hainault Road, Leytonstone, London, E. x
Bob Blakeman - 52 Weldon Avenue, Weston Coyney, Stoke-on-Trent.
Brian Bridge - 32 Walley's Drive, Basford, Newcastle, Staffs.
Albert R. Brimicombe - 28 Brue Road, Lincoln.
Chris Bullock - 15 Park Lane, Sandbach, Cheshire.
Vincent Burton - 93 Brinkburn Drive, Darlington, Co. Durham.
F. W. W. Bath - 36 Lena Gardens, London, W.6.
G. Boardman - 2 Temperance Street, Todmorden, Lancs.
Martin J. Bryce - Brentwood Recuperative Centre, Church Lane, Marple,
Cheshire.
Ann Butterworth - 39 Upper Tulse Hill, London, S.W.2.
Daryl Barker - Block 4, Broadmoor, Crowthorne, Berks.
Colin Blundell - 31 Houghside Road, Pudsey, Yorks. (James Graham
College of Education, Farnley, Leeds.)
Peter Cadogan - 5 Acton Way, Cambridge.
Howard Case - Epping House, Hertford, Herts.
Marshall Coleman - 131 London Road, Stanmore, Middlesex.
Mrs. P. Cameron - Mallory House, Bosworth Lane, Kirkby, Mallory, Leics.
Neil Collins - 4 Falmouth Gardens, Redbridge, Essex.
Mr. G. D. Croft - Block 5, Broadmoor, Crowthorne, Berks.
Christine Segalini - Junior Common Room, University of Lancs, Balirigg,
Lancs.
Susan Catterall - 45 Swinegate, Grantham, Lincs.
J. Curran - 520 Station Road, Wallsend on Tyne, Northumberland.
Len Cross - 12 Grance Road, Erdington, Birmingham.
Ian Davison - 51, Deveron Road, Westerton, Bearsden, Glasgow.
A. D. Ford - 335 Clepington Road, Dundee, Scotland.
Charles M. Davey - Kesteven College of Education, Stoke Rochford,
Grantham, Lincs.
David Eynon - Norwich College of Education, Keswick, Norwich.

R. Dunnett - Basement Flat, 31 Montpelier Retreat, Cheltenham, Glos.

Mike Finesilver - c/o 49 Weymouth Street, London, W.1.

Francis Ellingham - The Flat, 215 Gloucester Road, Bristol, 7.

P & M Ford - 82 North Road, Highgate, London, N.6.

Guy Gladstone - 52 Earls Court Road, W.8.

Richard Graham - 9 Brompton Grove, Wembley, Middlesex.

H. Geoffrey Gates - Edge Ley, Llanrhys Road, Penrhyn Bay, Llandudno.

Peter Gibbon - 13 Severn Street, Leicester, Leics.

Dennis Gould - 56 Jackson Avenue, Mickleover, Derby.

Maureen Healy - c/o Leeds College of Art, Leeds, Yorks.

Jim Hugon - 173 Kingshill Avenue, Northolt, Middlesex.
(working in Primary School)

Jim Hardy - 3 Vallansgate, Stevenage, Herts, and 18 Ridge Rd., Mitcham,
Surrey.

David Houlton - 23 Starfield Street, Liverpool, 6.

Maurice Hill - 57 Otterburn Gardens, Isleworth, Middlesex.

Hazel & Dick Hanson - "Windyridge" Skelwith, Nr. Ambleside, Yorks.

I. Henshall - Kesteven College of Education, Stock Rochford, Grantham,
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Dominic Herlihy - 14 Clapham Common North Side, London, S.W.4.

Leslie Hearn - 107 Strathdon Drive, Tooting, London, S.W.17.

Revd. A. F. Hertzberg - 24 Malpas Drive, Higher Bebington, Wirral,
Cheshire

Tony & Gun Ivergard - Ladycroft, Main Street, Wysall, Notts.

Desmond Jeffery - Piper's Went, Raydon, Suffolk

Libertad Jeffery - 6 South Street, Manningtree, Essex.

R. Kendrick - 112 Clifton, York, Yorks.

Geoffrey Leigh - 18 Mount Road, Wimbledon Park, S.W.19.

Brian Leslie - 242 Amesbury Avenue, London, S.W.2.

Philip Lord - 35/36 Bedford Square, Brighton, Sussex.

Peter le Mare - Trent Park College of Education, Cockfosters, Herts
9 White Hart Lane, London, N.22.

Ian Leonard - 21 Vicar's Walk, Cambuslang, Lanarkshire.

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Mike Mitchell - 3 Bakewell Road, Droylesden, Manchester.

Jane Moynihan - 32 Shephall Lane, Stevenage, Herts.

Peter G. Miller - c/o 95 Derby Road, Heanor, Derbyshire

Peter & Rosalie Moule - 17 Knight Park, Kingston, Surrey.

R.G. Manser - 102 Yarrowburgh Street, Whalley Range, Manchester 16.

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Dick Melia - 48 Lonsdale Road, Stevenage, Herts.

Peter Neville - 12 South Grove, Erdington, Birmingham 23.

Jeannie McLean - 6 Epsom Close, Northolt, Middx.

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DISCUSSION POINT

From W. J. H. Sprott, 'Human Groups', p.28:

"It is from society that we acquire our basic moral standards; they can come from nowhere else. Thus a child brought up among the Eskimo, the Samoans, the Chinese, the English, or the Hopi Indians will have a personality appropriate to the culture in which he has been nurtured. The concept of 'human nature' has dwindled to a few basic biological needs and a large range of potentialities, one selection of which is cultivated by one society, another by another.....This should make us pause to reflect when the educationalists speak about the 'full development of the personality' as being the aim of education, more especially when some of them advocate extreme permissiveness. They speak as though there were in each of us a little seed called the 'personality' which must be carefully tended and allowed the maximum freedom for it to grow. Nothing could be more mistaken. A permissive social environment shapes and produces one sort of personality, an authoritarian one produces another. Permission is not the removal of social influence so that the 'natural' personality can have a chance to develop; it merely replaces one kind of social influence for another."