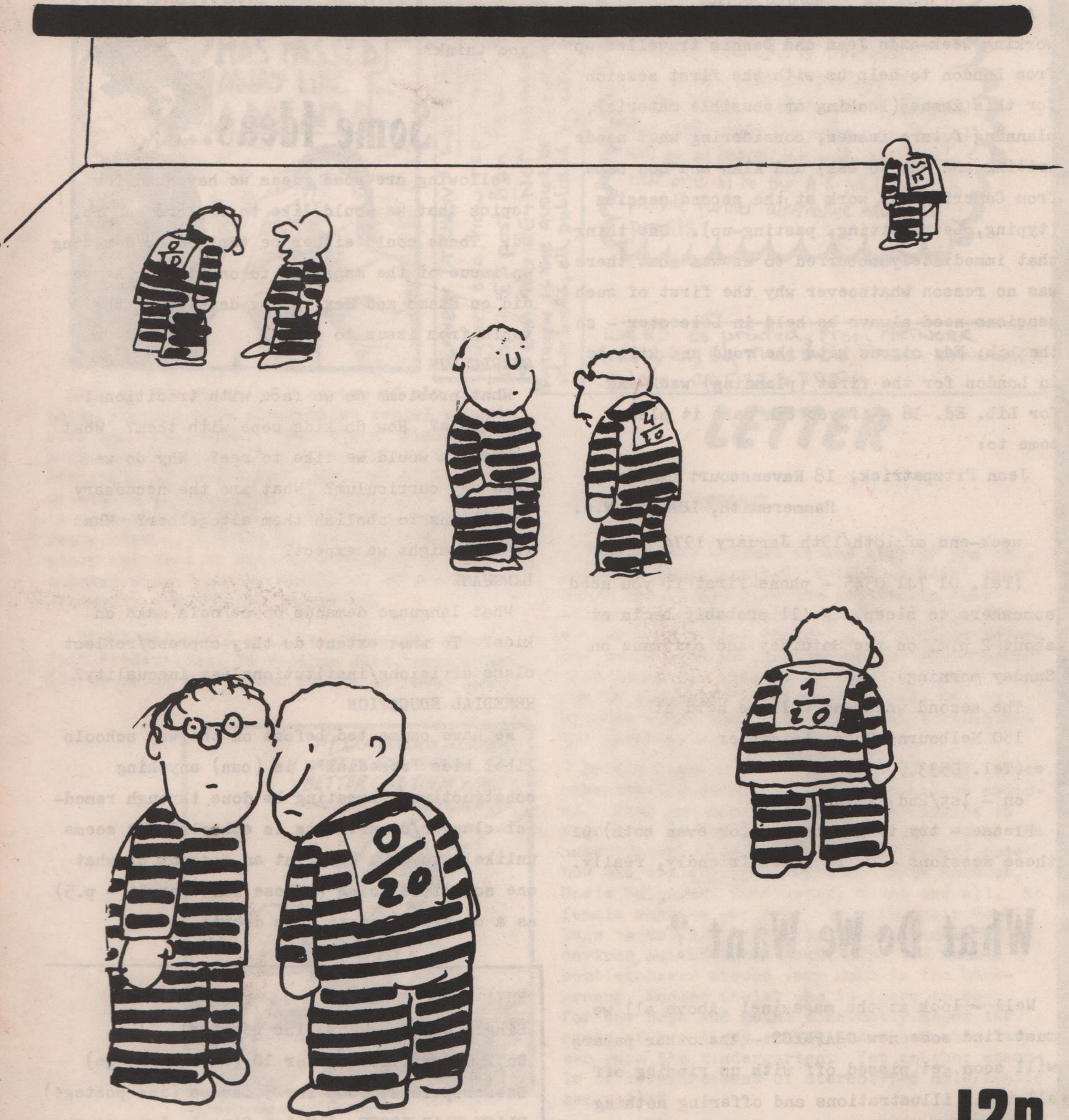


# LIBERTARIAN EDUCATION 17



# We Need Help!

We mentioned in Lib. Ed. 16 that we needed help with the production of the magazine - not just to ease the burden on those of us who have brought it out for the past two or three years but hopefully to introduce some new ideas into its pages.

As a result of our announcing in advance two working week-ends Jean and Dennis travelled up from London to help us with the first session for this issue (looking at possible material, planning future issues, considering what needs writing and who to ask) and Alan and Lou came from Cambridge to work at the second session (typing, Letrasetting, pasting-up). One thing that immediately occurred to us was that there was no reason whatsoever why the first of such sessions need always be held in Leicester - so the Lib. Ed. circus hits the road and will be in London for the first (planning) week-end for Lib. Ed. 18 - if you can make it please come to:

Jean Fitzpatrick, 18 Ravenscourt Gardens,  
Hammersmith, LONDON, W.6.

week-end of 18th/19th January 1974

(Tel. 01 741 0545 - phone first if you need somewhere to sleep. We'll probably begin at about 2 p.m. on the Saturday and continue on Sunday morning)

The second week-end will be held at  
180 Melbourne Road, Leicester

(Tel. 0533 50272)

on - 1st/2nd February 1975

Please - try to get to one (or even both) of these sessions - we're quite friendly, really.

# What Do We Want?

Well - look at the magazine! Above all we must find some new GRAPHICS - the other papers will soon get pissed off with us ripping off all their illustrations and offering nothing in exchange!

ARTICLES - or even ideas for articles - always needed. Our constant concern is that too much of what we print is watered-down anarchism - we still blush when we recall the letter we got addressed to 'Liberal Education'. Clearly an anarchist in the role of teacher is bound to be something of an anachronism - most of us remain convinced that it is (just about) possible (given the social circumstances in which we find ourselves) to offer school kids a vision of a new free society - but what do you think?

# Some Ideas...

Following are some ideas we have had for topics that we would like to explore in Lib. Ed. These could either be tackled by devoting an issue of the magazine to one topic (as we did on Exams and Sex) or by developing the topic from issue to issue.

## CURRICULUM

What problems do we face with traditional curricula? How do kids cope with them? What curricula would we like to see? Why do we need any curriculum? What are the necessary conditions to abolish them altogether? What results might we expect?

## LANGUAGE

What language demands do schools make on kids? To what extent do they oppress/reflect class divisions/institutionalise inequality?

## REMEDIAL EDUCATION

We have commented before on the way schools label kids 'remedial' - is (can) anything constructive/liberating be done through remedial classes/departments in schools? It seems unlikely to us. We print an account of what one school is doing ('Whose Sanctuary?' - p.5) as a contribution to this debate.

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BLACK FLAG BOOKS, 1 Wilne Street, Leicester.

# RACISM IN SCHOOL

The primary school at which I have been teaching for the past two years is a red-brick, Victorian, prison-like structure in South London (Victorian need not only apply to the structure). I see no need to name the school as the practices and attitudes found there could be applied as a general basic formula to almost any inner-city school. Be it primary or secondary, it is a criticism of the teachers, implementing the legislation of the 1944 Education Act. I am not ignoring the work being done both inside and outside the schools to change the situation, but the fact that this work often has to take the form of a pressure group (Teachers Against Racism, parents groups against ESN schools, etc.), is an indictment of the Education system. A school forms a micro-society, the child (normally male) from the white middle-class background has the most chance of success as it passes through the educational mill.

My first experience of racism in action was on teaching practice (I had spent several years in colleges of art, and was taking a one year post-graduate teaching course at Goldsmiths), where I was totally unprepared for what I found. The school was a large, purpose built girls comprehensive where the classes were segregated by ability, with 13 classes for each year labelled from A to M. I remember vividly being in a C class giving me a sense of futility and failure - but what about a kid in class L or M?... The kids rarely moved more than a couple of stations from the initial groupings allocated upon their entrance to the school. By counting the ratio of black kids to white I could tell which class they were - K, L, and M were virtually all black. I was told casually that the bottom 2 or 3 classes were ESN. "Could I do some creative work with the remedial unit?", I asked innocently. "There isn't one.", was the blank reply. I was shoved in with 4L (no-one else would teach them), told they were like animals, to swear back at them, and stop them from smashing the windows! Those kids could and did pinpoint educational apartheid more accurately than any educational reformer. They had been conned right along the line, and they knew it. Theirs wasn't an isolated experience, from information gathered since then similar situations exist in many comprehensives - although often the circumstances are less obvious, and the situation more

insidious under a cloak of educational liberalism.

On finishing my course I hoped to find a primary school where conditions were more tolerable, and I would work in less isolation in a caring and active environment. The school I chose is looked upon by the educational hierarchy as being progressive and experimental, and is therefore somewhat mistrusted. But my experiences lead me to believe that if this is a sympathetic situation, the National Front must run the more formal ones, with Powell on the board of governors. It is one of the largest junior schools in London with over 600 children, based on three sites with a playground that could only accommodate 100 children comfortably, and not a blade of grass in sight. Chicken wire and broken glass ran along the 10ft high walls, and the inside is equally depressing. Around three quarters of the children are black, mainly of West Indian origin, the teachers all white (and English - with the exception of one of white South African origin). None of the teachers were educated for teaching in a multi-racial school, and none have been advised or shown interest in taking supplementary courses. There are no books on the teachers shelves relating to the situation, even though there are many available, and I had them supplied with a booklist. There is a hard core of older teachers who reminisce about the good old days when the school and its catchment area was white and middle-class. The younger teachers (for most it is their first appointment) feel the pressure of their colleagues' status and experience and, with little support or information from the ILEA, are reluctant and unable to press for change, or vocalise their fears or problems. The headteacher (unlike most) does not hive the difficult or under-achieving kids off into ESN schools, uses the overworked welfare service to the utmost, believes in 'social education' and the necessity to compensate for the play lost or repressed in the first five years. A commendable liberal attitude, but a patronising and racist system still operates throughout the school, with or without the heads approval. The kids live two lives - one in school, and the other on the streets and at home. The teachers dont see their life out of school, at the end of the day most are too busy getting into their cars and rushing home to the Kent suburbs (including the head), or to the local teachers' centre or college to pull in a fat fee for a 30 minutes' lecture on 'multiple deprivation' although this is usually done in schooltime.

The kids speak 'proper English' in school and patois outside - hands go up in horror at the cheekiness of a kid who speaks to a teacher in patois, or 'bad English'! Even the language specialist reckons that patois is bad English and must be eradicated. There is a daily religious assembly where a hymn is sung, and the Lord's prayer is said by all, usually presided over by the 'progressive' headteacher. The school is mainly organized

on a team-teaching basis, which in practice means that 200 kids in a unit are shoved together with 5 or 6 teachers, and fairly rigidly timetabled to fit them all in for their subject lessons. A new child to the school ( who ever heard of 'cultural-shock') is put straight into this situation where he is completely baffled by noise, numbers and chaos, and no specific teacher with whom to form a relationship. There is no form of consultation with parents, who are often confused as the aims of the school, and wonder why their child is not 'learning'. A PTA has long since been found to be unworkable, and the teachers, used to their roles of authority and power, cannot envisage a situation where parents could be equally responsible and consulted in their childrens' education; " They are too busy running the underground " or " All they're concerned about is hitting their child ", they say to the suggestion that possibly teachers could learn from parents, and desperately need their help. So education in a destructive vacuum continues. There is not one book, or piece of teaching equipment for the West Indian child in the school, I have been told that there is nothing yet available in this country! Much of the teaching material dates back to British Imperialism. I recently found a large map of British Colonies in South Africa, vintage 1923 - this map is still in use. Reading schemes feature Janet and John growing up in a detached house with mum and dad in leafy suburbia - the school is still being stocked with these. Once when unpacking stock I came across the brown paint I had ordered, and mentioned it to the child helping - the cheers echoed throughout the school.

The white, liberal teacher confronted with the suggestion that we are possibly practicing a racist education with no concern for the black child, will counter that they are not prejudiced, and treat all children the same, both black and white. I put this at a staff conference together with suggestions for change, and emotions were raised to the highest since the time the staff toilets were without hot water (the kids have mediaeval outside toilets, with never a suggestion of hot water). Then there is the teacher who has been in the school for nearly 30 years (happily nearing retirement) who will say that his research over that period has led to objective conclusions that black children are rude, dirty, of lower intelligence and should be repatriated- this he will tell his class at every opportunity, and yet no parent has felt able to complain. And the one who if a kid is withdrawn will say that it is because they're restrained through having to wear shoes and clothes after running around the jungle bare-footed, or will say about the exuberant kid, "It's their tribal background, with all those jiggling witchdoctors." the kids who are tranfering to secondary schools (the assessment tests are of course aimed at the academic, white child- who said the 11 plus had

been scrapped) recently got their final letters of acceptance which were colour coded to signify the house system still in use in most comprehensives. One boy thought that his yellow letter meant that he couldn't go to that school because he was black- "Dear boy" said his teacher. Parental choice is instrumental in the changeover to secondary schools, so the white kids go to the grammar and direct grant schools, and the black ones to the 'sink' comprehensives with bad conditions and buildings, and overworked and pressurised teachers. The racialism and injustices are compounded, the kids have the proof that they are intended to be servile, second class citizens, and the battle is on. Those kids know more than the teachers realise, only no-one ever bothered to ask them.

## TEENA GOULD



# WHOSE

# SANCTUARY?

The comprehensive school is a brilliant concept in education that enables every child to be given the opportunity of equal education, without the terrible feeling of degradation and rejection that 11+ failure caused. Also, because of the greater number of pupils in one school, there are many more options in the subjects that children may study. However, in spite of this equality it was found that not all children reacted in the same way to this "golden opportunity". There were still those who, in spite of all these glorious options and lack of academic barriers still refused to compete, played truant, were phobic to school, behaved very violently or were very withdrawn.

It was postulated, (after research from such organisations as the National Children's Bureau, that did research on a cohort of children in the British Isles between March 3rd and 10th 1958) that it could not be only school that was causing this failure, but also the society to which the children belonged. Thus, a middle-class child gains more from our present school system as his values relate more easily to the present curriculum. Whereas, in many cases the working class child does not do so well, and sometimes finds himself unable to cope as the present knowledge is so unrelated to anything in his life-style.

And, of these children there are those who come from drastically deprived homes - or indeed are "in care", and living in children's homes. It is these children, who later can become the casualties of our society, either to be swept up by the law or to help fill our mental hospitals. The I.L.E.A. innovated the sanctuaries to cater for their needs, and Ealing Borough followed suit by opening two in April 1974 and considering others.

We started with a grant of £500, in a temporary hut in the grounds of the school, next to the school councillor's office. As it was originally decided to involve the school parents, an architect - parent designed our room bearing my ideas in mind, and an electrician, plumber and joiner were subsequently used to complete the work - which is still to be completed. My idea was to combine as many features of a comfortable home atmosphere, while at the same time leaving

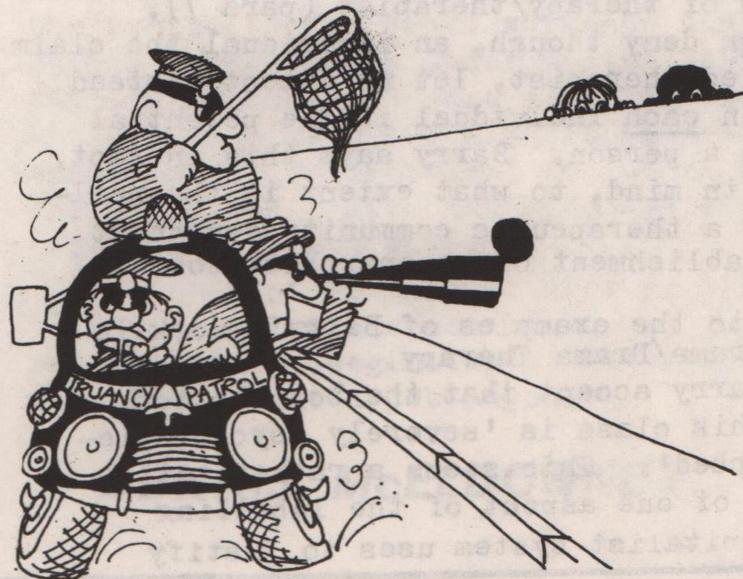
space for a table-tennis/games area. Consequently, in one small room we are luxurious with large Indian-type floor cushions, window blinds (which we made), carpeted sitting dais, cooking area, craft area and games area.

The children who use the Room, as we call it, are referred either from the social services, their class teacher or the school welfare officer. Their case is then put forward at the housemasters' meetings and agreed by the headmaster and counsellor. Altogether there are 30 children on my roll - timetabled to come for periods ranging from one double lesson per week to the whole day every day. I have between 7 and 10 children per session. A major problem has been to turn away all those who find the Room attractive so that it can remain a sanctuary.

As I believe in the value of art-therapy in self-expression and self-determination so I have stocked the Room with many craft and art activities. We have also a number of books ranging in variety from Rock Dreams, Monty Python and Fantastic Art. (The most popular being the book of horror films!) We have a hand sewing machine, which even the most male-chauvanistic boys want to use; an old typewriter, record-player and rented cooker and fridge.

The only rules are no smoking and no fighting (the latter is often put to the test). The kids do ostensibly what they want to do, and I advise them. I see my role as a very vigilant observer, for most of the time (and some of the time a heavyweight referee). I strive for as much relaxation as possible and an avoidance of authoritarian class-room attitudes which can enhance their condition unfavourably. The atmosphere can vary from being quiet, peaceful and almost drowsy - to being wild, volatile and frenetic. When kids who are often physically maltreated cross purposes it is not surprising that occasionally cups are flung across the room and fists lash out. I try to be as pacific as is humanly possible and heavy only when dangerous situations arise.

cont. p.7



# THE RIGHT TO BE IRRESPONSIBLE ?

After the sloganising about freedom, what is at the basis of an anarchist society? Social Responsibility?

Is the purpose of Remedial Drama/Drama Therapy to furnish a different level of experience and behaviour as a pointer to a more beneficial and humane way of living and 'being'?

If these propositions are so, then elements of Barry Cope's article DRAMA THERAPY in LE 16 would seem to be more part of the problem than the solution.

From our political stance, the above definition of drama therapy should be synonymous with 'effecting greater social and political awareness in ourselves and others'. However, if Barry intends the examples he gives as some sort of proof of his aims and methods, then I feel that he is kidding himself. First off though, 2 broad points.

The point about institutionalising Remedial Drama/Drama Therapy techniques within the school curriculum is important, but surely has a lot to do with the teaching staff involved in the particular activity, and whether the inherent potential of the method(s) can snowball, - tutor input notwithstanding.

It's worth realising that the bulk of Drama Therapy/Remedial Drama/Encounter Groups/Humanistic Psychology in general that is available for public consumption is well established as part of and perpetuation of the present system. A cursory glance at fees and charges supports this point, as do some selection procedures, and the propensity of some groups to reflect the authoritarian and quasi-fascist personalities of their leaders. In the long run, so much of the available 'therapies' become just one other commodity, for the consumption of the petit-bourgeois, or plagiarised by what remains of the hippy thing. Radical Chic. Occupying much the same position as Cocaine within the society of the spectacle. Amusing, diverting; but fuck all to do with the revolution.

I exempt from the above sentiments much Counselling practice - one to one or dyadic-, sharing as it does, common ground with Barry's definition of therapy/therapist (para 7). Rather than deny though, an individual the claim to be called therapist, let us accept instead that within each individual is the potential to be such a person. Barry says this in fact. With this in mind, to what extent is the realisation of a therapeutic community dependant on the establishment of an anarchist society.

To return to the examples of Barry's work in Remedial Drama/Drama Therapy.

1) Does Barry accept that the boy who took charge of his class is 'severely psychologically disturbed'. This seems a rather pat acceptance of one aspect of the labelling that the capitalist system uses to justify

certain forms of institutional and inter-personal behaviour. As such it should not be something that an anarchist should be party to reinforcing.

2) Anarchist theories on the nature of property notwithstanding, its a very negative act, -counter-revolutionary if you like- to encourage the destruction of what little community facilities are available to a dismal, working class housing estate (New Parks, Leicester). Why not instead have thrown out the 'surplus' youth leaders and placed the club under 'member self-management'. A short-lived project to be sure, but what potential within the terms of drama therapy.

3) The destruction of the science lab fits round here somewhere too. It's not a point of view that has much currency nowadays, but destroying the physical surroundings of an institution that oppresses us can be plain daft even though they might symbolise like hell the relationships that actually do the oppressing. Our oppression built these places, so lets work to liberate them for our collective benefit.

If one is working with kids who expect immediate gratification, and use violence and threats in and out of school to get it, then Drama Therapy that merely re-inforces these patterns is no therapy at all.

Similarly the violence/destruction examples cited, could in no way be seen in an anarchist society as particularly anarchic bits of behaviour. Rather as essentially authoritarian. Exploiting too, those comrades working the glass factory.

Something puzzles me here about the need for a violent establishment of a relationship. Is this a case of having to exorcise out of oneself that which is necessary in order to relate, or a case of beating it into the person one is trying, presumably unsuccessfully, to relate to. It seems that Barry points to the stumbling block being within himself(themselves). But surely within an anarchist society we expect, dont we, that a) there will be a reluctance to categorize people as 'screwed up', and b) that we will respect all the parts of an individuals character and thereby circumvent the need for some folks to have to establish themselves via some form of 'extreme' behaviour.

4) What does it matter what the headmaster thinks about classes throwing effigies of himself onto a bonfire. What does matter is what bearing such activity has on their objective situation, and on their ability to change that situation, - not just vary their subjective reactions to it. Engaging kids attention through some sort of bravura performance is all very well, (we all have our tried and tested ways, I suspect), but squandering it by pandering to theatricality seems a shame.

PETE CUMMINGS

## From page 5 (Sanctuary)

I.L.E.A. have published recent statistics to prove that their sanctuaries have reduced the truancy rate over the last year, and personally I have found that the children who have been in the Room have in the main benefitted. I will finish with the general outline of the development of one of our boys. Tom (not his name) is 15, small and very immature; the youngest child in a family of 6. Last term, more and more frequently, he was flung out of his classes as he was so disruptive and destructive (his particular talent was finding the weaknesses in the emotional/mental make-up of his peers and turning the screw; so that the whole class was liable to disruption by an hysterical girl who Tom had been working on). By this term he was with me full-time and I had literally to go round and plead a case for him, to the staff, so that he could attend 2 lessons a day. During this term, given the security (and privilege of his own locker and coffee supply) he is gradually developing into a more trustworthy, much less destructive, quite charming personality. And from being the kid who broke the blinds, picked open the cushions and poured out the paints - he is now one of the leading lights of the table-tennis, who is learning that he can get by without having to provoke for attention. And Tom is but one.

**PAM PARTINGTON**

# MANNY VICTIMISED AGAIN:

As we go to press we hear that Manny Moreno has been suspended once again - this time from the community school to which he was sent after his previous suspension. An amazing collection of crimes (like inadequate marking of books) have been added to the main thing that freaked out the Head - using an account of his own early sex experiences as the basis of discussions about sex. The prosecution has ripped off (without permission) articles from Lib. Ed. 15 (Sex Roles issue) which Manny had on display in his room and his own article in Lib. Ed. 16.

We'll let you know what happens and give more details about the case in the next mag. as this goes off to the printer, the OBSERVER reports MANNY as sacked, and considering an appeal.

## TENSIONS in World and School

Focus	'Conservative'	'Liberal'-	'Radical'
general			
the political task	to defend the national self-interest, with force if necessary	to create a system of world order - viz. laws to prohibit armed force	to create justice, both within and between countries
the educational task	to evoke loyalty to the nation	to evoke loyalty to the world community as a whole	to develop the skills and attitudes of 'freedom-fighters'
school classroom curriculum content	own national history, culture, achievements, victories, great men	world history, other cultures, East-West conflict, United Nations	relevant concepts - 'structural violence', North-South conflict, systems, bias
resources for learning	textbooks, chalk-and-talk	worksheets, hand-outs, 'evidence', newscuttings	experiential - games, simulations, and involvement in real issues
teaching style	class as basic unit, and teacher as instructor	individuals or small groups as basic unit - teacher as guide	variety of groupings and roles according to varying tasks
basic skills	factual recall - dates, formulae, terminology, spelling	skills of enquiry - assessing evidence, forming hypotheses	skills of expression - language, other media, action in real issues
wider background			
school organisation	clear boundaries - e.g. in hierarchy, distinct subjects, seclusion, segregation	blurring of boundaries - participation, integrated studies, interaction	variety of boundaries, according to varying tasks
schools in society	'academic' education for children of present elite	'equality of opportunity' - viz. emphasis on future elite	variety of provision within and towards real social equality
theory of knowledge	Platonic - reality as wholly external to the human mind	'forms of knowledge' - idea of distinctive intellectual disciplines	existentialist - emphasis on subject-object dialectic, 'social construction' of reality

This table is taken from a most interesting essay by Robin Richardson ('Tensions in World and School - An outline of certain current controversies') which is contained in Vol 5 of the Bulletin of Peace Proposals, which can be obtained free of charge from:

World Studies Project,  
37 Parliament Street,  
LONDON SW1

# CHOMSKY: on racist science

In the course of an extensive attack on the behaviourist ideas of B.F. Skinner ('Psychology and Ideology' in FOR REASONS OF STATE - published by Fontana - 60p.), Noam Chomsky makes the following points about those (like Eysenck?) who claim 'scientific interest' only for the racist investigations they undertake.

"..... imagine a psychologist in Hitler's Germany who thought he could show that Jews had a genetically determined tendency towards usury (like squirrels bred to collect too many nuts) or a drive towards antisocial conspiracy and domination, and so on. If he were criticized for even undertaking these studies, could he merely respond that 'a neutral commentator... would have to say that the case is simply not settled' and that the 'fundamental issue' is 'whether inquiry shall (again) be shut off because someone thinks society is best left in ignorance'? I think not. Rather, I think that such a response would have been met with justifiable contempt. At best, he could claim that he is faced with a conflict of values. On the one hand, there is the alleged scientific importance of determining whether in fact Jews have a genetically determined tendency towards usury and domination (an empirical question, no doubt). On the other, there is the likelihood that even opening this question and regarding it as a subject for scientific inquiry would provide ammunition for Goebbels and Rosenberg and their henchmen. Were this hypothetical psychologist to disregard the likely social consequences of his research (or even his undertaking of research) under existing conditions, he would fully deserve the contempt of decent people. Of course, scientific curiosity should be encouraged (though fallacious argument and investigation of silly questions should not), but it is not of absolute value.

.....

"Turning to the question of race and intelligence, we grant too much to the contemporary investigator of this question when we see him as faced with a conflict of values: scientific curiosity versus social consequences. Given the virtual certainty that even the undertaking of the inquiry will reinforce some of the most despicable features of our society, the seriousness of the presumed moral dilemma depends critically on the scientific significance of the issue that he is choosing to investigate.

Even if the scientific significance were immense, we should certainly question the seriousness of the dilemma, given the likely social consequences. But if the scientific interest of any possible finding is slight, then the dilemma vanishes."

## ON POETRY

COME ON BOY,  
GIRL, IN THAT ORDER,  
A FLOWER, PICTURE, POT,  
FILM, AND SECOND HAND  
PROCESSED EXPERIENCE  
WAVED UNDER YOUR NOSE,  
WITH A STUPID  
STIMULUS STORY.  
NOW PRODUCE A  
SONNET, POEM,  
FREE VERSE, TO MATCH:  
NICE NOW, NO SWEAR WORDS,  
FREE VERSE, NO REAL SEX  
DO NOT DARE THAT.  
TEN LINES IS ENOUGH.  
GOOD, GOOD, GOOD, GOOD,  
EXCELLENT, VERY GOOD,  
I'LL PIN IT TO THE WALL,  
MAKE YOU VERY HAPPY.

MICHAEL GERARD

# SYNDICALISM & TEACHING

## in England and France

This article first appeared as a supplement to the now defunct Libertarian Education Network Bulletin.

The principal platform of the syndicalist teachers in France is contained in the first editorial of their Bulletin:

"We are syndicalists. It was not therefore our intention to set up a club, and even less to edit a bulletin. We thought, and continue to think, that we can succeed in expressing ourselves in the union as plain employees, rather than wearing some 'cap' or other. We are resolved essentially to distinguish ourselves from the political factions who battle inside our union and in our local branch. For us, the union is the only true class organisation: all attempts from whatever group to take control must be combatted."

This paragraph highlights the major problem of the teaching unions in France. Their structures are highly politicized, but only as a result of the activities associated with sectarian in-fighting by political factions rivalling each other for control of the union apparatus. (That is, the F.E.N., the federation of teachers' unions.) In the name of unity among these factions, the FEN adopted a constitution which recognises the right to form tendencies of any group. Great, one thinks, but in practice this means that unless one is affiliated to a group you simply do not have a voice in union affairs and debates. The result is mass apathy among the membership in regard to the day to day business of the union, and a vicious circle which strengthens the stranglehold of political factionalism.

Such a situation is beginning to apply to the National Union of Students in Britain, alienating, for example, large numbers of Scottish students to the extent of a desire for disaffiliation. In principle most students probably do not object to the recent developments at conferences where issues beyond the day to day NUS activities are debated; but when in practice this simply means an opportunity for the political factions to use NUS conferences as stages on which to act out their weary, jargon crammed theatricals, it leaves the mass of the membership thoroughly alienated from even the most vague interest in union affairs, despite the ever pressing urgency of the questions of grants and accommodation (on which nevertheless huge numbers of students have taken militant action.)

The problem is put succinctly in the French bulletin when they point out that for syndicalists and the mass of the union membership, the union is both a means and an end in itself. It is a means to bettering of conditions of life now, and an end in providing the structure for solidarity between a section of the working class. If the union is to become, with other unions, the agency of revolutionary social change, then it will do so truly only as an extension of the day to day struggle in response to the necessities forced upon it. To have groups and parties coming in from outside to hitch the union waggon to the particular train represented by their party programme is not only a negation of the union's independence, but also of the genuine nature of any social change brought about. It is also a gross insult to union members to say they are unable to think out their own fates without the intervention of those who went to cadre classes in Marxist-Leninist theory. This is not simply a vague theoretical question, but can be seen in the terrific extent of the damage done to the union by sectarian scuabbles.

While the same situation does not apply to the teachers' unions in England, their already well-established disunity is further exacerbated by attempts in this direction, symbolised in the three-way flare-ups between Conservatives, the Social-Democrat controlling caucus, and the IS-dominated Rank-and-File group. The French experience stands as a warning to us that we must not be trapped into the same kind of false 'unity' based on purely constitutional devices.

Let us not be misunderstood though. We are not opposed to the principle of the right of different groups of teachers to form alliances within the union, and we are not to be allied with those groups who proclaim their opposition to 'politics' in the union, while themselves representing a brand of unaffiliated right-wing conservatism. Any attempt, for example, to expel Rank and File members (as has been suggested) should be seen for what it is- the attempt of one group to gain victory over another in a power struggle for control of the union- and it should be combatted vigorously. Like the French comrades we would stand instead for the principle of the right, indeed duty, of all teachers to be union members, regardless of any other political affiliation.

Contd. on p.12

# GUERRILLA

# MAN



Give up classes on Fridays and have jan. sessions.

Have teachers try going on a students' timetable for a day or two.

Walk on the grass in spite of the signs. If there's no grass, dig up your playground and plant some.

Demand a merit pay system for the administration.

Arrange a no-adults area for kids.

Refuse to let careers officers talk to your classes unless Uncareers reps are also invited.

Make your students communicate without using words.

Seize the intercom and dismiss the school.

Issue megaphones to the kids.

Pour raspberry yoghurt in the confidential files.

Give students their choice of teachers.

Put one ( at least ) rocking chair in every classroom.

Make a collection and buy all kinds of games with your class.

Burn all the desks and chairs.

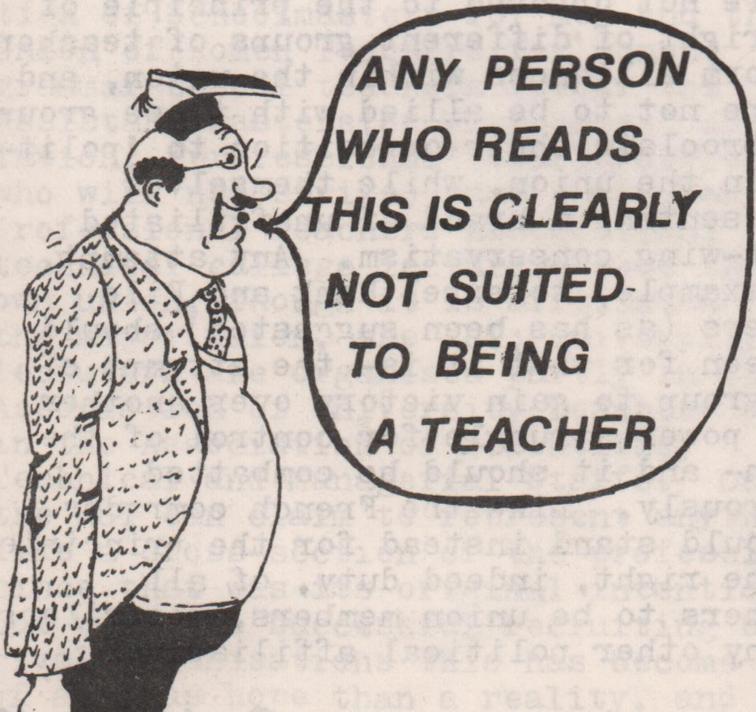
Make a tape-recording of all the racist remarks in the staffroom and turn it over to the local Black Defence Committee.

Get your Head drunk and put him on a plane for the Golan Heights.

Use epoxy resin to glue the head's door shut while he's out (or in ?)

Build geodesic domes on the playing fields.

Buy your Director of Education & Headmaster a subscription to Lib.Ed.



Set up a Public Teach-in on Education, planned and carried out by the teachers and students.

Stop the gossip about kids in the staff room.

Have your English classes correct all office memos and return them.

Assist kids in setting up a curriculum evaluation committee.

Arrange after-school sessions for kids about their legal rights.

Arrange after-school sessions on academic freedom for teachers.

Interest the local liberal lawyers in legal representation for kids.

Conduct free Saturday classes, invite the caretaker.

Help students photograph the school from their point of view, and set up the results in a display in town.

Visit a school near to yours.

Start a new school near to you with some friends.

Take a tape-recorder/ witness/ lawyer to the office when called in.

Calculate and publicize the total man-hours wasted by bad jokes at departmental meetings, doing the register, counting dinner money, doing playground duty.

Buy an old horse. Take it to the head's room. Pasture it.

Hire a rock band to play at dinnertime.

Periodically have hordes of teachers & students go down to the office and ask for some rumour to be confirmed/denied.

Start rumours.

Democratise the NUT.

Democratise Rank & File.

Help students raise money for second-hand sofas, armchairs etc and refurbish your classroom.

Abandon the timetable one (One?) day a week and substitute games, dancing, art, films, community action.

The Guerilla Tea  
published in the  
Paper and adapted  
serious as well as  
tactics focus on  
from parents whose  
fucked over by the  
serve to eliminate  
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are concerned with  
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take a second step

\* Post the Guerilla  
ice Board.



## **SYNDICALISM & TEACHING contd.**

To foil the attempts of would-be leaderships to impose themselves on the union, the French comrades principally point out the need for active vigilance among rank and file members. A point they do not make so much of, but which for different reasons is seen by radicals in England as vital to this aspect of union affairs, is the need to combine vigilance with a demand for a union structure which effectively prevents any group from securing control, and leaves the rank and file in total effective control of the union. Such demands will stand in clear opposition to the Trotskyist dictum that the class independence of the union can only be guaranteed by the political leadership of the vanguard party.

Equally this is the only way to counter the argument, opportunistically put forward by the Trotskyists, after the pattern of their Guru, that syndicalists merely represent another leadership group living behind a smokescreen of libertarian rhetoric. There are indeed syndicalists who, with the best of intentions and the worst of understandings, would gladly see existing union HQs staffed by professed syndicalists manipulating the machinery to outwit the other groups that happened to the syndicalists of the past, particularly in France, and as a result they were discredited as hypocrites and the way was opened for a Stalinist takeover. They were outwitted at their own dangerous game, and serve them right. History operates its own dramatic ironies.

### SECTIONAL INTERESTS AND BRITISH UNIONS.

In England the situation in the teachers' unions is considerably different. Firstly, the unions are divided, not along party lines, (though incidentally this may play an indirect part), but along lines of sectional interest—e.g. so-called 'career teachers' (whatever they may be) have the National Association of Schoolmasters for men and the Union of Women Teachers for women; grammar school teachers favour the Assistant Masters (or Mistresses) Association; 'professional' teachers (those who will not strike) have their own Professional Teachers Association; technical college lecturers have their own union, though it is affiliated to the major union, the NUT; university lecturers are organised partly in the Association of University Teachers or in the Association of Scientific, Technical and Managerial Staffs. Only the NUT can claim to represent anything like a cross-section of the profession, since that was its original intention; but with the successful recruiting by rival organisations this has become more of a pious hope than a reality, and the NUT is gradually becoming the union for

primary teachers, against its will. Within the NUT itself there is also a split of interests between the younger teachers associated with the Young Teachers Association (part of the NUT) or Rank and File or both, who represent the majority of the profession, and those who have climbed the career ladder to posts of responsibility and now sit squat and heavy in all the key positions of the union hierarchy, effectively representing a moderate bloc more or less favouring the status quo and reluctant to relinquish their power either in the union, or in the schools. Sectional rivalries and head teachers domination of union affairs pretty well dampen any sparks of enthusiasm among the mass of teachers.

Secondly, the English unions are effectively castrated by the middle class and career aspirations of the majority of teachers. This eagerness to build or maintain a sense of 'professional status' is what lies behind the sectarianism of the teachers' unions while also bolstering up the pattern of hierarchy within the NUT. It is a question which constantly intrudes itself into union affairs and debates, usually to the detriment of any effective militant campaign for better salaries and working conditions. The NAS does not suffer from the same problem as the NUT, and has an almost nihilistic campaign of self-interested demands, at least recognising that if you want high status you must first get up off your knees. Opposing the aspirant middle class teachers is the contrary line, that only by unity with other sections of the working class can the teachers advance their interests.

On this class question, libertarians in the teaching profession can do much towards clarifying the debate. The Marxists of Rank and File appeal to a working class ethic which simply does not prevail among most teachers (though an influx of young teachers from the working class, combined with the depressed salaries in relation to a rising cost of living have brought some hard sense into the teaching profession), as if there was some kind of mystique attached to the concept of working class solidarity. That is, however, better than the opportunistic line of the NUT leadership who use what feelings of base solidarity there are to forge alliances with other union bureaucrats, creating an unholy alliance of professional manipulators, and perhaps a new dimension to their union career.

What is necessary is to bring right into the open the question of social status among teachers and to confront the would-be middle class element. That can only be achieved with a public analysis of the role of education in the hands of the state, operating to maintain

the existing social and economic system. This is not as difficult a task as perhaps some of the Rank and File group, obsessed with bread and butter unionism and a gross distortion of what is meant by the word 'materialism', imagine. In England, broad educational questions of school organisation and curriculum are extensively debated, perhaps not in the best terms, but debated nevertheless. To achieve a meaningful development in this direction an alliance must be forged between rank and file teachers, working class parents, trade union rank and file members, students and pupils, to challenge the would-be professionals with more than rhetoric and educational philosophy, to challenge them with the organised strength of a critical movement for educational and social change firmly based in the working class community and among young people.

Where teachers are worried by questions of classroom activity and survival they should be encouraged to think socially; the growing revolt among students and pupils can help to make this possible, so long as it does not continue to provoke the professional defensive reaction characteristic for example of the NAS.

The questions of an alternative education and teachers pay are not separate—unless one wishes to buy off dissidents, or basically to preserve the system for some future new hierarchy established by the self-styled Proletarian Vanguard when and if it should seize power.

What does make it difficult is the mystifying effect of education itself. After several years of schooling, young would-be teachers present themselves at the training colleges full of idealism and altruism, ready to take part in what they believe to be a socially useful Occupation. Socially useful it is—to the maintenance of a capitalist, consumption-production society. But this is not what young teachers mean by socially useful; it is what they learn in the early years before, rotted by disillusionment, despair and cynicism they give up the ghost in the face of the powerful socialising force of the Skool Kommunity. This also, I maintain, is the point where resistance must begin. Social change does not arise from demands for a redistribution of goods, but only as a result of a widespread, total, and active critique of the doomed society. Skool is where the ideological conditioning is firmly put to root; anti-skool is where power over human minds is challenged and put to rest.



# PSST! WANNA

I am grateful to Lib. Ed. to be able to tell the story of what happened to me last year- I think it was gross victimisation. Like Manny Moreno, I was transferred; and I was deemed "not suitable" for the post I occupied.

I taught at Twyford School, a large mixed comprehensive in Ealing; I was appointed by the head of immigrant education in the borough. Part of my job was to run an extended day programme, which was based on a kind of youth club. The school was supposed to be developing into a community school, and the ex. day programme was to be one of the beginnings of this.

The club itself was fairly successful, usually attracting 30-40 kids every evening. As time went on, the club was attended mainly by West Indian kids, a fairly common experience of youth clubs in the area. The head, who has quite a history of racist statements and practices, began to insist that I impose more "control" i.e. throw out the West Indian kids. The fact was that there was little need for "control" as the kids on the whole were pretty well behaved. My idea was to run it as a place where kids could come and talk, have coffee, play cards and table tennis etc. and not be hassled and hounded by teachers. It is hardly surprising that it attracted kids who were disaffected and turned off by school and that most of these were West Indians.

The head also blocked other projects that I and other teachers wanted to develop e.g. typing, woodwork, car maintenance, with an approach that could, at best, be called inflexible. He several times threatened to close down the activities, and was in touch with the education offices without telling me. In the second term, some windows and lockers were broken in a building near the club; it happened at night, long after the school had closed and all the kids had gone home. The head blamed this on the kids from the club. The head of immigrant education came down in some haste, and a meeting was called - the 3 of us along with the senior mistress. As well as other statements notable for a lack of taste, the head said it was a pity the club was attended by "blacks and the worst element of the white population." When it was suggested that these were the kids who were most in need, he was not convinced. He withdrew the accusation about the windows and the lockers; and he promised he was not going to close down the club. The head of immigrant education (HIE) promised to pay for the windows and lockers anyway.

Three months later, and 3 weeks before the end of the school year, I received the following letter:

Dear Mr McIlldowney, re; Extended Day Activities. Very reluctantly I have come to the conclusion that we must close down the Extended Day Activities that you run and organise after school. I know that you and the children will be most upset but it is the only way I can put pressure on the Authority to do something about the replacement of the windows in the Integrated Studies Block. As you know I complained at Easter about the repair situation and said then that it might come to this. Yours sincerely, DG Osen.



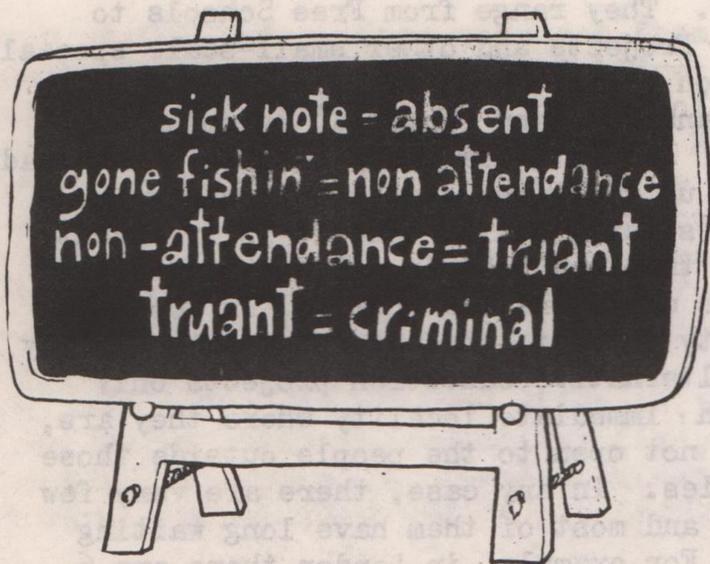
I quote the letter in full because I think rarely is there such a clear admission of how decisions in the world of schooling, which are assumed to be based on educational principles, are often quite political; although admittedly, it is not often that a head has a teacher transferred in order to get the windows fixed.

I stormed up to the head's office, demanding to know what it was all about. He said in his best bland tones that it was only a temporary measure and that the club would be reopened as soon as the windows were repaired. A few days later, the decision to close the ex. day programme was confirmed by the ed. offices; and I was transferred. I saw the head again. At first he knew nothing about my transferral - that was the decision of the ed. offices. However, he then admitted that he had sent a letter there several weeks before. He refused to give the date or say what was in the letter, except that he had said I was "not suitable" for the post I was holding (I have not yet been able to see the letter; the HIE and his deputy first claimed to have no knowledge of it, then promised to find it so that I could see it, now claim that the letter was confidential and that therefore I cannot see it).

# JOB THEN?.....

I asked to have a staff meeting on the issue. The head refused. The chairman of a body called the Staff Common Room Cttee (!), who is usually responsible for calling staff meetings, declined to help. I got up a petition for a meeting, took it around as many of the staff as I could as fast as I could, got 60 signatures (the staff is 80 odd), and went back to the head. He agreed to have a meeting - three days before the end of the school year.

**At the meeting, I described as well as I could what had happened and drew certain conclusions concerning the power of the headmaster and the need for a less lofty approach if the school was to be any kind of community school.** There was a great amount of sympathy, but the message I got was that few of the staff would be prepared to back me if I were to defy the decision and come back to the school the following year.



The NUT officials I spoke to offered me no hope although Dick North of NUT Rank and File said that RandF would take the issue up after the holidays if all else failed. The chairman of Ealing Community Relations Council, said he would help. The local International Socialists promised to get involved as part of a racism-in-schools campaign. However, I did not want to make the issue a political one. Perhaps I was wrong, but I saw staff solidarity as essential if the decision was to be contested any further.

The real reasons for the closure of the club, it seems to me, were the head's racism and a resentment of the way I ran it - and, I suppose, my ideas and lack of deference to his authority: at more than one meeting I expressed what I felt was the need for communication and decision-making to be more open and shared.

At a staff-6th form meeting, I suggested rather mildly that one of the reasons for the alienation amongst kids, especially 6th formers, was that 17, 18, and 19 year olds were being treated like children, and that one way to remedy this might be to give 6th formers a say in the running of the school. This confirmed my reputation in the school as a dangerous subversive.

Another incident which did not exactly endear me to the head: on arriving back at school for the third term, I found that my English language classes for immigrants had been cancelled, and I was to teach English classes of over twice the size. This was to fill the place of an English teacher who had left at the end of the second term - a fact known to the head and the head of the English department months before. I protested to the head, and pointing out the effect this would have on immigrant kids whose English was more than rudimentary. He refused to change the decision. An NUT meeting was called. It was decided it was not an NUT matter, but pressure was put on the head and I got my classes back - after 4 weeks' disruption.

At the end of the term, I was contacted by the ed. offices, and there was some indecision about wjocj scjpp; O was to be transferred to. The HIE, who was responsible for setting up the scheme, sympathised with me, deplored the power of headmasters in schools, said the actions of the head were indefensible and that it had been a mistake to set up such a scheme in a school with such a bigoted headmaster; let's start again, with another more "liberal" head. In disgust, and unable to face having to get to know another 1500 new kids, 80 new teachers and a head, with the possibility of further victimisation for my ideas and approach, I resigned and am now working for the social services. There is the prospect of a youth workshop and/or free school being set up under social services, which I should have some part in. If not, I shall seek some other kind of alternative education to get involved in. I do miss teaching, and I miss the kids and some of the teachers I worked with.

A postscript to this affair: my old job, under the same headmaster, has just been re-advertised (beginning of November) by the same HIE. Want a job anyone?

**DENNIS McELDOWNEY**

# EDUCATION OTHERWISE

CHILDRENS RIGHTS WORKSHOP (73 Balfour St, L London SE17. tel 01 703 7217) have produced a set of notes for parents, and for their friends and neighbours, who have children who don't go to school. They may also be of use to people who just want to help the growing number of children in this situation in their own area - school refusers, school phobics, truants, call them what you like.

The law provides parents with some clear obligations but also with a basic right. The Education Act 1944, section 36 says: "it shall be the duty of the parent of every child of compulsory school age to cause him to receive efficient full-time education suitable to his age, ability, and aptitude, either by regular attendance at school or otherwise. In other words, parents do have the right to educate their children 'otherwise'; i.e. other than at school. You don't have to send your kids to school if they don't want to go and if you don't want to force them. You can carry out your responsibilities "otherwise".

Because the Education Act talks of "the duty of the parent" the notes are directed at parents. It is up to parents themselves, either alone or collectively, to arrange and support their own "otherwise" educational programme. The only exception to this is when a) LEA's are not offering a place to a child (of compulsory school age) in one of its schools or other institutions; and b) "by reason of any extraordinary circumstances a child...is unable to attend a suitable school..." (Sect 56)

The notes give excellent advice about the potential hassles that will probably have to be endured/overcome.

For parents who have children who do not want to go to school, and who themselves do not want to force them to go, then there are two alternatives, two ways of setting up their own 'otherwise' programme. These are: Home-based tuition, individually or in groups, or supporting and joining local alternative education projects in their locality.

a) Home-based tuition. This is the traditional method used by the very rich or the aristocratic to educate their children for leadership etc, but also used in the case of children unable to attend school for reasons of illness or handicap. In fact since the Education Act in 1944, LEA's have provided home-based tuition (as well as hospital classes) for a whole range of children needing special education. In recent years, this state-run home-based tuition has also been used for children with "Behavioural problems", "maladjusted children", inc-

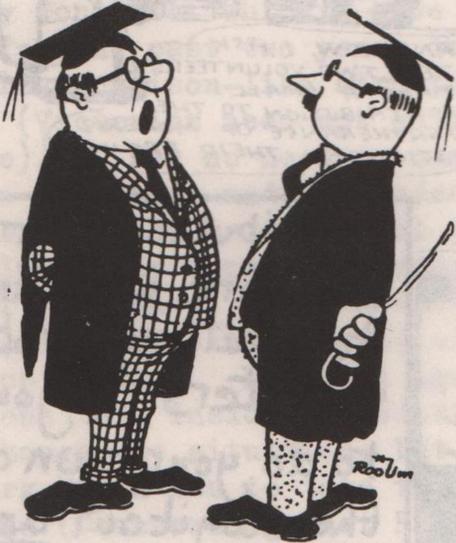
cluding truants. Clearly this state-run home based tuition

cluding truants. Clearly this state run home-based service cannot cope with the vast numbers of school refusers today. The home based tuition takes place either in the child's home or the teacher's home, and is usually on a one-to-one basis. However a number of tuition groups are now being set up by the Education Authorities. Normally the EA's only provide 10 hours of tuition for secondary age children and 6 hours home-based tuition for primary age children. Parents wanting to educate their children at home can therefore quite legally set up a home tuition scheme, either providing the tuition themselves or using outside teachers or tutors. Alternatively, parents can set up a home-based tuition group with other parents, again using local qualified people if necessary

b) Local Alternative Education Projects. In recent years alternative education projects have sprung up in most urban areas of this country. They range from Free Schools to Truancy Projects and other small-scale special education units. Most of these projects are set up and run (and financed) by voluntary groups. But in a few cases the LEA's have had to open up their own state-run truancy projects or special units. And it is true that most of the Free Schools and other voluntary projects do depend, or hope to, on local authority support, including the LEA. Mostly these alternative education projects only serve the immediate locality where they are, and are not open to the people outside those localities. In any case, there are very few of them and most of them have long waiting lists. For example, in London there are 6 Free Schools and some 30 Truancy Projects or special units, all of whom have a full complement and have waiting lists. However, in most urban areas there are projects under way or on the point of opening, many of which welcome your support and commitment. In return the legal requirements concerning your children's education will be satisfied. Local playgroups, playgrounds (adventure), info services and community newspapers are good points of contact. But parents should be prepared to organise among themselves to start the ball rolling.

Fuller text of this leaflet, further info etc available from Alternative Education Information Service c/o address at beginning of piece.

# AGIT PROP



"SOME OF THESE PUPILS EVEN THINK THAT THIS SCHOOL EXISTS FOR THEIR BENEFIT!"

**SEXISM & EDUCATION** - a conference is being organized in Nottingham; - provisional date and place is Nottm. Teachers' Centre, March 1st. So far there are workshops planned on: Women and teaching unions; readers and teaching materials; production of non-sexist books; equal opportunities in relation to school curriculum, training and apprenticeship schemes; position of gay people in teaching; sex education. Any suggestions for other topics or comments, advice, etc. for information contact...Conference Organizing Group, 18, Corporation Oaks, Nottm. or phone Nottm.47304 and ask for Jane.

**LEEDS FREE SCHOOL AND COMMUNITY TRUST O.K. NEED HELP AND MONEY TO KEEP GOING....**  
They subsist entirely on donations, and the five fulltime teachers are unpaid. Please send enquiries to:- Leeds Free School, Eldon Chapel, Woodhouse Lane, Leeds 2. Tel. Leeds 787008.

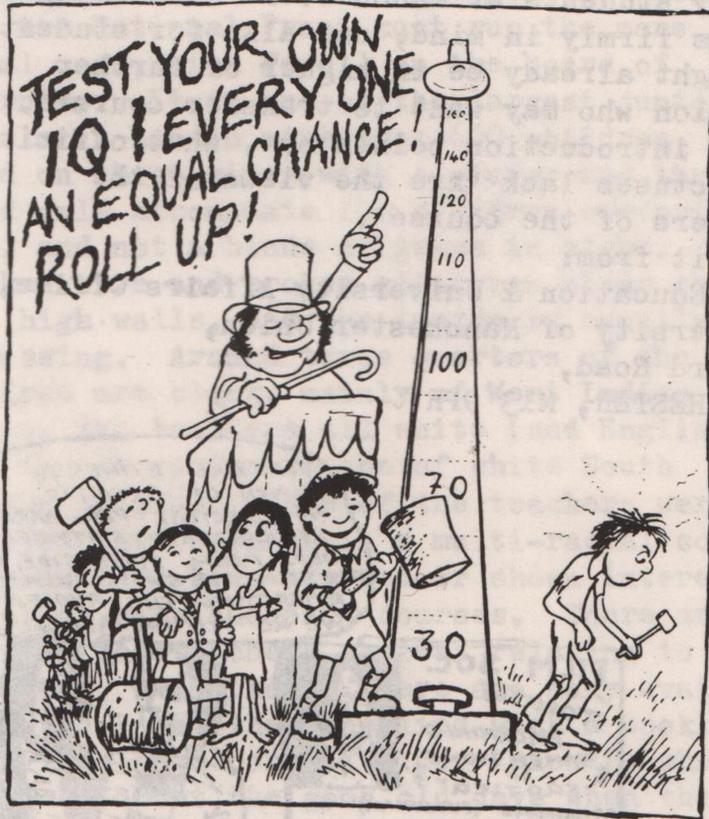
**PEACE PLEDGE UNION EDUCATION COMMISSION** is trying to get alternative points of view on war to schoolkids. Find out how from- 6, Endsleigh St. London, W.C.1.

**SCM's MOVEMENT**, issue no. 15 contains a 36 page supplement on Professions and Unprofessions. Lazy researching, but a good intro for the unconvinced. 20p from SCM, ANNANDALE, NORTH END ROAD, LONDON, NW11

\* \* \* \* \*

KIDS REVIEW is trying to show what kids really think and feel, contributions and subs. (under 16's free, over 17's 20p.) At- 44, Earls Court Road, London.W.8. They also run "Kids Aid"- a free help and info. service for under 17's.

## I.Q. —



**STANFORD-BINET INTELLIGENCE TESTS** have been illegally reprinted and distributed by person or persons unknown because if they get well enough known they necessarily become invalidated as a test of intelligence - Right On comrades, whoever you are.....

**AFTER DESCHOOLING, WHAT?** by Ivan Illich. The blurb announces a brilliantly argued follow-up to **DESCHOOLING SOCIETY**. Don't expect too much though:

"Today it is relatively easy to get widespread agreement on the fact that gratuitous, compulsory schooling is contrary to the political self-interest of an enlightened majority".

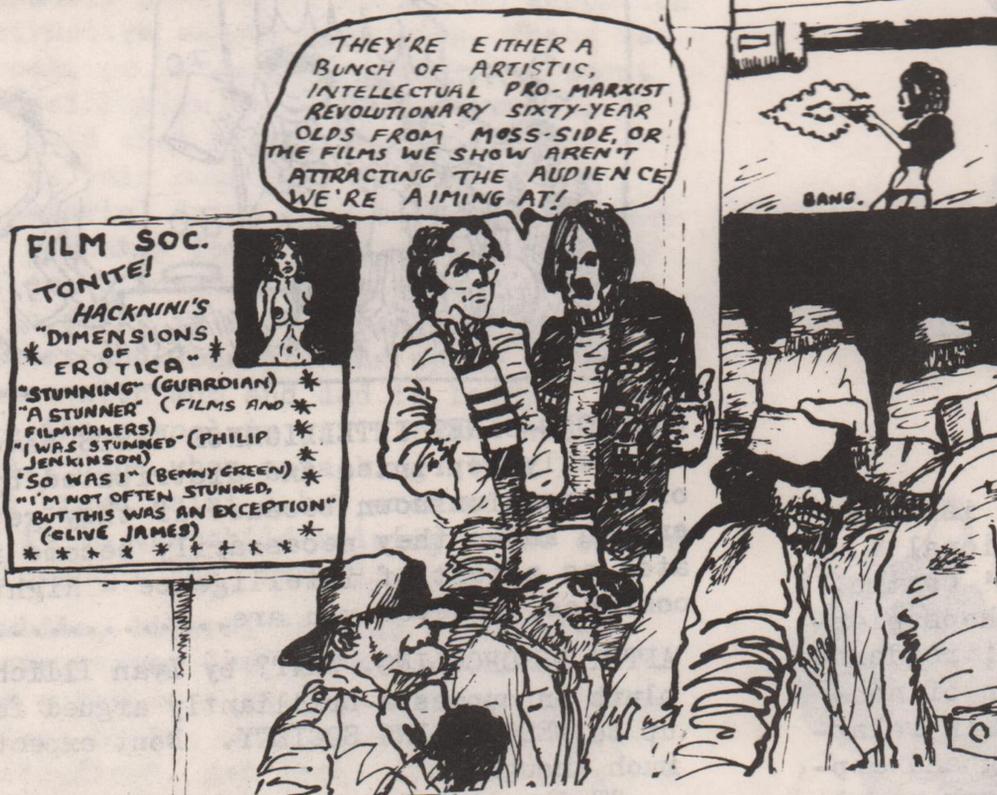
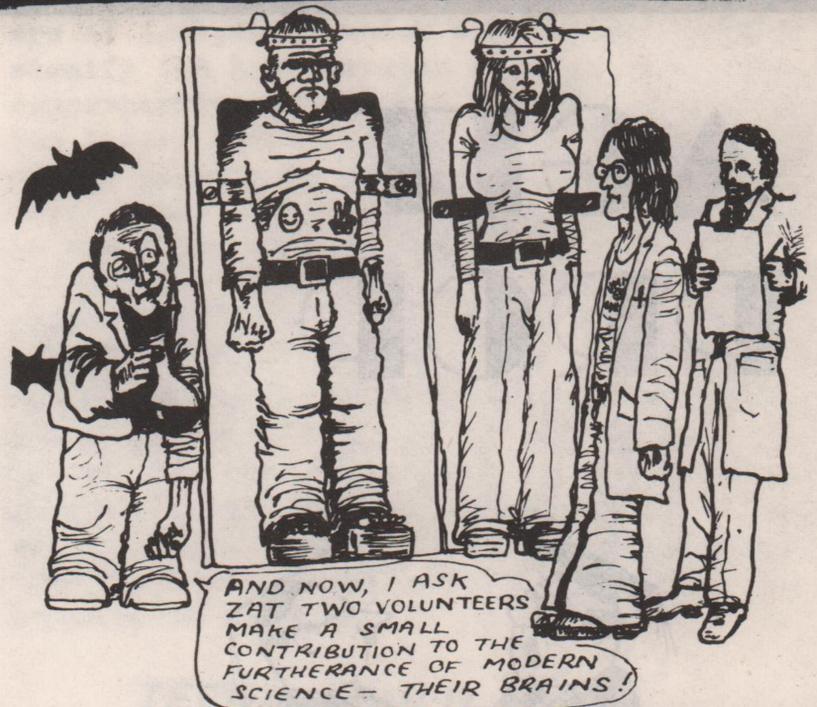
Oh yeah. Most of the rest is an attack on 'the dangers of a rash, uncritical and widespread disestablishment of school'. (much of this a rehash of the earlier essay **THE ALTERNATIVE TO SCHOOLING** + free from SCM). He gives the impression of thinking that it's all suddenly going to happen after Xmas. If we remember that he is not writing for Anarchs and practising deschoolers, then there is some basic good stuff in there. But while talking of 'legal protection for Free Schools; a political programme; and principles for the construction of institutional arrangements....', he can't really expect his disestablished schools not to contain the hidden curriculum and other nasties that he warns us about being careful of. Its copyright to Social Policy Inc, but he sounds more situationist than ever. 24 pages, 25p cost. Published by the Writers and Readers Publishing Cooperative - whoever they might be. Available from **FREEDOM** (+ 5p post).

# AGIT PROP cont...

## MANCHESTER UNIVERSITY - A Prospectus by Students

The illustrations below are taken from an 'Alternative Prospectus' which has been produced by students at Manchester 'with sixth formers firmly in mind, and also for students who might already be in higher or further education who may want to transfer course'. As the introduction points out, what official prospectuses lack 'are the views of the consumers of the course'.

Get it from:  
The Education & University Affairs Office,  
University of Manchester Union,  
Oxford Road,  
MANCHESTER, M13 9PR



Contributions For AGIT-PROP are welcomed from fraternal brothers & sisters. If you want to do your own display, then lay it out up to 10 centimetres square. If you have a lengthy hand-out, e.g. quarto/A4 size, then send 1500 and we'll send one to each subscriber in the first available issue. (existing ANARCH publication, save your postage. You are earmarked for the next issue).

CHILDRENS COMMUNITY CENTRE - Our Experience Of Collective Child Care, is a chronicle of the personal feelings, interpersonal relationships, organisational aspects of the first 20 months existence of a parent controlled nursery. Invaluable for anyone involved - at whatever level - in similar work. 20p from 123 DARTMOUTH PARK HILL, LONDON, N19

Manchester NUSS are hoping to set up a centre (at 178 Oxford Road - home of MOLE, GRASSROOTS, and other goodies). It will be a specialised literature shop, legal advice centre for kids in particular, and meeting place for "those interested in making a radical change in education". To be called the ALTERNATIVE EDUCATION CENTRE. Hoping to open in Jan 75.

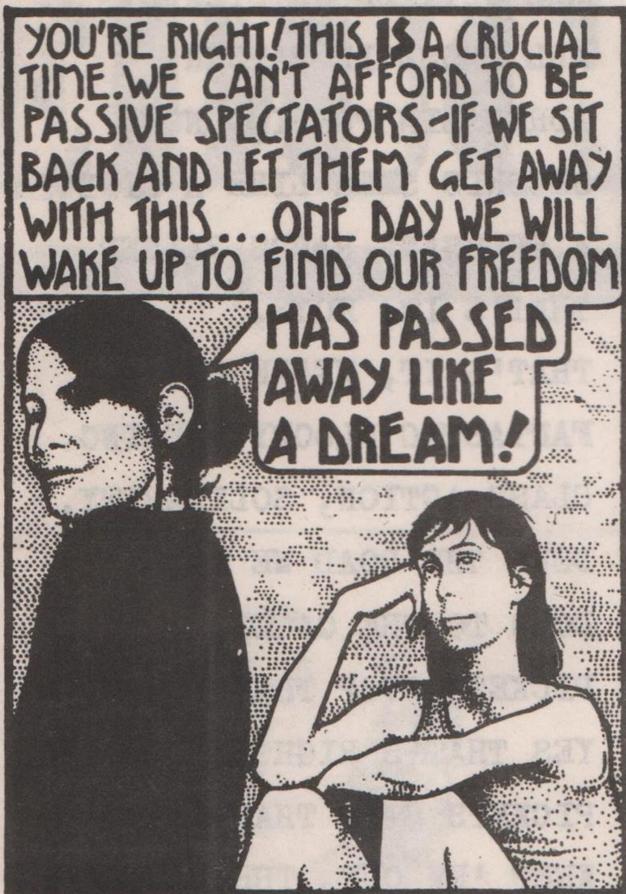
Communications to:- MARK GREENWOOD, @3 SPATH ROAD, DIDSBURY MANCHESTER (tel 061 445 1807)

Welcome return after 18 months. RED RAT (no 6) 30p from 42 ESSENDINE MANSIONS, ESSENDINE RD, LONDON W9. This issue on MPU; Alternative Therapies; Therapeutic Communities; Self Help Therapy Groups etc.

THE MOCK UP is a 12-page dummy issue of the other publication to be born of the amoeba-like split in the PEACE NEWS operation. As the continuing PN goes along its course of seeking out and publicising alternatives, thus will the MOCK UP - or whatever it ends up being called - re-establish the emphasis (from the Peace News that was) on campaigning and opposition to various ramifications of the military/industrial/capitalistic ethos that pervades our lives. In addition to this aspect, the dummy MOCK UP has bits on Pat Arrowsmith; mental handicap; state-run Neighbourhood Councils; and Gramsci. A nice start, (its not priced, but if any are left then 10p should get you one). Communications to LONDON PEACE NEWS WORKING GROUP, 5 Caledonian Rd, London, N1.

Support the anarchist thorn in the stalinist N.U.S flesh. SCANUS and CONCERNUS have resurfaced as COMMUNUS - Newsletter of Student Community Action and the Environmental Network. 36 pages, 12p. from NUS (CA&EN) 3 Endsleigh St London WC1

# Class War Comix



KENNETH PATCHEN'S LOVE AND WAR POEMS, first published 6 years ago, now reprinted by ABERDEEN FREE PRESS. 20p + 5p post from PETE CHARNEY c/o PEACE NEWS 8 ELM AVENUE, NOTTINGHAM. PATCHEN IS THE AUTHOR OF JOURNAL OF ALBION MORNINGS & MANY other books, all published by NEW DIRECTIONS. (in the U.S.A.)

Watch out for a new monthly magazine for children age 6-9 sponsored by the A.S. Neill Trust called LITTLE DIGGER BOOK. Stories, poems, drawings all sent in by children + contributions from anyone else who is interested. 15p a copy plus 5p postage to Little Digger, 117 Hartington Rd, BRIGHTON. Any profit from this magazine (laugh!) will go a) towards the production of the next one b) to the A.S. Neill trust to promote further alternative education projects.

LIB ED. LS printed, from artwork supplied, by MASS SIDE PRESS MANCHESTER. tel no. 007 226 7115.

This is the first of a series of six comic books dealing with alternative social structures and revolution. 'New Times' finds us in a Utopian society after a revolution which is beginning to turn sour - parallel to the situation in Russia in the years 1917 to 1921. 'A socialist bureaucracy has risen up as repressive as the one it has replaced.' The story focusses on Pete, a member of a rural commune whose dawning political awareness is gradually overcoming his apathy.

CLASS WAR COMIX No.1 is obtainable from: Epic Productions, 76 Peckham Road, London SE5. (Cover price 25p - send enough to cover post)



from a forthcoming issue of 'Class War Comix'

## LETTER

from: Val Hennessy

Two points - first it was nice of you to print my short article 'Friend or Boss' last month but it did give the impression that either I'm a compulsive hoarder of 'The Teacher' or a very slow reader as my article referred to an item which appeared in 'The Teacher' last January! 'Friend or Boss' was sent to you in January and appeared in Lib. Ed. in October - not bad, I thought, for a libertarian publication.

Second point - wot about the Wombles? These conservation-obsessed sexists should be avoided. When you are reading Womble stories to your kids (& try getting your tongue round the name 'Tomsk' when you're reading aloud) note how all the action is with the male Wombles, Uncle Bulgaria, Tomermoray, Bungo and all. No female Wombles get sent out with their Womble bags to collect litter or invent ingenious devices out of human junk. The two female Wombles hover around very much in the background, Madame Cholet who is there to cook for the boys and moans constantly about the state of her dirty stove, and the Womble lady who runs the kindergarten. Yet another example of reinforcement of stereotyped male/female sex roles?

# TUBES STRIKE

ALL OUT, LET'S STRIKE.  
ALL THOSE IN FAVOUR.  
ADRENALIN PUMPING NOW,  
SECONDS SEEM LIKE A LIFETIME  
A THOUSAND HANDS RAISED.  
THAT'S IT, BOYS,  
THAT'S IT, WE'RE OUT.  
FANTASTIC BLOODY FEELING.  
CLASS ACTION, SOLIDARITY.  
DOWN THE ROAD WE GO,  
DOWN TO THE GATES.  
PICKETS STOP THAT LORRY.  
YES THAT'S RIGHT.  
PICKETS STOP THAT SCAB.  
KEEP 'EM OUT, THE BASTARDS,  
GOD, IT'S COLD THIS MORNING.  
ALL DOUBTS GONE NOW,  
ALL FAITH RESTORED.  
I LOVE YOU ALL.  
FIGHT ON, FIGHT ON.

**SID SHERRIFF**

