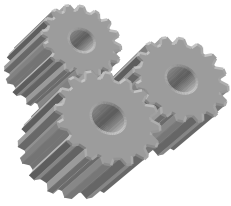
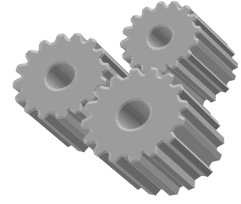


UNITED STATES OF AUSTRALASIA



DEPARTMENT OF CORRECTIVE SERVICES CENTRAL GOVERNMENT BRANCH



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Monday, 2nd April 1984

I

I, Carl S Forbes M.D.G.AA., Director of the Department of Corrective Services of the USAA, hereby submit the following paper as an evaluation of the program for the rehabilitation of social non-conformists during the year 1983.

As the Board is no doubt well aware, each year the DCS has been confronted with the problem of catering for an increasing number of young persons, rebellious in nature, lacking in all forms of overt discipline, critical of many aspects of our Society, untidy, and generally exhibiting a form of behaviour that demonstrates their lack of an undistorted view of reality. It has been the aim of the Department to help these people recognise the fundamental values of our Society, and we pride ourselves on seeing them leave to play an active and productive role in the 'outside world.'

By State decree, each year, all those people who have reached a certain age are compulsorily confined within our institutions for a period of six and one half hours per day, five days per week, as a minimum requirement. At night and on weekends, they are allowed to stay with their families or friends on a trial basis in order to help us evaluate the success of the program.

II

In an age where people clamour for personal rights and freedom, it is essential that our program satisfy three conditions:

- It must appeal to adult members of Society in general. The program relies on the support of these people, especially the friends and families of the interns. They are expected to support all activities within our institutions as being in the best interests of their friends/children and must be expected to report to such institutions the misbehaviour of any of our interns when they are seen travelling to or from the institution in question.

We are fortunate indeed that most members of Society are former interns and therefore only too willing to help us.

- It is essential that the system be seen as doing the interns a favour and not, as some radicals would suggest, simply doing Society a favour at the expense of some of its members. Fortunately, many interns believe this since their parents are of such an opinion. This makes our work so much easier.
- Finally, the program must be successful in that when the interns are released they will be expected to behave voluntarily in a manner appropriate to the social climate in which they exist. Throughout the entire program, members of our Society must believe that it is the

RIGHT of everyone to attend our institutions. Fortunately, we have found that, as most of our interns leave us, they will strongly defend the rights of the junior members of our Society to attend our institutions. Our institutions are therefore self-perpetuating, as they should be.

III

I shall first of all take the liberty of describing the qualities that we like to see among the members of our Society, then describe how our institutions manage to give these qualities to their interns.

Foremost in our minds of course is the requirement that all members of Society must respect authority (our authority). They must believe that other people make all the decisions and that the environment must be accepted as it is since it cannot be changed, especially by anyone as insignificant as they are. Once this is achieved, they must believe that specialists are to be highly respected, that authorities are specialists in their own way, and that the voice of authority is therefore to be trusted and valued more than their own judgement. In order that members of Society are not tempted to attack the status quo, they should feel that passive acceptance is a more desirable response to (our) ideas than active criticism. They must also feel that in real life they shouldn't do anything unless they are told or bribed, bullied or conned into doing it. It must be impressed upon them that nothing is worth doing for its own sake.

In order that they do not work together in such a way as would constitute a threat to our Society, it is not so great a step to realise that the best answer to this is to have them believe that competition, not cooperation, is the essence of life and is therefore 'natural' and not to be questioned. Dog-eat-dog is the order of the day and they must firmly believe that one person's gain is another's loss. In order that they gain enough to live comfortably (the way our advertisements show them to live), they must grow callous, and neither care about nor respect the rights of others though they will always acknowledge them as their own rights.

As an added precaution, they must not be able to work together. They must feel that, when important work is being done, to get or accept help is cheating (an unpardonable sin). They must believe that to be wrong, uncertain or confused is a crime and that answers mean security. We are fortunate again in that the most popular television programs are those where contestants win if they have a good memory and an answer to everything; and not only that, but the prizes they win are precisely the material prizes that we want them to chase (it is good for productivity). An added bonus, of course, is found when election time returns ... since the majority of voters are more impressed with the person with answers and with the quick wit. Anyone who tries to answer questions truthfully and carefully (may God help us) is rapidly eliminated from the 'running' by popular opinion. Finally, in order that they don't think too carefully, they must be of the opinion that learning is entirely separated from living and since learning is 'done' in our institutions it is unavailable to them. They must rely on their ability to think in terms of categories and opinions. Individuals and countries can be graded or degraded on a sliding scale; the 'poor' or 'unfortunate' are seen as incapable of helping themselves and must therefore be helped by those who are 'better off.' Philanthropy is therefore a natural part of our system and the 'poor' who suffer from it will resent it thereby creating divisions and discord in Society out of which little cooperation can be expected. Any groups that do succeed in meeting will find in their democratic way that everyone has their own right answers and everyone else is wrong; in other words, we have succeeded. A recent flattering observation was that "Educational discourse, especially among the educated (emphasis mine), is so laden with preconceptions that it is practically impossible to introduce an idea that does not fit into traditional categories."¹

Finally, Society's view of our institutions must be acceptable. The world must be seen as being non-educational, education and schooling must be seen to be the same thing, and education/schooling is what goes on in our institutions. To this extent, our institutions are unworldly; education ends when schooling ends and, in order to get more education, the leaving age

¹ Teaching as a Subversive Activity, p. 29.

for our institutions must be raised. A young child cannot be trusted to learn ... and, even if it is possible, he/she will not succeed at it. The discovery of knowledge is beyond the power of our interns, so they must be *forced* to learn what we tell them, or else they will fail (failure in our institution brings social disgrace). Learning must be seen as a *passive* process, as something that someone else does to the learner, i.e. learning is the result of being taught and, in essence, it requires the mastery of a curriculum. The curriculum is a commodity that our institutions and teachers pack and sell respectively. Finally, knowledge should be recognised as divided into packages (English, Art, Mathematics etc.) and the learning of these packages of information is linear; knowledge comes in sequential curricula and graded exercises.

IV

It now befalls me to explain how our institutions produce people capable of maintaining and supporting our Society. Over the years, there are three major phases through which all our interns pass, almost without exception. The first and foremost requirement is that they must be broken and stripped of any pride or independence they have. This is essential. Otherwise, they will develop into rebels who will try to change our Society or, at least, make it collapse. I do not need to inform you how disastrous this would be for everyone concerned. Next, while they are most vulnerable, their technique of thinking must be influenced so that they think along lines that we have already laid out. As a final stage, we have them identify with our cause and with their particular institution and rate their own success relative to the ideals and demands of their institution. If all three stages are passed successfully, then the interns are considered fit to join our Society.

The next three sections describe these stages in more depth.

V

If a prisoner of war is to be brought around to the way of thinking of his/her oppressors, the first step is to isolate him/her physically and mentally from the environment. Of course, we are not oppressors ... rather, we support the status quo, but our initial techniques are similar. First of all, attendance at our institutions is compulsory. Anyone not attending is taken to a special home away from all outside influences for a period of treatment. Our institutions are physically removed from 'the outside world'; they are fenced in, the grounds are often covered with asphalt and cluttered with what would appear to the uninitiated to be rather stark uninspiring buildings. The classrooms inside are often nearly square in shape and poorly decorated as interns are not permitted to interfere with the buildings in any way without the prior permission of the teacher or principal. Since such conditions are uninspiring, all natural interest in learning is lost and interns rapidly learn that they must be forced to learn ... if they are to learn at all. This is the first successful lesson learned.

Of course, further disorientation is achieved by placing interns in groups according to age only, sending them to different institutions when they reach certain arbitrarily designated ages, placing them in classes where the criteria for such divisions can be as simple as alphabetical listings of surnames or as complex as IQs or the examination results of last year. The interns in these classes are not treated as individuals (the class size makes this next-to-impossible) but are rather given some code designation AS A GROUP e.g. 9M5 or 11E6. Sensory deprivation of a sort is achieved by treating the intern as only one part of a big group at every available opportunity. This includes full institutional assemblies, year assemblies or gatherings, and sitting in a class most of the day. No physical contact is expected to take place, either between interns or with their teachers. In assemblies they stand or sit at arms length and, in class, desks are usually separated and placed in such a manner that no discourse between interns is permissible. Preferably, our institutions are single sex. This encourages greater efficiency in our work but, where the institution is co-educational it is often required that boys and girls have separate playgrounds and that, when in class, they sit on separate sides of the room. For younger interns this has the advantage that punishment can be considered as having to sit with the interns of opposite sex. This reaps great

benefits for us in that such an atmosphere produces very confused and highly disoriented interns after a very few years at the most. Individuality is further attacked by requiring interns to wear a special uniform (under the pretence of hiding their economic backgrounds). In fact it has been discovered that these uniforms can cost two or three times as much as average casual wear but I have not yet heard any of our factories complaining! The uniform itself plays a number of important roles: it makes interns begin to lose all sense of individuality, it can be used at a later stage as a focus for pro-institutional feelings which we encourage to replace the interns' belief in themselves, and it can be used most effectively as a grounds for discipline. I have seen long parades of girls having to kneel before teachers with rulers to make sure that their tunics are no more than the allowable 22 cm above the knee. Those girls whose clothing did not pass the test were sent home to rectify the problem and if they did not appear the following day, they were threatened with the truant officers. Authority is everywhere ... teachers must be asked if interns wish to go to the toilets or if they wish to go to another playground to see someone (in which case they must give their reasons first). Individual actions are treated as a calamitous breach of the institution's regulations, and are therefore punished. Interns are expected to be completely subservient to the institution in question.

Discipline, rewards, punishment and bribery are used to ensure that the intern follows the path that we have set out for him/her. His/her parents are devoted followers of our faith and find that the corporal punishment policy suits them, since the system disciplines their son/daughter while the hate of the child is directed at the institution and its teachers. We have even discovered an added bonus, since some parents use emotional blackmail and bribery to 'encourage' their children! "When you learn to read properly darling, Daddy will be very pleased and buy you a scooter," or "Mummy will be very unhappy if you are always at the bottom of the class," or "Mum knows you can do better than that ... you are not meant to like the system so I don't care about how you feel, your mother and I just don't want you to be a failure," and so on. The greatest crime in our institutions is disobedience. We demand that the interns drop their own self-interest and own self-development for what others (those in authority) want of them. The second greatest crime is insolence since the teacher must never have his/her sense of dignity offended by someone of lesser importance. Generally, since all forms of punishment are an act of hate and recognised as such (cf. a reprimand) we have little trouble with these crimes. The interns have been emotionally isolated so carefully that they are only too eager to seek teacher approval of their actions and not risk any punishment. In this manner we get subservience from children which is a much more valuable commodity in Society than mere manners.

With all this talk of discipline, I must remind the Board that what Society needs is a respect for overt discipline and definitely not, as some members would have us believe, self-discipline. Self-discipline centres on self and allows groups of people to form which function harmoniously, something that I described before as most dangerous to our Society. We need the most poorly self-disciplined people possible and I am pleased to inform you that we have ample proof that anyone brought up for years under a regime which relies on an undiscussed network of rules (such as ours) is likely to lack self-discipline when he/she goes out into the world. They have had no experience of true self-discipline. A good litmus test is this: think of all the friends you have and the people you know who have made New Year Resolutions during the last few years. Now ask yourself how many of these resolutions have been kept. How many people give up smoking and last only a few days? How many people resist that 'drink for the road?' Yes, discipline is a good catch-word to use; discipline in the army is aimed at efficiency in fighting while ours is aimed at inefficiency in Society. All such discipline subordinates the individual to the cause (e.g. Society) so, in disciplined countries, life is cheap (look how many eager volunteers we would have for a war).

As an added precaution against interns beating the system, we have devised the all-powerful timetable. Because of this, things are to be studied when, where, with whom and with the materials (including text-books) that the system decrees. The choice of subject will be limited so that students will invariably find themselves forced to study subjects they have no interest in. Further, the curriculum will determine *how* each subject is to be studied so even fewer interns will find things to their liking. Learning starts and ends with the period bell, there will be an entire set of rules describing acceptable movement about the institution's grounds and, it is hoped that this will be

unsettling to the interns. In class, interns can be required to sit and be quiet for periods on end ... detentions and the like being handed out for talking, or interns being abused for insignificant things like dropping rulers. It is frequently impressed upon interns that their own ideas and those of their classmates are inconsequential in learning and that an idea is not worth noting until the teacher has approved of it. This allows us to control the information the interns receive and also to keep them respecting authority. Good and bad students are tied to the same class. Children who are fit to proceed to a higher class may be artificially kept back under the pretext that the others would develop a *trauma* (a magical word indeed) by being left behind. The bright intern thus remains DEMOCRATICALLY fettered to his/her own age group throughout the schooling career, and interns who are capable of tackling Aeschylus or Dante sit listening to their coevals' attempts to spell out a C-A-T S-A-T O-N T-H-E M-A-T. Obviously the lesson is being learned that feelings are irrelevant in education. Once this viewpoint is accepted the interns cause no more trouble through irritation, they know they have to put up with this aspect of the running of the institution. They must compete against each other for teacher approval (this is a small reward for the good students who are held back with the class). Finally, humour smacks of informality and comradeship so it must not be tolerated in class or discipline will suffer. Learning must not be enjoyed by anyone ... but the prizes, the results of their learning must be looked forward to as the highlight of the year.

To keep the interns physically weak (to aid mental weakness) the canteen is expected to sell a large variety of poor quality foods, interns are expected to sit down through each period and, where sport exists, it is made *compulsory* so that interns do not want to partake of it. All opportunities for youth clubs, dances, drama clubs and other extra-curricula activities should be thwarted by the inflexibility of the timetable.

The only exceptions to the rule will be those activities that further the interests of our institutions, or those activities that can be made compulsory for certain people to attend.

We also have control over the teachers themselves in a number of ways. In the first place they are generally those people who had the most home support and therefore the greatest successes at school, i.e. they tend to be our greatest successes from previous years. They will often identify with the institution so much that they will find it almost impossible to conceive of its being any different. They therefore believe in the basic structure of our institutions and feel committed to them, thus making student/teacher relations very tenuous to say the least. Our selection process consists of three main parts. First, the State offers and awards the teacher education scholarships. They are only awarded as you know to those students who have shown what we consider to be favourable intellectual and personality characteristics by succeeding in the schooling system. It is important to realise that the scholarships can be withdrawn at any time during the four years' training if these characteristics are no longer displayed. Secondly, the State controls the teachers' education by employing their educators either directly or indirectly. We employ only those people who think the 'right way' and they decide what goes into or stays out of the curriculum. In this way we prepare teachers to accept the schools as they find them when they first go out to teach. The third and final aspect of our control of teachers is that we then select the graduates we will employ and, one year later, will only give them teaching certificates (another reward) if they satisfy our requirements. We also carry out school inspections and personal inspections (the latter usually on request for a promotion) during the years so we can ensure that the majority of our teachers are working in a manner of which we approve and are not questioning our motives. As a final precaution, before they enter our institutions, they are told not to get too involved with the interns, never to admit they are wrong about something (or the interns will take advantage of them), to be equally strict on all the students, to demand respect and, so that they too do not get out of hand, we make teachers also adapt to following and enforcing school rules in which they do not believe.

Under the conditions thus described the interns should become completely disoriented. They will live with hypocrisy and accept it as the norm in society and politics etc. Democracy is preached in one of the most undemocratic institutions in the USAA; the rights of individuals are demanded in circumstances where few rights are acknowledged; tolerance is preached in an intolerant atmosphere; Christian ideals are taught in institutions which rely more on fear than love of fellow man; teachers' dress and behaviour are not acceptable under the rules; teachers can be noisy and disruptive in the library and in other ways that would result in immediate detention if an intern did

the same thing; and the institutions are theoretically acting ‘in loco parentis’ with bare rooms, timetables, tyrants as teachers and no love or mutual respect recognised between teachers and interns. Such conditions are delightfully intolerable and the principals should be congratulated on their success. In class, it is expected that interns will begin to confuse reality and non-reality, the word for an object, talking *about* something and *understanding* it, and will confuse pictures and diagrams for the real thing.

Now, of course, this disorientation of the interns usually results in their groping for a set of values that will make their life worth living ... and we provide it.

- Often, in POW camps during the wars of the last century, it was found that, in order to stop going insane, a lot of prisoners assumed their captors’ code of behaviour and accepted rewards from the captors for their behaviour so that their lives took on an ordered aspect ... they spent their time pursuing these rewards and their captors’ approval. Most of the interns in our institutions follow this code and of this we are justifiably proud!
- However, there are some exceptions that we cannot send to truant homes or welfare homes for correction. It is difficult to know how to treat them, but we are working on it at present. The best I can offer in this report is a description of their behaviour from a recently published book.

“Some time ago, in an article on race stereotypes, I read something that stuck in my mind, but that only recently has seemed to have anything to do with children.

The author spent some time in a German concentration camp during the war. He and his fellow prisoners, trying to save both their lives and something of their human dignity, and to resist, despite their impotence, the demands of their jailers, evolved a kind of camp personality as a way of dealing with them. They adopted an air of amiable dull-wittedness, of smiling foolishness, of cooperative and willing incompetence — like the good soldier Schweik. Told to do something, they listened attentively, nodded their heads eagerly, and asked questions that showed they had not understood a word of what had been said. When they could not safely do this any longer, they did as far as possible the opposite of what they had been told to do, or did it, but as badly as they dared. They realised that this did not much impede the German war effort, or even the administration of the camp; but it gave them a way of preserving a small part of their integrity in a hopeless situation.”²

As I said, it is a puzzling form of behaviour but we are working on it.

- The third kind of intern is the one who does not acknowledge the authority of the school at all and is therefore more dangerous than the other two. Fortunately, he/she is the kind who will truant with no qualms of conscience whatever, so we are able to place them in truant homes away from the influence of Society for full-time, efficient training till they are fit to leave.

VI

It is a popular misconception, though one which we like to harbour, that the major reason for the existence of our institutions is the certification of our interns based on examination results. These certificates can be useful when applying for a job (as a high pass often means the bearer has successfully identified him/herself with the underlying values of our Society), or when applying to another institution for further (technical or tertiary) study.

We wish, of course, to encourage our interns to believe this as it will take their minds from the true purpose of their studies and inevitably conclude with the same result (the same kind of school-leaver). Certification for jobs is the overt goal of almost all students and, as such, takes precedence ever such things as brain-building and personal development. The belief is encouraged that an extra certificate or two will make one more employable (especially in times of high unemployment) and that, in order to gain high passes in these certificates, it is necessary to identify with the institution offering them ... and to work towards these passes to the exclusion of ones’ social, sporting and personal life.

² How Children Fail, pp. 15-16.

The most convenient means of assessing our interns while still making them feel insignificant are examinations. They can be marked easily and efficiently to give a number representative of the candidate's adaptation to the subject, but they do have other advantages. The first is that they must be compulsory and that those candidates with good passes will find they stand a better chance of collecting the goods that Society has to offer. The next is that the marking of examinations does not lend itself to creative (non-linear) or original thought or the use of imagination. For example, it is very difficult to tell a group of interns to paint a picture in order to be assessed on style, content and balance and so on. A much more 'markable' response is achieved if the interns are asked to sketch the Mona Lisa from memory and discuss the background of the painting; everyone will be attempting to portray the same thing. Hence examinations demand that all work carried out in our institutions consists of examples requiring linear thought and a reliance on memory. Since interns are only taught for *memory* and not *understanding*, the class sizes can be even larger than we had believed necessary, thus making it almost impossible for interns to be taught as individuals, even if the teacher wanted to. Knowledge is seen as being more useful than (if not more important than) careful thought; the best way of dealing with knowledge and memory is by compartmentalising it so the whole system of certification/examination demands the division of knowledge into subjects. The information can be standardised by using textbooks, and the subjects can be structured into a timetable. All this has big advantages when it comes to the problem of disorientation among our interns. The timetable will force them to decide between certain subjects, decisions that they will almost certainly regret; they will also be exposed to small aspects of the courses of study only ... thus forcing them to maintain a fragmented view of 'reality' as it is revealed to them.

Examinations require a curriculum ... and the curriculum should consist *only* of examinable material. We have managed to do this. Anything of importance to Society, or anything of importance in human relationships is usually of a controversial nature, so we were able to influence the good members of our Society to believe that topics such as politics, sex; drugs etc. should not be taught at school as this would be *indoctrination* (I hope the Board members appreciate the joke) and topics of such a controversial nature should be taught in the home (we can trust the parents to do a good job can't we?). Similarly, interns will remain ignorant of the workings of local and national government, of first aid, skills for the home etc. The only relevant course which is left is designated 'General Studies' and, I am pleased to inform you, it is even *examined* and happily occupies the last place among examinable subjects (a very inferior place indeed). Not only is this true but, under the title 'Religious Instruction' we are able to make the acceptance of Christianity **COMPULSORY** so that members of our Society do not complain of indoctrination while their children are turning from religion in droves looking for another god in which to believe. Of course we supply them with our own — social standing.

The beauty of categorisation as a principle is that it lends itself to ease of thought, and *laziness* is another attribute that we wish to cultivate in the lives of our interns. No big views or general philosophies exist, life is patchwork and irrelevant. It is important that our interns learn only what already exists and spend little or no time speculating on what might exist, so that the benefit of the acquired knowledge is never properly used. Interns must believe that learning for its own sake is the highest intellectual achievement of man.

The interns are encouraged to think in terms of categories and to see blacks as inferiors, Chinese as sneaky, Italians as dirty and smelly, etc. I am pleased to inform the Board that even those who do not accept these classifications do not abandon them altogether, but make up their own — prejudiced and not-prejudiced! The technique is limiting, we ask what category a thing fits into and are taught to think conveniently of other categories ... people are categories; you are Liberal, you are Labor, you are 45% undecided, you are tall, fat and have acne, I don't like you because I don't like the category of people with acne ... are you a Protestant? are you a vegetarian? what clothes do you wear? what do you eat for breakfast? what class are you in at school? did you top the year? what is your name? is this scientific? We encourage the added hypocrisy that our interns claim all people are the same but treat some as inferiors and others as superiors. I am also proud to say that concern for others is *not* encouraged and does not belong in a competitive environment. We have children who will say 'please' and 'thank you' and even 'Excuse me, sir' who will jeer at cripples ('spazzo') and are exceedingly intolerant of migrants ('frog,' 'dago' etc.) and mock stutterers and

those with a lisp. This is where our emphasis on categorisation has really come into its own. Only recently I heard of a case where a small boy approached the principal of one of our institutions and said, “Sir, this bloody dago called me a wog!”

Subjects have their uses too; they allow us to break knowledge up ‘til most interrelationships are either obscure or appear non-existent. Hence, in an institution that allows the social classes to work together, we are able to separate the scientist, the linguist and the artist and describe this as natural! Subjects are presented in neat packages so that one can ‘do’ the subject and therefore not have to ‘do’ it again. After having studied a required number of subjects the intern can leave our institution with his/her certificate thinking that he/she has *finished* his/her education and will no longer do any learning. One of the legacies of this form of thought is the belief that there is always a single unambiguous right answer to a question and that the use of categories will allow one to arrive at it with ease and great rapidity. Right answers have the advantage that they terminate future thought and so the capacity for sustained, reasoned argument based on categorisation is essentially zero.

The timetable merely emphasises the compartmentalisation of knowledge by giving it another dimension (time). It also maintains unrest by terminating study and thought with a bell (Pavlov would be proud).

VII

Our interns, like anyone else, still crave order (that is identified with *security*). In the climate that we have created, the only order that is left is that of the institution. The intern begins to identify with the school and supports it; the running of the school is accepted as the best possible way of doing so and the best evidence of this is from questionnaires where the intern usually still wants the uniform, it is just that a *change* is required. The intern develops pride in the school tie and takes an active part in sports carnivals and is proud of the good school record (which is usually measured in terms of good examination grades which imply that the candidate will gain a better position in society).

It is important for the Board to realise that, though all the interns are treated equally as far as possible, great inequalities still exist after they have left our institutions. This, after all, is what we want, to maintain the status quo and the economic and political structure of our Society. It is not always apparent how this works, but work it does ... and magnificently! It would appear, for instance, that the schools transmit poverty since poor nutrition in the diet if a young child can cause significant brain damage. This means that their psychological development has been irreparably retarded by poor nutrition. These children would be graded as slow learners, classified as failures and eventually drop out of school to repeat the poverty cycle all over again.³ Rich children tend to have more resources at their disposal and progress further into school. A recent survey has indicated strongly that, even when students have spent a similar period of time at school and achieved similar results, no effect is discovered in the incomes of minority groups. I suspect that, since the working classes, the poor, immigrants and aborigines are encouraged to aspire to the materialism of those in power (so they will not subvert the system — this seems to be a fair evaluation of our policy), they perform to capacity in examinations in the school but, upon leaving, find our lifestyle distasteful and abandon it for their more traditional and acceptable forms of employment. Perhaps then we have nothing to fear despite our schooling-institutions.

For those students who will join our workforce, I have some observations to make that should please the Board immensely! During their final years at school, the interns adopt the following attitudes toward authority:

- One is to fear, acknowledge and obey authority, one’s boss, Society, any large organisations, school and not express one’s innermost feelings,
- One must see one’s self at the bottom of a NATURAL hierarchy and the school as the means of improving one’s position on the order by getting ‘better’ jobs, more money etc.,

³ R Henderson, J Harper and Harcourt, *People in Poverty: A Melbourne Survey*, Cheshire.

- One must accept hypocrisy as the status quo,
- Menial jobs require acquiescence to authority,
- As far as technical jobs are concerned, one can learn most of what one needs to know while on the job,
- One learns important social skills,
- One learns how to relate to authority and fellow workers,
- One learns how to compete,
- One learns how to work hard at some boring task completely unrelated to one's needs in order to obtain some external reward,
- Whether one gets ahead in the world or not depends only on one's self and primarily on one's success in school, and
- One gains a set of ideas on how Society allocates its goodies and that, if you don't have them, it is because you lacked talent or motivation early in life to prepare yourself for success.

Generally, our schools serve Society, but on occasions one will come across a modern George Bernard Shaw who will claim that the only interruption to his/her education was 12 years of school. I hope the Board realises that I wrote this with tongue in cheek, and I also express the wish that the members have been enlightened by this report.

Carl S Forbes M.D.G.AA.

In this mock-report I have endeavoured to put forward an unusual viewpoint explaining the injustices of the present schooling system under a poor disguise. In a number of places I used the report as a foil for other ideas contrary to those of Mr Forbes and his colleagues, while in a few places you will find obscure references and innuendoes representing unvoiced, yet still further points of view. I hope it was not dull reading as all too many government reports are.

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