

BRAZIERS

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The picture on our front cover is a charcoal drawing of Norman Glaister, made about 1960, by a German visitor, Herr Franzel.

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Editorial

Much of this issue of Braziers Research Communication No. 13 is a response to those people who ask who Norman Glaister was and what he did. It is also a personal tribute to him from Glynn Faithfull, Convener of Studies.

The opening article gives a personal account of Glynn Faithfull's contact with Norman Glaister from the author's early teens to maturity. It covers a period from about the mid-1920's, namely, long before Norman bought Braziers and placed it in the hands of a trusteeship. Norman Glaister is seen as a man not only capable effacing and overcoming severe difficulties but also as one growing in stature through such experiences. Sensitive to ideas that might serve the living social organism, he is shown also, like a good scientist, to be committed to their implementation in differing circumstances. It is fascinating, therefore, to read of earlier situations pre-dating the fully developed sensory-executive idea which offered Norman Glaister the chance to put his thoughts into practice.

The second feature fulfils the promise made in our last issue. There Glynn Faithfull described Norman Glaister's pioneering series of courses on 'A Technique for Solving Difficulties' which started from the knowledge that what people needed was help in coping with stress. In conversation, Norman Glaister always emphasised that Braziers was not an institution offering therapy, though an increase in well-being might accrue from such courses. We are reproducing in this section a facsimile of the original programme used by Norman Glaister in 1952. Glynn Faithfull, in our last issue, reported on his use of the technique both for students at Liverpool University, and, later, for 24-hour courses at Braziers. He ended his article with the questions he used at that stage. Here, in concise form, we print the much more sophisticated, complex and searching questions he now employs. These are not intended to be used by individuals on their own, but within a context of group counselling. Much of the richness of such courses stems from making one's own exploration in company with other equally absorbed people and sharing what reflections people choose to offer.

The last contribution is the text of Glynn Faithfull's paper presented at Oxford, in July 1991, at an International Conference on Residential Adult Education. This was organised by the Continuing Education Departments of the Open University and of Warwick University. It was an honour that Glynn Faithfull's paper was selected for one of the principal lectures. He offered a skilled blend of looking back over forty years of Braziers' existence — such a retrospective view having been prompted first by our own Fortieth Anniversary Year, 1990 — and looking forward to residential adult education's potential contribution to our society in what may be a dangerous future.

The fact that all three sections of this Research Communications are by the same hand needs no apology. It is appropriate that the person with the longest acquaintance with Norman Glaister, his developing thought and his major experiment, is well equipped to unite past and present and to anticipate the future. It was he who recently commented that there were two sets of forty years to reflect on: forty odd years which elapsed between Wilfred Trotter's first presentation, in the *Sociological Review* in 1908-9, of his major hypothesis regarding sensitive and resistive minds (ideas that in 1949 Norman Glaister was to develop, test and ultimately use in the founding of Braziers) and then there were forty years also between the latter event and Glynn Faithfull's recent opportunity to report on progress.

Norman Glaister always maintained that, if dominant resistives gained too strong and powerful a position, so that they felt no obligation to listen to sensitives, then serious trouble would result. It is ironic to reflect that the recent political changes in Eastern Europe and the USSR are but the latest illustration of Norman Glaister's — and Trotter's — profound insight and judgement.

H.M.S.

Memories of Norman Glaister

(These notes are based on transcriptions from tapes which Hilda Salter provided and which she encouraged Glynn Faithfull to use for dictating some memoirs of his association with Norman Glaister.)

I first met Norman Glaister when I was aged twelve, in 1924, at the annual gathering of an organisation called "The Order of Woodcraft Chivalry" and I must begin with a few words of explanation as to what this organisation was. It had been founded by a group of Quakers towards the end of the First World War. In fact, I have a memory that they claimed that the first meeting that led to the founding of the Order was held in 1916 in a committee room of the House of Commons where there was a friendly Member of Parliament who was interested in the ideas of Ernest Westlake, whose writings provided the initial impetus for the movement. Ernest Westlake came from the town of Fordingbridge in Hampshire, where his family business had been making sails for ships. He was a Fellow of the Royal Geographical Society and also very interested in anthropology and evolution. He had written various articles and books putting forward his ideas for reforming education.

The main characteristic of the Order of Woodcraft Chivalry was that it was created to be a peace-loving and pacifist alternative to the Boy Scouts and Girl Guides; but it was not only a co-educational youth movement, for it offered activities also to adult age-groups. Its series of age-groups was designed to fit in with phases of growth and development from infancy to old age, to which special names were given, as follows: Elves (5-8 years), Woodlings (8-12), Trackers (12-15), Pathfinders (15-18), Waywardens (18-25), Wayfarers (25-60), and Witana (60 and over). This meant firstly that whole families could go camping together; and secondly that it offered a meaningful way of life for adults in their own right and not just as children's leaders or parents. Local groups were formed and organised on a regional as well as on a national basis.

The founders of the Order of Woodcraft Chivalry — hereafter called "The Order" — wanted, first and foremost, to build an outdoor movement in which boys and girls and their elders could be together and work together, without being separated according to sex, as camps were in those days in the early twenties. Then Boy Scouts and Girl Guides very rarely met and mixed in any way. The founders of the Order also felt that there was all too much of a militaristic spirit in the organisation of the Boy Scouts. Scouts used to carry staves, as part of their uniform and equipment, which they were trained to carry sometimes as if they were rifles. They went in for drilling and marching and many scout leaders were ex-officers from the Forces. It is also necessary, of course, to see the Woodcraft movement against the background of the great emotional reaction in Britain about militarism, which arose from the terrible slaughter of young men in the First World War. The Woodcrafters were thus able to found a new, and quite revolutionary, instrument of education, by taking seriously the ideas of Ernest Westlake, which were based on new educational values coming from the study of evolution and psychology.

The movement had been growing steadily since its foundation and in 1923 my father, Theodore Faithfull, made contact with the Order and decided to use its ideas and its organisation in his experimental progressive school, called Priory Gate School. This had been founded in Sudbury, Suffolk, but had by now moved to Walsham Hall in the village of Walsham-le-Willows, near Bury St. Edmunds. Accordingly staff and children were enrolled as members in the Order. As a result, classes became age-groups and teachers became age-group leaders and the school acquired a somewhat unconventional uniform, called a "jerkin", for use on special occasions.

In 1924 my father, by means of a big effort of organisation, managed to get the greater part of his school — staff and children — to attend the Order's annual "Folkmoot" which was

organised as a camp in the New Forest, at Godshill. Some of the children went in a train party; others went, in my father's T-model Ford car, as an advance party carrying equipment and tents. Others, including myself, went in a cycling party, on a camping trek carrying lightweight tents and equipment on the carriers of their bicycles.

I remember that when our cycling party arrived at the Folkmoot site, we were greeted and shown to our area where, to our surprise, it turned out that when our whole school group was assembled we were the largest group present. At the same Folkmoot, Norman Glaister arrived for the first time with his group from Chertsey. I remember meeting him and his children. During the next few days he and my father were to be seen in deep conversation, talking eagerly and earnestly. I gathered that they were discussing education and psychology — what was then called the "New Psychology", i.e. mainly Freudian ideas. It was at this Folkmoot also that my father met Dorothy Revel for the first time i.e. long before she married Norman Glaister. Shortly after she became a teacher at my father's school. I remember receiving my first introduction to Euclidean geometry from her.

A fairly close association between Norman Glaister and my father continued for several years, both in the activities and debates of the Order of Woodcraft Chivalry and in connection with my father's school. I remember that at a later stage — about 1928 — Norman Glaister became a kind of committee member or psychiatric adviser to the school, trying to help my father and his staff in developing its policy. It was about this time too that John Bowlby joined his staff.

My next major contact with Norman Glaister came in 1932 when I was twenty. At that point, in the summer of 1932, I had just come back from a year in Italy. This was all part of a plan worked out with my father one or two years before, that, since he could not afford to send me to a university, it would be up to me to work by private study to take an External Degree of London University, in Modern Languages. In 1929 I had taken my Matriculation, which was more or less the equivalent of the later 'A' levels, —in other words, the entrance requirement into the university. I had then gone to Germany for about six or seven months, after which my father arranged for me to go to Italy in July 1931. I went to Florence to become companion to a sixteen-year-old boy, the only child of Count and Countess Marzichini-Lenzi, who had quite a large estate in the Chianti district and a Renaissance palazzo in Borgo Pinti, in Florence itself. That proved to be a very important year for me. Not only did I learn Italian, but I also acquired, in that environment, some degree of social poise and, I suppose, some social polish.

Every day, in term-time, while my companion went to his secondary school in Florence, I used to go off to the public libraries to study. Florence has some magnificent libraries, some of which go back to the Renaissance itself. I studied for my Intermediate Examination which I should have to face when I got back to England. I was going to take German, and Italian, and Latin, with Political Economy and European History. It was a bright idea of my father's that, instead of doing Advanced Mathematics, which I had originally begun to do, I should take Political Economy as the required non-arts subject because it fitted in well with international ideas and languages. Consequently, I had a studious, as well as a lively and interesting, time in Florence, working in the libraries and also visiting galleries and famous buildings. In the holidays, the family moved to its country estate in the Tuscan hills above the little town of Greve.

There I was then, in 1932, coming back to England to take my examinations and to rejoin my father's school which, in the meantime, had moved. It had first moved from Suffolk to Norfolk, to Wreham, not far from Downham Market; and then it moved at a later stage to Essex, to a little place called Hazeleigh, close to Maldon. My father was still running his school although, by now, it was much smaller and he was operating much more as a psycho-therapist — of his own brand — in London. Once again, I went to the New Forest for the Folkmoot of the Order. It was always held at the August Bank Holiday (which was in the

beginning of August in those days), and I travelled down in charge of a cycling and camping party of teenagers from my father's school. In Godshill I found a new development, something quite fascinating and challenging. While I had been spending my year in Italy, the "great economic blizzard", as it was then called, had worsened and Britain found itself — for the first time ever — with two million unemployed. By this time Norman Glaister was one of the leading lights in the Order and, largely through his initiative, it had been decided to make a contribution towards meeting this national crisis by founding a voluntary, experimental unemployed camp, run on Woodcraft lines, on the estate where the Order had its headquarters. I saw that this offered me a great adventure and a valuable experience. There were some twenty to twenty-five young unemployed men from different parts of the country in the camp, recruited by advertisements in the **Daily Telegraph** which was in those days the main medium for job-seekers. They were living under canvas, in bunkhouses of pine logs, roofed with tarpaulins and walled with hessian, which they had built after felling the pine-trees with axes and handsaws. They made their own life in community. They cooked for themselves, they made and cultivated a large garden in which they grew vegetables and they looked after a few animals. But an important and unique feature of their community was that it was democratic and largely self-governing. They had the use of a bungalow in the evenings for recreation; and where a weekly WEA class was held. I remember attending a course on Geology, run by a tutor from Southampton university. The opportunity to join this scheme, the principles of which Norman Glaister explained to me, appealed to me very much and I decided, rather against my father's wishes, that I wanted to have the experience of taking part in such a worth-while social experiment. It also proved to be an important experience for me to live and work with working men of my own age.

This scheme had been founded by the Order as a charity and was called "Grith Fyrd Camps". This title was based on two Anglo-Saxon words, one meaning "peace" and the other "militia"; thus indicating, in line with the largely Quaker ethic of the Order, that it was intended to be a positive alternative to unemployment schemes run on the pattern of army camps. A delegation, which included Norman Glaister, to the Ministry of Labour, had obtained the important concession that the unemployed men in the camp would not have to report every day to the Labour Exchange and would be regarded as technically "seeking work". At that time, if an unemployed man did not report to the Labour Exchange on any day, he did not receive the dole for that day. It was arranged that the members of the camp would report only on Fridays in Fordingbridge. In this way they were free to get on with the constructional work and with the self-help activities in and around the camp. I was not unemployed in the technical sense; I was simply a young student who had no work experience and no dole. I joined the group of five or six young Order members who were the cadre of volunteers on the camp staff. When the unemployed members of the camp collected their dole for the week from Fordingbridge, they paid it into the camp office and were given back two shillings as pocket money. The Woodcraft volunteers, as members of staff, received five shillings from the scheme. It needs to be remembered that, in those days, a shilling bought quite a lot and I was happy with this amount. I stayed in the camp from October 1932 until about April 1933 when I decided that I really had to get on with my studies for an External Degree of London University. Perhaps I should note that I also wanted to be near a girl-friend who lived in London and, as my father now had rented a house in London, in New Cavendish Street, I was able to live there. Grith Fyrd continued to develop and after a while started another camp in Derbyshire, at Shining Cliff near Ambergate. At a later stage there was a third camp, based on training for land settlement, at Conster Manor Farm in Sussex. But it was not the only experiment being run in Godshill. By this time the Order had founded a small co-educational boarding school based on the educational principles of Ernest Westlake. It was called "Forest School" and was staffed — like Grith Fyrd — by Order members. This was in bungalows and hutments in the same wood. Norman Glaister was also one of the

Directors of the school, although he continued to work, during the midweek in London, as a psychiatrist.

My links with Norman Glaister, during this period at Godshill, therefore increased considerably and I met him fairly frequently. He was of course also in charge, on a voluntary basis, of the headquarters office of Grith Fyrd in London, which was in Toynbee Hall. Later the office was moved to another University Settlement, to Cambridge House. In this capacity he regularly visited the camp in Godshill. I remember a crisis when there was a schismatic process threatening to develop in the camp. A small group of politically active Communists from outside the camp were trying to turn the men in the camp against the leaders and the organisers of Grith Fyrd, who — they asserted — were capitalists exploiting the unemployed workers. The atmosphere was tense. Norman Glaister, with quiet diplomacy and with a calm readiness to confront crisis and to carry on discussions, even in an atmosphere of conflict, was involved in this. Increasingly I came to appreciate him as a thinker who was capable, when necessary, of decisive action; and I came to value him as a colleague and as a friend whom I could turn to for help and counselling.

By that time, of course, being in my twenties, I had some greater capacity for judging the marvellous qualities of his mind and his sensitive application of scientific method to living problems. I remember that he, at that point in my life, provided a fascinating contrast to my father. I came to realise that my father had an enthusiastic capacity for persuading himself that what he wanted to believe was true; whereas Norman Glaister had a readiness to use a profound scepticism and self-criticism. As a psychiatrist he was a good bit more aware than most people of the human capacity for deceiving oneself unconsciously in any situation in life, if one has not got an adequate relationship with a group, or with other people who can confront one with ideas that one needs to look at. Thus I came to have a very high opinion of Norman Glaister.

I have a document in my possession which reminds me that later in the 1930's I was co-opted onto the Grith Fyrd Council and that through this I was later appointed to be a member of a research group, which was a sub-committee of the Council of which Norman Glaister was the Chairman. This was called "Sub-committee to investigate the possibility of attaining Social Efficiency in a One-Class Community". The document shows that in July 1935 the sub-committee, which consisted of Dr. Marjorie Franklin (Convener), Dr. Glaister, Dr. Talbot and myself, produced an interim report on the seven meetings which had been held. The meetings of this group were held in the flat which Norman and Dorothy Glaister then occupied in Green Lanes, in a house belonging to Northumberland House Mental Hospital in which Norman Glaister was a psychiatrist and medical supervisor. By then I was established in London with a part-time teaching post as an Assistant in the Modern Languages Department of the London School of Economics. I very much valued these meetings which were held in the afternoon and which ended with tea and cakes provided by Dorothy. Nor were these the only occasions when we met under the aegis of Northumberland House. On summer evenings Norman and Dorothy were able to invite groups of Order members living in London to folk dance parties on the lawns beside the "New River", which ran through the grounds of the hospital.

To go back in time now to the 1920's, I want to refer to an article by Norman Glaister in the Order's magazine, called Pine Cone, in the number for October 1925. The article is headed "The Order as a Social Organism" and in one paragraph he says that, for the past seven years, he has "sought without success among various organisations for a body of men and women able and willing to devote some real part of their own lives to the service of the living social organism". It is necessary to point out that these seven years refer to the period between 1919, when two very important events occurred in his life, and 1925. He is clearly counting this period as seven years.

What had happened in 1919 was the death of his first wife whom he dearly loved. The news reached him in Palestine by telegram, informing him that his wife had fallen victim to the epidemic of influenza, which was causing such a huge number of deaths in England, and elsewhere in Europe, at that time. He was then still a Captain in the Army Medical Corps in Palestine, in Haifa. I remember his once telling me that he suffered so much from this news that he really was afraid that he might even lose his reason — and he felt he was in a desperate situation. The other event, in 1919, was that, fortunately for him, he found by chance, on a table in an Officer's Mess tent in the army camp where he was stationed, a copy of Wilfred Trotter's book **Instincts of the Herd in Peace and War**. This was a very important discovery because it enabled him to steady his nerve by finding, in his despair, some picture of future, meaningful activity based on Trotter's ideas, which he could work towards and which would help him cope with the crisis of his bereavement.

In 1924 Norman Glaister, with three motherless children, had come into the Order of Woodcraft Chivalry with that kind of quest and from that background of events. There is something further to be said, however, about the article in **Pine Cone** because, among the organisations to which he looked for finding a body of people to work with, he says that he looked "amongst churches, religious groups, political parties". Now I do not know exactly when it was, but at some point in the early 1920's, he had his first opportunity to present to an organisation his scheme for the "Resistive/Sensitive Team" and his duality principle of governance. He was invited to put his ideas to the Young Liberals Association. In what connection he came into contact with the Liberals, I do not know. Certainly he was not a member of the Liberal Party. In fact I remember his saying that, when he was a student at University College Hospital, he took part in the activities of the Independent Labour Party, as well as being secretary of the Student Christian Movement Group. He told me that the Young Liberals did look at his proposals for basing a political organisation on resistive/sensitive differentiation, but they turned it down. It is worth mentioning this attempt here because the third — and successful — occasion on which he put forward these ideas was also to a political party; namely to Sir Richard Acland's "Common Wealth Party" in 1940. What concerns us here, however, is the second occasion when he put them forward, when they were accepted by the Order of Woodcraft Chivalry.

We need to ask why it was that Norman Glaister, after this initial failure, was drawn into the Order of Woodcraft Chivalry in an attempt to find another opportunity for trying out this theory that he had developed, based on his own ideas, plus the discovery of Trotter's somewhat similar ideas. Perhaps we should first note that quite awhile before the rejection of the idea by the Liberals, Norman Glaister had originally thought that there might be some possibility of collaborating with Wilfred Trotter[See **Braziers Research Communication No. 11**]. After all, he knew Trotter, who had been his Professor of Surgery when he was a student at University College Hospital, although he was unaware at that time of Trotter's interest in sociology. But we know that Trotter, in fact, was not inclined to be drawn into any of the activities that Norman Glaister became involved in, partly, I think, because Trotter's mind was too profoundly sceptical. We know about this aspect of Trotter's character from what Ernest Jones has written about Trotter in his own autobiography, which is entitled **Free Associations**.

The other aspect of Trotter was that he was probably much more conventional than Norman Glaister. He would have felt somehow that it was not in harmony with the proper position of a gentleman, nor with the vocation of a doctor, to go in for schemes to start new reform movements and new political initiatives mixed up with camping. And, moreover, we need to remember that, after the re-writing of his two articles of 1908 and 1909 from the **Sociological Review** into the form of the book that was published in 1916, he became very much a figure of the establishment. Trotter told Glaister that not only had powerful people in the government, or behind the government, invited him, and helped him, to write and publish

that book; but the book had proved to be what they wanted; namely, a very successful essay in using sociological material for purposes of political warfare. It must have been a somewhat troubled moment for Trotter to find that the remarkably original ideas that he had contributed to the new science of sociology in the **Sociological Review** had to be re-shaped and made available for the purposes of war propaganda. One senses this in reading Trotter's "Postscript of 1919", which he added to the second edition of his book. There is no doubt that **The Instincts of the Herd** proved to be very influential in Britain, and probably contributed, more than anything else, to rallying the shaken morale of the British people in the darkest days of the First World War. One can only regret that Trotter's sensitive insights were not drawn upon when it came to designing the peace treaty. As it was, the Allies found themselves fighting the same enemy, by then led by more malevolent leaders, twenty years later. Trotter died in 1939, shortly after the outbreak of the Second World War.

What was it then, in 1924, that attracted Norman Glaister to the Order of Woodcraft Chivalry? Primarily, I think it was that the Order already incorporated some rudimentary elements of a duality principle of social structure in its constitution. I need to explain here that, together with the values of camping and woodcraft, and other ideas which the founders of the Order had adopted from the North American Indian myth — the Red Indian myth as seen by Longfellow, for example, and as further developed by Ernest Thompson Seton — they had introduced an official at every level in their organisation who was known as "the Keeper of the Fire". It was generally understood that this official had to look inwards, had to be responsible for the inner spiritual life of the group. The Keeper of the Fire not only performed the ceremony of lighting a fire whenever there was an official conclave of any kind, but also stood for an opposite principle to that of the executive side of the organisation: he represented thought rather than action, deliberation rather than decision. The executive side, of course, was the side represented by the Chieftain who was, in a sense, the Chief Executive. Moreover, the Chieftain had a right-hand man, the Grand Marshal, who was especially concerned with the administrative side of the organisation. They were the resistives, to use Norman Glaister's term; while the Keeper of the Fire had a kind of spiritual function which Glaister would have seen as sensitive.

He must have been struck by the possibility of influencing this already existing psycho-social differentiation — as between the "executive aspect" and the "Keeper of the Fire" aspect; and he must have seen that it might be possible to introduce his evolutionist psycho-social philosophy in a receptive and promising mental environment, within which it could be seriously and constructively applied.

To say a little bit more about this duality principle in the Order of Woodcraft Chivalry organisation, it was used at local and regional levels, and at the national level. In the local organisations, the main unit was called a Lodge. A Lodge had to have three different age-groups represented in its structure and, on the executive side, it had a Lodgemaster instead of a Chieftain; but it also had a Keeper of the Fire. There was also a Keeper of the Fire at the level of the regional units, known as Guilds. At the highest level — at the national level — you had a Grand Keeper of the Fire, and beside him, the British Chieftain, and his Grand Marshal. The Grand Keeper of the Fire had a council— The Advisory Council — which assisted him in this function. Thus, in a way, from Norman Glaister's point of view, there was a differentiation already existing between the Council of Leaders on the one hand (which was the Chieftain's council) and the Advisory Council on the other; and on the Advisory Council were included some of the Keepers of the Fire from the lower units of the organisation.[I shall hope, in a further article, to explain how and why Norman Glaister invented the term "Sensory Committee" to replace the concept of an "Advisory Committee", and used "sensory" instead of "sensitive" in his later thinking.] I suppose one could sum up the Keeper of the Fire role by saying that the Keeper of the Fire was responsible for spiritual insight, creative thought and new ideas, and for individual welfare. So there it was, a constitutional set-up

which already existed in a form of differentiation similar to that which Trotter had observed, and which Norman Glaister wanted to adapt for the realisation of these ideas in practical form. In this constitution, then, in the application of a duality principle of social structure, linked to a view of psychic bivalency, so to speak, in individuals, Norman Glaister certainly must have been attracted by the possibilities of adapting it, and of converting people to his sociological views. It is, therefore, of some importance to note that, a few years after he joined the Order, Norman Glaister was appointed to be the Grand Keeper of the Fire.

When my father's school joined the Order of Woodcraft Chivalry, the Grand Keeper of the Fire was Paul Abbatt, a Quaker, who had been a teacher at a Quaker co-educational school in the West Country, Sidcot School. Later on, Paul Abbatt became science teacher at my father's school, when it was at Walsham-le-Willows. The next holder of the office, after Paul Abbatt, was a woman. Her name was Muriel Gray, and she was known, inside the Order of Woodcraft Chivalry, by her ceremonial name of Grey Squirrel. Perhaps it is worth-while mentioning here that the success of the Order of Woodcraft Chivalry which, towards the end of the 1920's, had well over a thousand members, was partly due to the fact that there was no discrimination in the constitution, nor in the customs of the Order, against women. It is significant that the Grand Keeper of the Fire was a woman at this time. After Grey Squirrel retired from the office, the next person to be appointed was, I think, Norman Glaister, and from about 1927, he was Grand Keeper of the Fire for several years.

From this position, as Grand Keeper of the Fire, he proceeded to work quietly and patiently towards developing what he then called the "Resistive/Sensitive idea". In fact, he was moving towards re-designing the constitution of the Order in such a way that it would consciously and openly take over the task of creating a social unit that was based on a duality principle of differentiation. By 1929, he had carried the day and was able to present the new constitution, which had been developed through democratic debate and discussion, to be confirmed by decision of Folkmoot, which was the final legislative body of the Order. I was present at that Folkmoot and I remember the intensity of the debate and the seriousness of the occasion. I do also remember, however, that the final draft of the new constitution, as prepared by Norman Glaister and his colleagues on the Advisory Council, was considerably modified during its passage through the sessions of Folkmoot and some of its proposals were accepted but deferred for future implementation.

Nevertheless, in spite of some opposition, Norman Glaister's terms and ideas were incorporated, as can be seen from Clause A of the new constitution of the Order: "The British Chieftain shall represent the Resistive, and the Keeper of the Fire the Sensitive side of the Order". Again, under Clause E, we find the following:

E. ADVISORY COUNCIL

1. to consist of:

- (a) The Grand Keeper of the Fire
- (b) Keepers of the Fire of the Guilds
- (c) Chairmen of any recognised sensitive bodies

The Grand Keeper of the Fire may temporarily co-opt other members, up to a maximum of six, subject to the ratification of the Council.

2. It shall carry out research and prepare reports on any matters referred to it by the Council of Guidance:

Note: It is felt that, ultimately, for the full development of the Order, one of the functions of the Advisory Council shall be that it shall actively explore, co-ordinate and promote the mental (social, religious, artistic, intellectual) life of the Order, keeping in touch with all thought and ideas whether in or without the Order and shall ensure that the Council of Guidance is kept in touch with whatever is of value.

Again, under Section II, "The Terms of Reference of the Leaders and Officials", we find the following:

(c) **Keeper of the Fire**

1. He is the Chief Sensitive and Counsellor
2. He is responsible for maintaining the traditions of the Fire and for preserving as a living dynamic force the spiritual life of the Order.
- 3.[sic]He shall report to all meetings of the Council of Guidance and to all Folkmoots.

In all this enterprise and endeavour, Norman Glaister had Aubrey Westlake, the son of Ernest Westlake and, by now, the owner of the 100-acre estate of New Forestland beside the River Avon which his father had made into the headquarters of the Order, as his devoted champion and collaborator. Aubrey Westlake had in the meantime become the British Chieftain. He was a doctor, a General Practitioner with a practice in a working-class area of Bermondsey, in London. Within the Order he now presided over the supreme executive body, the new "Council of Guidance" which had replaced the old "Council of Chiefs"; while Norman Glaister presided over the new "Advisory Council". Thus they filled the roles of the "Chief Resistant" and the "Chief Sensitive" respectively. There is no doubt that their collaboration was effective and fruitful; to it was largely due to the success of the Order's promising subsidiaries and social experiments, the "Woodcraft Forest School" and "Grith Fyrd Camps".[There was also a third subsidiary, known as "The New Commerce Guild", which was a kind of private banking and clearing house, using its own units of value, for the inter-change of handmade goods and personal services between members.]

Here I would like briefly to interject a little anecdote about Norman Glaister which shows him in a more light-hearted moment. When he took over the functions of Grand Keeper of the Fire he introduced, using his knowledge of chemistry, a quite impressive method of lighting a ceremonial fire. All previous Keepers of the fire had used a box of matches. Norman Glaister, however, built a pyramid of logs, and then put a little tray containing sugar and saltpetre at the bottom of the pyramid, under the hole going right down through the logs. Then, when he came to light the fire, he had, unnoticed by the people who were watching, a little phial of sulphuric acid in his hand. Of course, when he poured the sulphuric acid onto the saltpetre and the sugar, it burst into flames and a really magical effect was produced. I mention this because it shows an interesting sidelight on Norman Glaister's inventiveness.

The ceremonial name of Aubrey Westlake in the Order, was Golden Eagle. Norman Glaister's ceremonial name was Desmos, which is Greek for "a link"; a link in a chain, in other words. He chose this symbolic name because he saw himself as somebody whose main function was always to bring about inter-communication between people and to promote mutual support between people in a social context.

They were very different, these two men. They were both doctors, of course. Westlake was a General Practitioner, while Glaister was Senior Psychological Assistant at University College Hospital, as well as consultant at the Camden Town Hospital for Nervous Diseases. He also had a consulting-room in Devonshire Place, in the Harley Street district. They were very different in many ways, and especially in the area of medicine and therapy. Aubrey Westlake was caught up in the movement which nowadays we would call "Alternative Medicine". He went in for herbal remedies. He also studied radionics, and he was deeply interested in what might be termed the paranormal or spiritual aspects of therapy. At a later stage, he gave up altogether his medical practice in London and, settling down in Godshill, he proceeded to run a widely-scattered practice in homeopathic and complementary medicine from there.

It should also be said, of course, that Norman Glaister was also interested in new ideas; but they were derived from his own profoundly original combination of Freud's psychology

and Trotter's sociology of the gregarious aspects of the human mind. Indeed, Norman Glaister himself was not strictly a psychoanalyst, although he had had a Freudian analysis. He always recognised his debt to Freud but he drew on his own speculations and research in order to make what I suspect was a remarkable pattern of psychological techniques for his psychotherapy, which were never recorded. He certainly did not write them down himself, although he sometimes said something about them and discussed them with others, including myself.

Here, then, you have a picture of these two men who, in partnership together, for some time had considerable success in developing the social projects of the Order of Woodcraft Chivalry. To my mind, there can be little doubt that such success was, to a large extent, due to the increased collective self-consciousness and energy that Norman Glaister had been able to induce in the fertile mental milieu of the Order, by his development of the duality principle of psycho-social organisation.

I must leave my story here. I have to leave it because what happened was a breakdown in the positive relations between Aubrey Westlake and Norman Glaister, and a related outbreak of schismatic process in the Order. From my experience of this and other transpersonal states of group-mind functioning in which I have had to play a part, I have learned that the attempt — while speaking and acting mainly as an individual — to analyse the history of a schism, tends to re-activate schismatic process in oneself and in others. It is also a painful task which carries a burden of consciousness that one does not wish to carry alone. Nevertheless, looking back to the mid-1930's from the 1990's, I can see that, tragic though it seemed at the time, this experience of schismatic process was very important for Norman Glaister's development as a pioneer in the science of applied sociology. At a much later stage — in the Braziers experience — he was able to benefit from the events in the Order and to learn something more about the real nature and function of schism in individual and group process. In the meantime he went on to put forward his ideas in the new context of the Common Wealth Party, a step which was to lead ultimately to the founding of Braziers.

R.G.F.

MORE ABOUT "A TECHNIQUE FOR SOLVING DIFFICULTIES"

In the article on this subject which was published in No. 12 of our **Research Communications**, it was announced that further material on how the course had developed in recent years would be provided. Herewith now is the scheme of graded forms of thinking which has been slowly taking shape. These are designed to move from the simple to the progressively more complex questions which prompt silent reflection and possibly lead to discussion which may further consciousness and new insights. This particular form of the scheme was reached during a course held in October 1990.

FORMS OF GROUP THINKING

1. *Symbolic thinking*

- a. Something or someone as a symbol for oneself?
- b. Things or people symbolising the difficulty one is dealing with?
- c. Motto, proverb or quotation illustrating my situation?

2. *Thinking in general terms*

- a. One generalising word summing up my present state.
 - b. Under what general category does my main difficulty come — financial affairs? family affairs? sex? politics? ethics? or what?

3. *Positive thinking*

- a. "Counting one's blessings"
- b. Give one or two positive sentences.

4. *Dialectical thinking*

- a. Select and define your difficulty.
- b. The positives in the situation?
- c. The negatives in the situation?
- d. Negatives hidden in the positives?
- e. Positives hidden in the negatives?
- f. How far is my difficulty self-sought or brought about by me?
- g. Have I changed sides in any way?
- h. Is there a deeper difficulty below the one I have in mind?
- i. What new factors can I see now?

5. *Process thinking*

- a. Processes of which I am a part?
- b. Growing out of?
- c. Growing towards becoming?
 - d. "To make conscious in ourselves the shape of the process of which we are a part, so that we may facilitate its development more efficiently".

6. *Psycho-structural thinking*

- a. Individuals involved in my difficulty?
- b. Collectivities involved in my difficulty?
 - c. What is in the best interests of those in a) — each considered separately?
 - d. What is in the best interests of b)?
- e. What is in my own best interests?
 - f. Does my difficulty remind me of someone else's difficulty — in real life or in a play or novel?

7. *Transformational thinking*

- a. If "All change is self-change" how far do I need to change in response to my difficulty?
- b. Am I trying to avoid consciousness of my difficulty by launching myself into action for the sake of action? or by seeking relief in fantasy? Or in drugs— or in unwellness?
- c. Can I glimpse any transforming symbol in others? in myself? in my dreams?
- d. What conflicts do I need to accept?

R.G.F.

We are also producing, together with these notes, a facsimile of Norman Glaister's programme which he used in his first course on this subject, held in 1952. [programme omitted.]

Minds in Community: A Report and a Project

There is a mystery which hangs over residential adult education: it is the question of why it is so successful. All those who have experienced it, whether as purveyors of it or as consumers, know that it does normally work well and that frequently it works outstandingly well. Rarely, however, are attempts made to bring into consciousness and to understand how and why it works to the satisfaction of so many people. The two main benefits that accrue from it are clear and are confirmed, again and again, from experience. Firstly, there is, both in the group and in individuals, a raising of morale with an attendant gain of renewed energy and mental alertness. Secondly, there is—again both in the group and in individuals— an increase in human creativity and a growth in inventiveness and new responsiveness to challenge.

Of course, some of the factors which contribute to successful living in community are known. As long ago as the 4th century B.C., Aristotle, in his **Politics**, when discussing the functioning of the Greek extended family settlement, or *oikos*, drew attention to the importance of sharing food. In fact, he called the dwellers in an *oikos*, whether free men, slaves or animals, "pot-sharers" and "trough-sharers". Another recognised factor which fosters good morale and creativity is habitat-sharing. People who are responsible for running residential adult education centres which accept one or two non-residents among the resident students, have often observed the quite different response they get from the non-residents, who may not be aware of what they are missing. Food-sharing is, of course, on-going, but it is something intermittent and transient and broken up into relatively short phases of experience. The ever-present protective walls and roof, or ceilings, and the quickly-learned shared routes along corridors and through openings, or doors, whether in palaeolithic cave or urban house or country mansion — and let us remember that a large number of adult colleges are in what was formerly the rural habitat of an extended family — these all-embracing structures, which emphasise togetherness, are a constant reminder and re-assurance of the continuity and durability which we all need. Only then can we feel that we have shared future as well as a shared present and past. A third factor which needs to be considered is that of work-sharing or task-sharing which clearly has an integrative effect on individuals and group. We have here, however, a semantic problem, because residential adult education is commonly associated with release from what is ordinarily called "work", in other words, what goes on at one's place of employment. Nevertheless, a group of adults at a residential college are clearly doing something together. I suggest, therefore, that we should call what they are doing "ideas-sharing". This is a useful term because it includes the truth of the non-material quality of ideas. To adapt a common proverb, we might be tempted to say: "You can't have your cake and share it"; but this is not true of ideas, which are developed and extended and multiplied by being shared.

My main interest in this paper, however, lies in a fourth integrative factor which until recently has been undefined and little understood. This is the factor which I have called in the title of this paper, "Minds in Community". By this, I mean not only the meeting and mutual encounter of different mental qualities and differing human gifts and needs that occur in any gathering of adult residential students; but also the emergent group-mind factors which move and motivate them in their group dynamics in ways that do not occur so easily in more casual and less structured groups. This largely submerged aspect of human interchange expresses itself in the developmentality of ideas and symbols and in the rise of group self-consciousness. In order to make clear my interest here, however, perhaps I ought not to have used the plural word "minds" in the title of this paper; but rather I should have used the singular, calling my subject "Mind in Community" in order to stress the educational

importance of this collective subliminal factor which lies in the psychic or spiritual ground of our being. Indeed, it may underlie the whole process of human psycho-social evolution. I cannot, however, do much to follow up this subject here, because it mainly concerns the Braziers community as a sociological experiment, rather than its functioning as an adult college. I will only add that it is closely related to the educational question of what techniques and what disciplines of discussion best promote the advance of understanding and the progress of ideas. In Braziers, we have found that some old-established practices of debate seem to inhibit progress, while certain new devices, such as the orderly speaking in turn while going round the circle of the group — what we call a "Round" — and the organising of discussion in various forms of sub-groups (which may be large or small and may be assembled in the same large room or in separate small rooms) seem to enhance communication and understanding in the mind of the group or in the group of minds. To conclude this first part of my paper, I will just put on record that, when we formed the Friendly Society which owns and guides our college, and we found ourselves choosing our officially registered title as sanctioned by the Registry of Friendly Societies, we settled for "The Braziers Park School of Integrative Social Research". In doing this we were borrowing the term **integrative** from the title of a famous book by C. S. Sherrington: **The Integrative Action of the Nervous System**. In other words, we were concentrating on the integrative function of techniques and disciplines of communication within the group. We also wanted the term **integrative** partly as a counterweight to the over-emphasis in modern thought on analytical and reductive procedures. Here I need to point out that Jan Smuts' term **holistic**, although it had first been launched into the world of science and philosophy in 1926, had not yet, in 1950 when we founded Braziers, entered common currency and become, as it now has, a vogue word. Indeed, in 1950 it was largely unknown and un-used. Therefore what we call integrative social research might be more understandable today if we equated it more or less with holistic social research.

To come now to the second part of my paper, I am confronted by the somewhat daunting task of trying to report on forty years of experience and experiment in residential adult education at Braziers. The college which my wife and I are representing at this Conference has the distinction of being not only one of the few self-governing and self-owning colleges; it is also run on a voluntary basis as a charity. Moreover, I think we can claim with confidence that we are the only adult college that is run by a community. Furthermore, we believe that our community is by now the oldest surviving lay community in Britain.

What I propose to do first is to try to report on some of the progress we have made in inventing our own, or in adapting other people's, ideas and techniques in residential adult education. I must add, by way of showing my credentials, that I came into residential adult education from non-residential adult education. This was before Braziers was founded — indeed I began in the period before the second world war as a tutor in the Extra-Mural Department of the University of Liverpool, and as a tutor for the Workers' Educational Association in Liverpool. I shall always be grateful for having been given this opportunity to be a field-worker in this way. I still treasure memories of wintry journeys, in steam trains, out of Lime Street and Central stations into the wilds of Cheshire and Lancashire; and of being given, on arrival, an appreciative and heartening welcome.

For those who have never heard of Braziers before, I should explain that the moving spirit and principal architect and benefactor of the Braziers community and its college, who launched it onto its voyage of sociological discovery, was Norman Glaister. He was a medical man by profession and a social scientist by inclination, very much in the tradition of his famous teacher and mentor, Wilfred Trotter, whom he first met as his Professor of Surgery at University College Hospital in London. It was Glaister who guided Braziers onto the trail blazed by William James, Wilfred Trotter, Sigmund Freud and Carl Jung.

I remember that one of the first insights in social history and psychology that we found could be adapted to the interpretation of residential adult education was provided by Arnold Toynbee in his sociologically oriented **Study of History**. In volume three of his monumental work, Toynbee made the observation that human creativity seems to depend on a duality of movement; on a going apart and, for the time being, a release from, "social toils and trammels". Then, in a second phase, a return to the original social context but with a new vision of its problems and their solution. Toynbee's name for this process of regeneration of creativity and spiritual rebirth was "Withdrawal and Return" which has now become a technical term of social psychology and human growth, whether in the group or in the individual. Early in the Braziers experiment we realised that attendance at a week-end course or summer school was a short-term version of this human need for a retreat from "social toils and trammels" followed by a return, refreshed and with renewed creativity, to the workaday world.

The next source of ideas and insights which we encountered and which has a very important bearing on residential adult education was the pioneer work of W. R. Bion in the field of group dynamics. We were introduced to his work by an article entitled "Group Dynamics: a Re-view" which appeared in the **International Journal of Psycho-analysis** in 1952. Since then, of course, Dr. Bion's work has become widely known, especially since the publication of his book, which included a re-print of the article just referred to, entitled **Experiences in Groups**, published by the Tavistock Press in 1961.

Under this heading of indebtedness to other studies, I should also mention the contributions of Sir Julian Huxley and Pierre Teilhard de Chardin to psycho-social evolutionary theory. Braziers was, in fact, the first residential adult education college in Britain to offer courses on Teilhard. With the help of other scholars in this field who have taken courses for us — and I wish here especially to mention the late Dr. Kenneth Oakley of the Natural History section of the British Museum — Braziers has been able to develop a special interest in evolution generally, and especially in psycho-social evolution in its relevance to education. In fact this special interest has led us to initiate a "Festival of Evolution" held annually on the National Bank Holiday long week-end which comes at the end of August. We enjoy making a symbolic recapitulation of our evolutionary past by celebrating it with a mesolithic breakfast, a neolithic lunch and an iron-age supper!

Another important contact we had at an early stage was with Lancelot Whyte who was a physicist interested in human evolution. Here we need to mention, as a detail of history, that Lancelot Whyte, as a result of his book, **The Next Development in Man**, was invited to the first of the three summer schools held in 1947, 1948 and 1949, which led up to our decision to found a community and ultimately to our move to Braziers Park. Indeed, Whyte was present at the official opening of Braziers in 1950. Stimulating contributions to the Braziers curriculum came also from Gerald Heard, especially from his book entitled **Pain, Sex and Time**. From Hoard's idea of the need in the modern world to train people who could become what he called "specialists in un-specialisation" we derived the idea of a composite interdisciplinary course consisting of three diverse subjects, which are not presented concurrently, so that students can attend all three if they wish. That we were able to devise this type of course, which we now always use on a Bank Holiday week-end, was largely due to our voluntary and charitable status. Whereas most adult colleges run by Local Education Authorities, are notable to open on a Bank Holiday Monday because domestic staff desire or require to be free to take their holiday, Braziers, supported by its community members and its voluntary tutors, has been able to develop a series of very attractive and fruitful multi-subject courses which last from Friday evening till Monday afternoon and which specialise in un-specialisation. I should add that we do not choose the subjects as logically interlocked subjects. Usually one of the three subjects involves physical movement or collective action, such as yoga, dancing or exploring the countryside on foot — while of the other two, one may

be artistic or literary, and the other to do with social studies, history or science. Here we can also mention a series of integrative social research courses on symbols and symbol formation, which we entitled "Basic Symbols", defining basic symbols as those which contain powerful opposites and which are so universal that they operate both on humans and on some animals. As examples of such basic symbols we could give: **boundaries, water, fire** or the visual and auditive releaser mechanisms involved in the growth of the infants of some species. In connection with the last named we found the work of Niko Tinbergen very valuable. We have also found that the study of basic symbols is a valuable aid to interpretation of literary and artistic productions, as well as to the elucidation of individual dilemmas and group problems.

Three more aspects of the Braziers curriculum need to be reported on. Firstly, some courses which have increasingly attracted people are those which offer group counselling. These were introduced at an early period in Braziers by Dr. Glaister. In 1952, he started a series of courses entitled "A Technique for Solving Difficulties" which is still continuing. Here we need to explain that he made a distinction between **problem-facing** and **problem-solving**. He did so because he felt that, in human dilemmas and difficulties, the readiness to face problems is a more important asset than a high intelligence quotient. We need not say more about this series, however, because we have already published a full report on it in our **Braziers Research Communications No.12**. Related to this are other group counselling courses which we offer under such titles as "Living with more Meaning", "Writing as Self-Discovery" and "Earning a Living and Living a Life".

Secondly, we have found that there are positive advantages in recruiting some tutors from people who have first attended our courses as students. Not that we do not value experts or professional teachers; on the contrary we have many such valuable collaborators. But we also welcome people who are not professional teachers, because this helps us not to perpetuate the great gap in status and understanding between teachers and learners, which prevails in classes held in the earlier echelons of education. We find this gap even in university education. In other words, we have found that residential adult education groups need to be truly adult in their ethos and in their internal relationships.

Thirdly and finally, we should mention that courses in environmental studies are now having an important role to play in adult education generally and we are offering them fairly frequently. We should add that this interest has led us to run an increasingly organic garden and farm as part of our community venture; and that these have a role to play in our courses. From them come, of course, a large amount of vegetables and fruit.

Braziers also consumes its own milk, mostly its own butter and sometimes its own cheese. We also eat our own beef and lamb — although we always offer vegetarian alternatives which are required by many people. This rural economy also contributes to creating an harmonious natural setting which adds much to the enjoyment of a stay in Braziers.

From the subject of environmental studies I now turn to the third part of my paper, namely a proposal which, I hope, will make some contribution to the future of our planet, and which will open a new door for people involved in residential adult education. In 1972, the editors of **The Ecologist** offered to the world the volume entitled 'A Blueprint for Survival' which was described by the **Sunday Times** as "nightmarishly convincing". It is now nearly 20 years since that book appeared and here we are already arrived at what is beginning to be called the critical decade: "critical" because, if we do not succeed in making, during the 1990's, drastic changes in the human impact on our physical environment, it will be too late. I do not propose to venture here into the question of what drastic changes are necessary. Everywhere there are hands raised in horror and voices raised in resisting or urging all sorts of changes. I am concerned with one simple issue, namely that, whatever the drastic changes are, they will involve a very painful change in human policies. Quite simply, they will involve a lower standard of living, a decrease in comfort and a loss of luxuries which we have come to

regard as necessities. After nearly five centuries of expansionism in Europe we have to contemplate an era of retrenchment, and what will seem like deprivation of rights and a renouncing of what we thought were a birthright of scientific and technical assets. One thing is clear: this will bring about a great decline in human hope and in human morale. Whether the decline in morale will be greater and more dangerous in the rulers or in the ruled is very difficult to assess. Loss of confidence and sense of direction in the rulers may be met by panic in the ruled. Turbulence and uncertainty in the ruled may be met by dictatorship and military take-overs in the rulers. Who will tend first to lose their nerve?

Now I began this paper with the observation that one of the known gains of residential adult education is a raising of morale and an increase in new responsiveness to challenge. My proposal is that the existing residential colleges, and new ones yet to be added, should be developed as training centres for senior leaders and counsellors. Furthermore, these colleges should provide training courses in simpler living and re-designed patterns of human existence, which will consume less and pollute less, and will be interpreted and illuminated by a new and caring ethos and statement of non-material values.

It may be that some of my listeners will feel like asking me at this point: but why are you concentrating on senior and retired people? My answer is that there are two very good reasons why I am doing this. Firstly, in the present world, what is needed is people who have experience of the kind of adapting that retrenchment and renunciation demand; and senior and retired people have just precisely that. From the age of about forty, when eyesight begins to become weaker and hair begins to go grey at the temples, when muscular strength and power of breathing are not good enough for running upstairs two steps at a time, when recovery from illness or from physical damage takes painfully longer; from then onwards the senior and retired people are surviving because they are learning to adapt in what would otherwise be a losing battle. Indeed, those who do not adapt do not survive. They do not face the yet tougher handicaps of old age itself. Secondly, the senior and retired people represent an untapped and not sufficiently valued reservoir of human experience and insight and knowledge. In my view this has been demonstrated in England by what is called "the U3A" — in other words "The University of the Third Age". The world does not yet recognise what miracles of altruistic organisation and devoted voluntary service are being given by retired people to this form of education which is flourishing nationwide here as well as in other countries.

To conclude, then, my project is that there should be developed, within the framework and the curriculum of the short-term residential colleges, a special commitment to training teams of senior adults who, of course in collaboration with younger age-groups, would consciously develop a personal policy of accepting social concern without any title to power-holding, because it is precisely this that is required in a world where power is manifestly failing to provide solutions to problems of all kinds. In such a context, their work should be associated with the formation of a philosophy of social change and a new direction in the evolution of human consciousness. Such senior adult education teams should be, and should see themselves to be, agents of adaptation in a world which desperately needs to adapt to new factors in the physical and in the ideological environment. This would imply a new phase in residential adult education: a philosophically holistic and a spiritually integrative curriculum which would work towards not merely survival, but also towards advances in human evolution and self-understanding and, perhaps, towards anew understanding of the cosmos itself. Let us learn what we can from an era that is ending and face the challenge of one that needs to be created.

R.G.F.

Appendix

BRAZIER'S STATEMENT OF AIMS

About 1957, when the original stock of the first Braziers printed brochure ran out, Norman Glaister was asked by the Committee of Management to draft a shorter statement of aims for sending to inquirers. This has been several times revised over the years in one or two details but has remained substantially the same. We are printing herewith the latest re-drafting as proposed by Glynn Faithfull.

Those who are interested are welcome to write for a facsimile version of the original brochure which was produced in 1949 for the opening of Braziers Adults College in 1950.

Braziers Adult College

(A registered Friendly Society —
"Braziers Park School of Integrative Social Research")
Ipsden, Oxon., OX10 6AN

STATEMENT OF AIMS

Braziers Adult College may be described as a permanent community for continuing education, for mutual learning and teaching in the sphere of inter-personal communication, and for constructive exploration of related social and individual values.

Seen from within, we would claim to be trying to fashion an instrument of education in the science and art of living. We would add that we are especially concerned with devising the conditions in which — sometime soon, somewhere on this planet — a group of unlike minds may sufficiently improve their internal and external communications, so that they will find themselves functioning as an harmonious whole; recognising that, when this has been accomplished, shared psychic maturity and collective efficiency of a higher evolutionary order will have been achieved.

In the meantime, we have an urge, not only to make progress in our understanding of the living social organism, but to live life in increasing consciousness. One of our methods of communication is to experiment with differentiated and then re-integrated sub-groups within our organisation. Another is to use experimental work in the arts in order to supplement the resources of intellectual discussion by fostering symbol formation. Yet another is the developing of spirit-reinforcing experience and of using problem-facing techniques in our group work. Our major strategy remains the constructing of a duality of governance based on two committees which differ in that one is concerned with responsibility for values while the other is concerned with responsibility for executive action. We call this duality principle the "sensory-executive synthesis".

After studying together and working together for more than forty years, we find the results encouraging, whether as regards enjoyment, or wellness, or high-level morale. We share a growing consciousness that the paths of research that we are following really have some correspondence with the direction of growth of the evolutionary process that shapes human events.

Our Research Project

To make conscious in ourselves the shape of the process of which we are a part, so that we may facilitate its development more efficiently and harmoniously.