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AN ANALYSIS OF THE PHILOSOPHY OF PAULO FREIRE

for the purpose of

STRUCTURING COMMUNITY EDUCATION PROGRAMMES

THESIS

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by

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INTRODUCTION

A model had been designed for a Community school for a small
town in fulfilment of a written assignment during the first year of
the writer's post-graduate course.[1]   This model embraced education
from pre-school through primary, middle and senior levels to further
education for individuals and for community. The population of this
parish is approximately three thousand. Within the entire parish
there is a variety of "communities", from at one extreme, those living
in affluence, prosperity and luxury to the other extreme where exists
social and economic deprivation that impinges on the day to day efforts
to live in a community that offers a meagre sense of fulfilment as well
as constraints of human development and of self-actualization. The
further education plan of this proposed community school was
characterized by a diversity of courses, a flexibility of methods, an
adaptability of curricula and a variety of educational venues in order
to embrace effectively this complexity of "communities".

One segment of this urban population, a small specific working
class community, became a special concern of the writer, when an
opportunity arose to do research work in adult education. Prior to
undertaking this project, the writer's knowledge of this specific
community was minimal; this limited awareness was acquired through
hearsay and through conversations with others who were directly or
indirectly involved in their lives. This research was initiated on
the hypothesis that this is a small segment of the parish community
that is socially and educationally deprived and deserves an in-depth
investigation of the people's needs in order that they may be capable
of benefiting satisfyingly and meaningfully from what a new design of
a community school offers to its community. Consequently, this piece
of research marks an initial stage i.e. the first rung of the ladder
that is the identification of Community's needs and the second rung
which is a suggestion of an education programme to meet these needs
which may be entitled "Community Adult Education".

Occasional references to the works of Paulo Freire during Higher
Diploma in Education Course motivated the writer to read Pedagogy of

the Oppressed. Through the philosophy he propounded, Paulo Freire emerged for the writer as a prophet who is unhappy over the present situation in which human beings find themselves, who denounces the oppression which characterizes the life of most persons and societies: silent, still, dehumanized in comparison with the vision of human-kind which the Christian tradition espouses: the unambiguous and ultimate message of Christ: "Love one another as I have loved you", the only criterion of successful human living. Freire spent the many years among peasants, learning from and with them how oppression works and can be combated. His approach reflects an earthiness that is local and national in his denunciation of a dependency state, whereby human beings are reduced to things that cannot fulfil their humanness, their responsibility to be and to become human. He depicts a realistic awareness of the dependent relationship of education to the political system and a thorough understanding of the epistemological circle which includes both action and reflection and which binds subjectivity and objectivity inseparably together. Freire aspires to affect change by an "archaeology of consciousness" that searches deeply into "the thought-language of the people" in order to begin radically where they are in their perception of the inhibiting cultural barriers. The development of a degree of critical consciousness and a degree of critical action must be joint development. His problem-posing education process thus focuses on obstacles while it theoretically unites microcosmic experiences of oppression with macrososmic structures contributing to that experience. Only by shrewd mixture of both levels in praxis can real cultural action for freedom occur.

Once the writer assumed the hypothesis that the community the proposed school was designated to serve had a limb that was disadvantaged culturally and socially, there was born a deep conviction that Paulo Freire with his magnificent faith in people as the foundation of democratic education could address both his philosophy and his methodology in some respects to this socially deprived group in their efforts to perceive the shackles of their own oppression and to break the fetters that bound them to an inadequate reality. This project is a first tentative step in that direction and is posited in the first and second rungs of the ladder already explicated.

The climb that ensues will evolve in further extensive research, in experimentation, exploration and evaluation of community adult education programmes and in the consolidation of a closely-knit community that affects its own conscientization through love, love of God and love of man for "conscientizacao is not, it cannot be, an imposition, a manipulation ..... Love is not just a free act, it is an act for the sake of freedom, ordered and geared towards freedom, a maker of freedom. Love which cannot produce freedom is not love.[2]

Procedural Structure of Research

The nature of this study does not permit a review of the literature to be succinctly treated in one specific chapter. Consequently a review of literature becomes an integral part of three chapters and is interwoven with the conceptual analysis of the particular chapter. Paulo Freire, the man, his philosophy, and methodology constitute the analysis of the opening chapter. The final chapter resumes the implications of Freire's thinking as a basis for community adult education. The analysis of the concepts of need, of community and of community adult education to meet needs constitutes the second chapter and exposes the relevant literature. The variety of methodology that has operated in the field of the discernment of needs for programming community adult education is the subject of the third chapter. This highlights different techniques of research, their appropriateness under certain conditions and their inappropriateness for this study. This leads to an elucidation of critical incident methodology which is to constitute the core of the work. How this technique was actually utilized together with documentary research and supplementary field work is set forth in the fourth chapter. An interpretation of the findings is the major work of the fifth chapter. As already stated, the final chapter sets out tentative proposals for community adult education on the basis of Paulo Freire's thinking to meet the needs that have been revealed in this Community in order to affect their awakening of consciousness to a new reality of hope. A brief coda brings the project to a conclusion.

CHAPTER ONE

PAULO FREIRE, THE MAN, HIS PHILOSOPHY AND METHODOLOGY

Paulo Freire, best known for his Pedagogy of the Oppressed (1970) is devoted to the theoretical explication of a mode of praxis in which he is deeply engaged. Behind his attack on the established notion of literacy lies a coherent diagnosis of what has allegedly gone wrong in modern societies. His concrete proposals for change derive with uncompromising directness from the nature of this diagnosis. It is this connection between moral rationale and a practice, not faddish negation, that makes him a radical thinker; radicalism entails locating what one believes to be the generic root of a problem, analysing the implications and acting accordingly. "Paulo Freire's thought represents the response of a creative mind and sensitive conscience to the extraordinary misery and suffering of the oppressed around him".[3] He is not a fragmented thinker. His literary method is the application of his philosophy. It derives from his conception of man and man's role in the social order. This philosophy, in turn, is rooted in his experience of the environment in which he grew to manhood.

Biographical Note

Born in 1921 in Recife in the north-east of Brazil, the centre of one of the most extreme situations of poverty and under-development in the Third World, he was soon forced to experience that reality directly. His was a middle-class family. As the economic crisis in 1929 in the U.S.A. began to affect Brazil, the precarious stability of his family gave away and he found himself sharing the plight of the wretched. Schooling in Recife was a privilege enjoyed by a minority. The majority lived in circumstances of grinding poverty and oppression when hunger and poverty crept into his own life, he fell behind in school because of the listlessness it produced. At the age of eleven, he vowed to dedicate his life to the struggle against hunger so that other children would not have to know the agony he was then experiencing. This early sharing of the life of the poor also revealed to him that states of ignorance and

lethargy, what he terms "culture of silence", were the result of economic, social and political domination and of paternalism. In Recife, he completed his University studies in the philosophy of education and began an academic career. The course of that career was determined by the concern that dominated his thought and actions. His purpose was to work out an educational method that could speak to and make speak those who lived in silence and accepted ignorance and poverty as their assigned lot in life. Basing himself upon a study of Brazilian history and the writings of Sartre, Erich Fromm, Mounier, Louis Althusser, Mao, Martin Luther King, Unamuno and Marcuse, he developed a perspective on education which is authentically his own. His thoughts on the philosophy of education were first expressed in 1959 in his doctoral dissertation at the University of Recife and later in his work as Professor of the History and Philosophy of Education in the same University.

Application of Pedagogy: His Work

His experiments in the application of his pedagogy date back to 1962, at Recife and in Joas Pedsoa. He established an important organization for education and popular culture, the "Culture Centre" in which "cultural circles" took the place of traditional classes. In the course of the conversation in the "cultural circles" topics for discussion were proposed by the groups themselves with the intention of testing problems for debate. Favourite subjects such as "nationalism", "development", "democracy", "illiteracy", "the political development of Brazil" and the "illiterate's vote" cropped up in more than one group discussion. Whenever possible and with the aid of visual media, these topics, in outline form, were presented to the group through a dialogue to encourage all members of the group to participate.

Literacy Campaign

After six months of experimentation, Paulo Freire wondered whether it would not be possible to apply the same active method to adult illiteracy, thereby transforming the traditional approach. At the same time, a Cultural Extension service was set up in the

University of Pernambuco to discuss and analyse his method. In 1963,
Paulo Freire was appointed co-ordinator of the National Literacy
Programmes and in that same year the Angiers experiment took place.
In forty-five days, three hundred workers became literate, a result
that made a deep impression on public opinion. After this
experiment he was able to apply his method on a wider scale, but
this time under the patronage of the Federal Government and all over
the National territory. Consequently "cultural circles" were set up
in nearly all the different state capitals of the country between
June, 1963 and May, 1964. The 1964 Development Plan set an
educational target for that year to teach approximately two million
illiterates. This was, therefore, the beginning of a literacy
campaign on a national scale which started in the urban districts
and rapidly spread to the rural areas. Literacy became suspect when
it led the masses to communicate their interests and expectations
to their leaders. Following the assumption of power by the military
in 1964, Paulo Freire was imprisoned for seventy-five days on a
charge of applying an educational policy opposed to the national
interest. Upon his release, he took refuge in the Bolivian Embassy
and later fled Brazil. For almost five years, he lived with his
family in Chile where he collaborated with UNESCO in the Chilian
Institute of Capacitation and Agrarian Reform. He was then appointed
Consultant at Harvard University's School of Education and worked in
close association with a number of groups engaged in new educational
experiments in rural and urban areas. At present, Professor Freire,
is working with the World Council of Churches in Geneva, in the
Directorate of the Education Division.

Philosophy of Man

Freire operates on one basic assumption: that man's "ontological
vocation", as he terms it, is to be a subject who acts upon and
transforms his world, and in so doing moves towards ever new
possibilities of fuller and richer life individually and collectively.
In order to facilitate understanding of his basic thesis, a description
of certain philosophical concepts as Freire himself defines them,
appears indispensable.

(a) Man

Man is a being in the process of transformation, therefore,
incomplete. "Within history, in concrete, objective contexts,
both humanization and dehumanization are possibilities for man as
an uncompleted being conscious of his incompleteness".[4] Accordingly,
one cannot insist that he behaves like any given model. He belongs
to different communities, e.g. socio-economic, religious, cultural
which are continually shaping him. It is in his relations with the
world that man becomes aware of himself and by progressing beyond
emotional perception of facts and things, arrives at the act of
knowledge through reflection which is the source of activity of his
intellectual faculties.

(b) - Faced with Reality

Man's initial attitude towards reality is not knowledge, but
ingenuity for at his most primitive degree of awareness, he has
difficulty in differentiating himself from nature. In fact, reality
is for him at first, the concrete situation in which he can develop
his activity and which provides his emotional perceptions. However,
the fundamental characteristic distinguishing him from an animal is
that the latter adapts itself to nature, whereas, even the most
primitive man attempts to "humanize" nature. Men have a relationship
with the world, while animals have only contact with it.

(c) - as a being in a situation

It is because he is a conscious being that man is not only "in"
the world, but "with" the world. Only man, as an "open" being is
capable of successfully accomplishing the complex operation of
"transforming" the world by his actions, at the same time that he
grasps and expresses its reality by means of his creative speech.
If man was only "in" the world, he would not succeed in knowing either
it or himself. The animal lives without time, submerged in life, with
no possibility of emerging from it, adjusted and adhering to reality.
Man can cut through this adherence and transcend his being in the
world and add to the life he has, the existence he makes for himself.

As humans are distinct from animals, so too is culture distinct
from nature, in that nature is given whereas the world of man is
his project, a reality capable of continuous transformation as
is man himself who is related dialectically to this world of his
making.

(d) – <u>awakening of consciousness; the act of knowledge</u>

"Knowing is the task of subjects not of objects. It is as a
subject and only as such, that a man or woman can really know".[5]
Awareness is the essential attitude of man "in" and "with" the world.
But, although, any consciousness is "consciousness of something" the
growth of consciousness is not always knowledge and much time is
needed for the awakening of consciousness of all we experience. A
certain number of perceptible elements exist within the visual field
of the human consciousness. Some of them are already perceived in a
detached manner. By standing back from them, by admiring them, one
begins to know them.

> Existential experience is a whole. In illuminating
> one of its angles and perceiving the inter-relation
> of that angle with others, the learners tend to re-
> place a fragmented vision of reality with a total
> vision. From the point of view of a theory of
> knowledge, this means that the dynamic between
> codification of existential situations and de-
> codification involves the learners in a constant
> re-construction of their former 'ad-miration' of
> reality. [6]

The concept "ad-miration" here is not used by Freire in its
usual way nor in its ethical or aesthetical sense, but it has a
special philosophical connotation. Buber's analysis of an "I-Thou"
relationship has an affinity with Freire's presentation: "to ad-mire"
is to objectify the "not-I". It is a dialectical operation which
characterizes man as man, differentiating him from the animal. It is
directly associated with the creative dimension of his language. To
"ad-mire" implies that man stands over against his "not-I" in order
to understand it. For this reason, there is no act of knowing
without "ad-miration" of the object to be known. If the act of

knowing is a dynamic act and no knowledge is ever complete - then in order to know, man not only "ad-mires" the object, but must always be "re-admiring" his former "ad-miration". When we re-ad-mire" our former "ad-miration" (always an admiration of) we are simultaneously "ad-miring" the act of "ad-miring" and the object "ad-mired" so that we can overcome the errors we made in our former "ad-miration". "This re-admiration leads us to a perception of an anterior perception".[7]

He insists in Husserlian fashion that human consciousness is intentionalizing. Consciousness for him is never static; it is always engaged in some project, attaching itself to some object. Hence, Freire does not believe that consciousness exists apart from relationships, but that the relationship between consciousness and its object is the "stretching forward" of the latter on the part of the former. Consciousness is not merely receptive of stimuli from the world in which it lives, it is purposive in regard to it. Here, Freire joins ranks with many current critics of the Cartesian school of thought. The subject/object dichotomy is epistemologically specious according to Freire because we only know in-relations. The act of knowledge implies the dual context of practice (reality) and theory (the critical comprehension of this reality) with codification (drawing symbols, writing) acting as mediator between the two contexts. "The epistemological cycle", as he designates the totality of the act of knowledge cannot separate the stage of gaining already existing knowledge from the stage of discovery of creating new knowledge. The ad-miration is reflection; reflection leads to praxis; consequently, knowledge is materialized in action.[8]

(e) - development of critical consciousness

In depicting the development of consciousness, Freire traces the growth of consciousness from a state of naive transitivity to a state of semi-intransivity to a state of critical consciousness. The first state typifies man disinterested in investigation, gregarious, nostalgic for the past. Men of semi-intransitive consciousness cannot apprehend problems situated outside their sphere of biological

necessity. The goal of their existence is merely survival; discernment is difficult: "semi-intransivity represents a near disengagement between men and their existence".[9] Historically, men fail to comprehend true causality and become victims of magical explanations. But when "men amplify their power to perceive and respond to suggestions and questions arising in their context and increase their capacity to enter into dialogue not only with other men, but with the world, they become transitive".[10] Man becomes "permeable" in a dynamic existence "implying external dialogue" between man and man, between man and the world, between man and his creator. When man breaks through the intermediary stages and reaches critically transitive consciousness he manifests an ability to interpret, to discover true causality, to avoid distortions and pre-conceived notions and to reject passivity:

> critical transitivity is characteristic of
> authentically democratic regimes and
> corresponds to highly permeable, interrogative,
> restless and dialogical forms of life.[11]

If men fail to cross the divide from naive transitivity to a critical consciousness, they can become the victims of a fanaticized consciousness whereby the distortion of reason renders them irrational. The development to the awakening of critical awareness is what he terms conscientizacao i.e. conscientization which Freire maintains results from a "critical educational effort based on favourable historical conditions." [12]

(f) Radicalization and Sectarianism

A fully critical consciousness fosters what Freire terms "radicalization" while the fanaticized consciousness results in "sectarianism". These two stances create opposite realities; radicalization involves commitment. The radical knows that as a subject he can and ought together with other subjects to participate creatively in the transformation of objective reality; the sectarian, blinded by his irrationality, falsifies reality, feeds on slogans, myths and half-truths and seeks to impose his own choice on

others. Consequently, "Sectarianism in any quarter is an obstacle
to the emancipation of mankind", whereas "Radicalization is critical
and thereby liberates".[13] Finally, in his analysis of consciousness,
he exposes the "oppressed consciousness" which can be characterized
by a huge inferiority complex which hinders man's ontological and
historical vocation to be more fully human. The consciousness of
the oppressor appears as subversion for to be has become merely to
have since everything is reduced to the status of objects at his
disposal.

(g) Freedom

Freedom is a dynamic concept for Freire. It is rooted in the
historical process by which the oppressed struggle unremittingly to
"extroject" the slave consciousness which oppressors have "introjected"
into the deepest recesses of their being.

(h) Education

Freire's philosophy of man leads on naturally to his philosophy
of education for the process of conscientization requires "an active
dialogical educational programme concerned with social and political
responsibility and prepared to avoid the dangers of massification".[14]
He treats of two kinds of education based on two different philosophical
stances for "in discussing education, we have to discuss epistemology".[15]
If one's epistemology stems from a domesticating ideology, there results
education for domestication where knowledge is transferred from those
who know to those who do not know. When knowledge is regarded as a
process as Bruner would claim, education is then an act of knowing
that implies transforming in which the educator is a cognitive subject
engaged with educatees in a cultural action for freedom. His philosophy
of education rests on the conviction that any man, however ignorant,
is capable of looking "critically" at his world. He accepts, as a
definition for "cultural action", which is his term for education, the
formula of Mao-Tse-Tung: "progressing from emotional knowledge to a
rational perception of reality". He severely critizes traditional
"narrative" forms of education as oppressive and likens them to a system
of "banking". His critique of banking education rests on the view that
the teacher as "narrator" encourages a one-way dependence of the student

upon the teacher. The memorizing and regurgitation of facts creates and maintains a gulf between teacher and taught. He argues such a process is anti-dialogical and therefore, anti-educational on the grounds that "dependency" presents a contradiction and an obstacle to "authentic" free thinking, to real consciousness. Commitment is the hallmark of "authentic" education. The concrete context is the starting point that furnishes the facts which are analyzed in depth in the theoretical context, and back to the concrete reality for experimentation – with new forms of praxis. Education, then, is a search by educators and learners "to discover something by the act of knowing which cannot exhaust all the possibilities in the relation between object and subject".[16]

Conscientizing education for liberation, engages educator and educand in the dialetical process of denouncing the oppressing structure and announcing the humanizing process. This implies a continuous dynamic questioning of culture practised in what he calls "co-intentional" education which involves teachers and pupils, both as subjects, "co-intent on reality", not only in the task of unveiling that reality and thereby coming to know it critically but in the task of re-creating that knowledge. In the process, "they discover themselves as permanent re-creators of reality".[17]

Education is not Neutral

Before proceeding to describe the role of the educator in specific terms, Freire operates on yet another philosophical premise which is his insistence on the non-neutrality of education. Even the simplest implements of culture reflect an ideology for Freire. For him, there is no neutral education process. Education can be an instrument of indoctrination of the young into values, a presupposition and logic of a given culture or it can be an engagement in the practice of freedom, whereby persons deal critically with their own reality and transform it to their own ends. Maxime Greene points out that Freire's philosophy of education poses an illuminating critique of traditional and absolutist perspectives on the curriculum, which posits a notion of knowledge as "out there" and external to the student. Greene suggests that the student ".... must feel himself to be a knower,

rather than a passive receiver of someone else's pre-constituted
definitions of what is worthwhile. If curriculum is solely concerned
with depositing, it becomes an alien and alienating edifice, a kind
of "crystal palace" of ideas".[18]

Role of Educator

The responsibility of an educator according to Freire's
philosophy which conceives of education as an act of knowing, is an
engagement in a synthesis between the educator's maximally
systematized knowing and the learner's minimally systematized knowing.
This synthesis is achieved in dialogue. Freire himself admirably
described the role of the educator in his address at the Institute of
Adult Education, Tanzania, in 1941:-

> So for this kind of educator, there is a first demand
> which is simply to die each day as an exclusive
> educator of the educatees in order to be born again
> as an educator with the educatees. But, on the other
> hand, at the moment at which the educator for
> liberation is dying as an exclusive educator, he also
> has to challenge the educatees in order for them to
> die as exclusive educatees in order to be born again
> as educators.[19]

It is the daily experience of this Easter as he describes it in
Biblical terminology that is the essence of education for liberation.
This demands a recognition on the part of the educator of his
limitations, an acceptance of them with humility and a confrontation
as successfully as possible of an oscillation between pessimism and
opportunism. As his philosophy would indicate both teacher and
students engage in critical thinking and the quest for mutual
humanization. The educational structure is a partnership of educator
and educatees that is built on a profound mutual trust in men and their
creative power. Dialogue constitutes the scaffolding of this
educational structure.

Dialogue

The very nature of dialogue is intrinsically consciousness raising.
Dialogue means speaking and listening critically, weighing what is said

against one's own and the other's experience. As it takes place of
good faith, it raises the consciousness of the dyad, triad and the
multiad. Guldbrandsen, in his discussion of Freire's notion of
dialogue stresses that "in the dialogic method, both members retain
their subject status ..... it does not mean that dialogue is only
whimsical talk, ... floating drivel about whatever happens to come
to mind".[20] Lloyd views it as "the chief means by which
reconciliation occurs between teachers and students".[21] It is in his
analysis of language, such an important mediator of consciousness that
Freire himself exposes his views on the technique of dialogue. "The
word" is the essence of dialogue and has two constituent elements:
reflection and action exemplified diagramatically thus:-

$$\left.\begin{array}{l} \text{Action} \\ \text{Reflection} \end{array}\right\} \quad \text{Word} = \text{work} = \text{praxis}$$

Sacrifice of action - verbalism

Sacrifice of reflection = activism

"Thus to speak a true word is to transform the world".[22] To name
the world, which is in Freire's philosophy, to change the world is not
the prerogative of an elite rather it is the right of every man.
"Consequently, no one can say a true word alone, nor can he say it for
another in a prescriptive act which robs others of their words".[23]
The question may be raised whether there are valid and invalid ways of
naming the world. Freire obviously believes there is a valid way;
his illustration of the role of the educator in dialogue justifies
his point:

> the role of the problem-posing educator is to
> create, together with the students the conditions
> under which knowledge at the level of the doxa is
> superceded by true knowledge at the level of the
> logos.[24]

"Logos" has seemingly a twofold significance here; a "de-
mythologized" awareness, essentially a man's awareness of the true
state of his position in the socio-economic structure in which he is

situated; presumably Freire, here, has in mind the opposite of the Marxian "false consciousness"; its second connotation is more philosophical: a man must understand his "ontological vocation to be more fully human".[25] This involves man's freedom to "name" the world. "To name" has a powerfully creative and transformative, world-constructive force and is most effective in dialogue which "is the encounter between men, mediated by the world, in order to name the world".[26]

Constituent Elements of Dialogue

His analysis of "dialogue" as a human phenomenon, which for Freire is both an "existential" necessity and an act of creation, has for its constituent elements the following:-

(i)   love - source of dialogue in commitment to others, in courage to cause of freedom. "If I do not love the world - if I do lot love life - if I do not love men - I cannot enter into dialogue".[27]

(ii)   humility that rejects arrogance and self-sufficiency: "at the point of encounter, there are neither utter ignoramuses nor perfect sages; there are only men who are attempting, together, to learn more than they know."[28]

(iii) intense faith in man to create and recreate and be more fully human for without this faith "dialogue is a farce which inevitably degenerates into paternalistic manipulation".[29]

(iv)   mutual trust which leads the people involved into ever-closer partnership.

(v)   hope which activates men to search together in communion for humanity.

(vi)   critical thinking which has as its goal the continuing transformation of reality, for the sake of the continuing humanization of men.

The entire process leads to communication which is the
indispensable ingredient of education and is generated in a
horizontal relationship between teacher and learner. This brings
the exposition to a fuller analysis of Freire's educational
methodology which is perhaps best elucidated by contrasting it
with the traditional system that Freire has dupped as "banking",
"narrating" and "telling". The diagrammatic exposition reveals
the main tenets of Freire's system of education.[30]

The aims of Freire's system are:

(i)   a rejection of the banking concept of education and the
      adoption of a concept of men as conscious beings and
      consciousness as consciousness directed towards the world.

(ii) problems of men and their relations with the world instead
      of deposit-making.

The educational experiences are provided by a "constant" unveiling
of reality whereby students are increasingly faced with problems
relating to themselves in and with the world.

The educational experiences are effectively organized through
dialogue where "the teacher-of-the-students and the students-of-the-
teacher cease to exist and a new term emerges: teacher-student with
students-teacher".[31] So students and teachers become jointly
responsible for a process in which all grow as critical co-investigators.

Freire's evaluation of the end product of a banking system of
education must make many educators strike their breasts and sigh "mea
culpa" since "it turns them into containers, into receptacles to be
filled by the teacher". The metaphor is sustained in his enunciation
of the criteria of the "good" teacher and "good" pupil: "The more
completely he fills the receptacles, the better a teacher he is.   The
more meekly the receptacles permit themselves to be filled, the better
students they are".[32]

Freire's educational method aims at "concientizacao" which rests
on certain value assumptions: the equality of all men, their right
to knowledge and culture and their right to criticize their situation
and act upon it.

Method in Literacy Training

Freire's actual method was devised for literacy training. Three
phases are involved as follows:-

First Phase

This is a study of the context in which the illiterates lived in
order to determine the common vocabulary and the problem issues around
which the process of reflection could develop. An inventory of the
verbal universe of the working groups is made on the strength of
spontaneous conversations in the course of which appear not only the
words most highly charged with existential meaning and thus with
emotional content but also the typical expressions related to the
experience of the group.

Second Phase

A choice is made of key words taken from the total number of
words in the inventory. The richness of the sounds of the phonemes
governs the choice. Freire discovered approximately eighteen words
cover the whole repertory of sounds. Words should be resonant of
the social, cultural and political context e.g. the provocative word,
"work" is related to problems of existence, exploitation, unemployment,
under-employment and so on.

Third Phase

Teaching materials are produced of two kinds:-

(i) A series of pictorial representations of situations related
     to their lives; these are in a series of cards or slides.
     They act as challenges to the group. They are coded problem
     cases; containing elements to be deciphered by the groups

with the help of the discussion leader. Examples are
taken from local situations but are directed towards
the analysis of regional and national problems. Key
words appear in these pictures.

(ii) Series of cards showing the generative words broken up
into syllables with the phonemic sequences corresponding
to each one:

	fa	fe	fi	fo	fu
fa – ve – la :	va	ve	vi	vo	vu
	la	le	li	lo	lu

In the training of Discussion Leader/Co-ordinators, the main
difficulty lies in creating a new attitude favouring dialogue so
that they can act as catalysers within the groups of participants.
A few practical sessions teach this skill. The problem lies in
application, in respecting the individual and sustaining the
dialogue; it springs from criticism and engenders critical judgment.

In Freire's method, the beginning of a critical, as opposed to
a magical outlook comes from distinguishing between nature and culture:
nature is viewed as a matrix in which man lives, culture as an addition
that man contributes through his own work. A picture that he commonly
uses shows an Indian shooting a bird with a bow and arrow and
illustrates the control that even primitive men have over nature
through their creations. The illiterate discovers that culture is
relative, that he already has culture and a certain domination over
the world itself, even though, he was not previously conscious of
this fact.[33] The literacy training involves, a series of audio-
visual techniques, such as repeating and recognising the word,
dissecting it into its component syllables, learning to write the
letters and the word and constructing new words from the components.
Professor Sanders had this to say as comment on the "cultural
circles":–

> My own most memorable impression from visiting
> these classes is of the capacity of people of
> limited education for thoughtful analysis and
> logical articulation of the issues when the
> issues are linked to their everyday life.[34]

Having treated at some length of the implications of the
philosophy and methodology of Paulo Freire in the first chapter,
there is clear-cut evidence that Freire is concerned with the
development of people as human beings and that people must become
through critical consciousness the developers of their own reality.
To accomplish this task, they must become aware of their own real
needs, reflect and act upon them. The needs of a community assume
significance in their conscientization. Before surveying a variety
of methods to identify needs, an analysis of the concept of need,
of community and of programming to meet the needs of a community
gives the perspectivefor the remaining chapters of this study.

CHAPTER TWO

A CONCEPTUAL ANALYSIS OF NEED AND OF COMMUNITY

The main tenets of Paulo Freire's thinking were exposed in the previous chapter; the appropriateness and adaptability of their implications shall constitute a later discussion in the context of the structures of educational programmes to meet the needs of a community. The phenomenon of need i.e. need of an individual and of a community, demands some exposition. A need begs some form of satisfaction, some effort at a resolution. This chapter deals firstly with an analysis of the concept of need and its complexities for this notion is basic to education programming and secondly with the concept of community. There logically follows a fusion of both concepts in an analytical look at community adult education and its significance as a force in the solution of the needs of disadvantaged communities.

Concept of Need

K.H. Lawson is of the opinion that "at the level of programme planning in adult education, the concept of 'need' plays a very distinctive role".[35] If a study were conducted on terms which occur most frequently in educational discussion, particularly with respect to the philosophy of community service which lies behind much adult education, James maintains that "undoubtedly", the term "needs" would rank high. [36] H.C. Wiltshire has pointed out that this concept along with that of "learning" dominates the emerging philosophy that underlies the provision of non-vocational adult education in recent years.[37] Questions are raised about the meaning of need and its determination. Bernard James and Harold Montross studied the relationship between needs and programme development and they revealed the danger of confusing "need" with "want". James later examined three meanings of the word. First, he pointed out the somewhat technical or academic usage of the term when it stands "for a non-observable or inferred bio-psychological state rather similar to a drive."[38] Used in this manner, the term means an unlearned condition, innate and of the nature of humanity. The everyday

usage of the word in expressing a desire or some observed "want" is
his second definition. A student may express a need for a course in
Spanish, thus voicing a specific directive. Value judgments are
operative in his third explication as when "a guidance expert may
tell a student that he needs more mathematics to prepare for
engineering". The student ought to have such training. The guidance
expert here delineates the student's need with a view to the
attainment of a specific goal.

Wiltshire points out the distinguishing elements between wants
and needs. Wants can be determined objectively and observed as
entities existing in reality that can be ascertained and consequently
satisfied. Whereas these characteristics do not mark needs, which
are created "by a process of prescription or ascription".[39] Some
procedure is prescribed by society to meet the need or a need is
ascribed when the individual fails to reach the norms defined by
society. Abraham Maslow puts forward a hierarchy of values as a
scale of motivation for the satisfaction of the individual whereby
needs and desires become virtually synonymous. The individual has
both physiological and psychological needs "which must be optimally
fulfilled by the environment in order to avoid sickness and
subjective ill-being".[40] Maslow's principles of operation for these
needs are:-

(i)   gratification for the needs on each level, starting
     with the lowest, frees a person for higher levels of
     gratification.

(ii) those persons in whom a need has been satisfied, are
     best equipped to deal with the deprivations of that
     need in the future.

(iii) the healthy person is one whose basic needs have been
     met so that he is principally motivated by his needs
     to actualize his highest potentialities.[41]

Harry Overstreet equated man's need i.e. maturity, with "linkages
with life" thus:

> A mature person is not one who has come to a
> certain level of achievement and stopped there.
> He is rather a maturing person — one whose
> linkages with life are constantly becoming
> stronger and richer because his attitudes are
> such as to encourage their growth ...... A
> mature person is not one who knows a large
> number of facts. Rather, he is one whose mental
> habits are such that he grows in knowledge and
> the wise use of it.[42]

An analysis of the concept of "need" reveals that it involves
conceptions of value and that not all needs are motivational in
character. Peters teases out this statement in his differentiation
of needs. Biological needs derive from the norm of survival; universal
psychological needs stem from the norm of the minimum level of mental
functioning; basic needs, as house, clothing, are determined by
normative ways of life in society and functional needs arise within
the role of the individual. He differentiates wants from needs on
the basis of motivation. A want generally drives a person to seek
the attainment of something but a person may not be aware he lacks
what is desirable when he needs something and consequently may not seek
to attain it. The concept of "need" is an inescapably valuative concept
which is ambiguous. An analysis can attempt to render explicit the value
judgements that lie behind statements of need, but of itself, does
nothing to justify them.

Need identification is immensely complex because people are
complex; their problems and the technology related to solutions are
complex; their customs and value-systems are complex; the economic,
social and physical environments giving rise to needs and in which needs
must be met are complex. This study attempts to identify needs of a
community; quite clearly this is no menial task. An effort at defining
the notion of community may help to broaden the perspective for an
investigation of the affinity of community education and community needs,
more particularly with regard to needs of a disadvantaged community for
whom adult education is of marginal significance and of marginal reality
if it exists at all.

Concept of Community

The concept of need was fraught with complexities as is
evidenced in the attempt to unravel its elements, so too the concept
of community is notoriously difficult to define. Sociologists have
attempted to categorise the manifestations of community life in
modern Britain in several dimensions. A straightforward delineation
would refer to "a group of people gathered together in any
geographical area with common interests, actual or potential, in the
social welfare and recreational field".[44] A possible dimension is
that of socio-economic status, distinguishing communities at different
positions in the class structure, differences which can be seen in the
occupation, the life-styles of the areas and the values and attitudes
associated with them.[45] This approach establishes a continuum of
community types. At one end would be the "twilight" zone slum areas
of the big cities reaching to the non-manual professional areas at the other
pole. "The word community denotes a number of people sharing certain
interests, sentiments, behaviour, objects in common by virtue of belonging
to a social group" is the basic definition of the term in the work of
Warner and Lunt.[46]

In an examination of the relationships between the structural
properties of incorporated communities and the social involvement and
morale of individuals residing in them, Taietz considered the community
the most viable unit of analysis to use for such an examination: "We
defined the community as a territorially based social organization which
is organized for the production of goods, services, facilities and
gratification".[47] According to this conceptualization, a community is a
unit that has primarily economic relevance. Taietz found four major
factors to describe his study of one hundred and forty-four communities
in New York State:-

(i)   structural complexity

(ii)   socio-economic status, which related primarily to income.

(iii)   political and educational homogeneity

(iv)   professional concentration

Taietz's definition of community is brought a step further in its
analysis by the two Biddles who regard sociological definitions of
community as structural in their reference to such entities as a town
meeting, a self-contained rural hamlet, a planned settlement, a trade
area, a neighbourhood, an entire city, a social system, a metropolitan
complex. The structural concept can be useful but "only when the
definition is shifted to a functional concept" do they maintain that
there "is a common basis found to underlie the structural varieties".[48]
Hence, community in this regard becomes whatever sense of the local
common good citizens can be helped to achieve. This is an achievement
to be won, not something given by reason of geographic residence; it
changes with experience and purposeful effort and may "even shift
according to the problem that catches the attention of the citizens".[49]
Frankenberg, in a valuable review of community study in Britain, uses a
rural-urban dimension. His description of community, however, gives
flesh and blood to a people who have over-riding economic interests which
are the same or complementary. Their common interest in things given
them creates a common interest in each other which they manifest in
working, playing, and praying together, quarreling but never indifferent
to each other, meeting frequently face-to-face and yet often ending up
back-to-back. Such a community "where conflict may be a form of
co-operation" ..... "cannot be described a simple form of society".[50]

Leaper's five-point analysis of the community embraces a variety of
implications which can be summarized thus:-

(i)   the use of community loosely and emotively as an impressive
       synonym for society, often employed to emphasize the mutuality
       and sense of obligation of all members of a political unit
       over some issue.

(ii)   the designation of a category of people who share certain
       traits and many differences in emphasizing the common
       denominator to the exclusion of other factors for the sake
       of a particular argument.

(iii) the very specialized usage that refers to very wide geographical
       and political areas.

(iv)   the emphasis on the social aspect that stresses overtones
       of identity, of interest, emotion and obligations.

(v)   the reference to a limited area of living identified as
       such by the people of common residence, common interest
       and mutual interaction and obligation.

Needs of Community: Education Programming

The needs of people as individuals and their collective needs
as members of communities are not always identical. Frequently,
the assumption is made that community needs are obvious or may be
determined and solved easily. In some cases they may be, but in
most situations the obvious needs are only part of the iceberg,
which shows above the water. From the already stated defining
characteristics of community, the adult educator must deal with
varied groups of people, who have common educational problems related
to the particular and specific groups to which they belong.
Historically, the focus of adult education was on the individual and
his needs. It is only in recent years that attention has turned to
community needs as such. "Community development" as a recognised
speciality of many agencies created a shift of emphasis. But demands
for participating democracy on the part of militant groups caused
many institutions, statutory and voluntary bodies engaged in education
to re-appraise their structure and to re-evaluate their services with
an awakened realisation of the existence of a community out there with
its needs and problems. Whether the goal of the adult educator was to
remedy deficiencies or fill vacuums in previous formal education, to
enable the individual gain a broader personal or social perspective,
to assist him to qualify for a better job, or to provide a deeper
sense of citizenship, the focus was on the individual. As a result of
the emphasis on the person rather than on the group, the study of
identification and determination of needs for the purposes of adult
education was related essentially to the individual. This was
yesterday's focus; To-day the emphasis is on community needs. The
failure to add the community dimension is a major reason why the
relevance of adult education programmes is challenged despite a long

history of concern with needs. Programmes have not changed as
rapidly as twentieth century society has changed nor have they
always been responsive to pressures within that society:

> Personal needs do not operate in a vacuum; they
> are shaped, conditioned and channeled by the
> social structures and forces of the human society
> in which each individual is born. Each of us is
> driven by survival needs, but the survival
> behaviour of a primitive hunting tribesman is far
> different from that of the organization man in
> modern industrial society.[51]

The solution of problems by the piecemeal method of individual
achievement no longer suffices. In writing about procedures in
developing adult education programmes, Bergevin and his colleagues
emphasized the identification of a common need or interest as an
initial step in a six-step procedure for community planning. The
stress on common need or interest points out the importance of need
identification at the community level if adult education is to be
effective.[52] The essence of the community quality of adult
education was clearly elucidated by Kallen:-

> What makes a community is communication, and
> communication is between people - between
> speakers and listeners. Speakers and
> listeners together form institutions which
> are associations of individuals who have
> developed a technique of mutuality in
> communication, transforming communication
> into communion. This communion turns them
> from an aggregate of separate persons into
> a team or a community.[53]

The path to improvement is not one of abandoning the individual
or of substituting community needs for individual needs. The needs
of the individual will remain and must be met. The adult educator
must go beyond the aggregate of separate persons and help provide
for the common needs and interests in enabling the community to build
bridges between its economic and social needs and the educational
needs of the people who must solve the economic and social problems.

It is evident that education has a vital function in meeting
community needs but many obstacles mark the way of the adult educator
who is faced squarely with the necessity of making value judgments.
Needs are to be defined for the educator against a background of
normative concepts of almost infinite range and variety. When so
many people in a community have made value judgments about the
community's needs and the ways in which those needs can be met, such
pre-determination often closes the door to sincere, probing efforts
to find out what the real needs are.

James' and Montross' experience with a community group indicated
that the critical statement of what the groups wanted educationally
was far removed from what was required to satisfy the needs that were
finally determined. The experience led them to write:-

> How easily an adult education programme can
> misinterpret "needs" if it takes surface
> phenomena of group behaviour at face value,
> if, for instance, a program is designed
> merely on the basis of "want" statements.[54]

James' own semantic treatment already described, stressing the concept
of "needs" as "articulated wants" and the implication that the adult
educator must evaluate these in terms not only of priorities on
resources but also of goal clarification also raises the question of
the values held by the adult educator.

Acceptance of Maslow's notion of self-actualization, of the
fundamental need of each individual to attain identity as a person
frees the educator of adults to become innovative in initiating new
programmes, whether in response to community requests or as a result
of his own search to discover needs. He is then able to concede that
need is being met if the participation in the adult education process
activity helps the individual to achieve a goal and he will no longer
be hemmed in by the kinds or precedents which rigidify so many adult
education programmes. Wiltshire asks radical questions which focus
on the implied ideology behind hypostasisation of individual "needs/
wants" into community "needs/wants". All too frequently what a

community is seen as needing/wanting is what its observer supposes
it to need/want and this, of course, since the observer cannot be
dissociated from what he is observing, is already an ideologically
vitiated supposition.[55]

Another obstacle that renders difficult the role of the adult
educator in the provision of programmes for community is the ambiguity
implied in the rationale of adult education as a response to the
"felt" needs of the community. The feeling of need does not exist
for some persons whose needs, as the adult educator sees them, are
evident. Persistence in justifying education programmes on the
basis of "responding to felt needs" actually results in
circumscribing the audience of adult education. Carol Kramer
distinguished between "felt" needs and "real" needs thus:-

> The real need is a desirable element of condition
> that is lacking in, and would improve a situation.
> Felt needs are what people with problems recognize
> as the elements necessary to improve their
> situations. It should be emphasized that felt
> needs may also be real needs but they often are
> not. Felt needs may be derived from symptoms
> alone rather than from true problems.[56]

The real need consequently is defined in terms of "a situation",
an actual set of circumstances in which people find themselves.
Samuel Hand placed a similar stress on reality when he wrote:-

> Adult educators are finding that the degree of
> participating in and support of local education
> programmes is proportionate to the extent to
> which these problems are geared to the real
> life problems, interests and needs of the
> communities they serve.[57]

"The approach to adult education will be via the route of
situations, not subjects" was the opinion of Lindermann who defined
the situation approach, usually known to-day as problem-solving as
the method by which "the learning process is at the outset given a
setting of reality".[58]

If the above three theses of Kramer, Hand and Lindemann are placed in juxtaposition with a recent view of Champion who considers two other aspects of basic human "needs" namely "to look back over the shoulder at what Heidegger calls an "abandonment" on the one hand and the "need" to look forward into the future on the other, our "intentionality" to use Brentan's and Husserl's term" ..... our reflective and our prospective endeavours, our sense of history and our sense of purpose". The philosophy that lies behind the fusion of these definitions bears a close affinity to that of the thinking of Paulo Freire who strongly advocates a "problem-posing" approach as did Lindermann and who stresses in Husserlian terminology akin to Champion that human consciousness is intentionalizing. Is Champion's point valid? He states:

> if the case stands up that a shift from needs/want
> terminology to characteristic/intentions terminology
> does enable the latter to expose what the former
> masks, it is clearly of immense importance to the
> technical function of the adult educator. Its
> importance is that it can thwart the ideological
> tendencies of imputing what I think is wanted to
> what is, in fact, wanted.[59]

The ensuing chapters of this study are an attempt to determine "what is, in fact, wanted" in the field of community adult education that finds its strength and impetus in the philosophy of Paulo Freire. Before launching into an analysis of the methods and tools of research which were employed in this process a brief review of some notions of community adult education, its marginality for a working class community which is the subject of this dissertation will bring this chapter on delineation of concepts and role of community adult education to a close.

Studies in Community Adult Education

Anthony Hartnett points out in his very recent work that "the tally of significant English publications about education and the local community is relatively small".[60] Investigations of the writer in this area have proved the truth of his statement.

The concept of community adult education with a radical social
content is examined and the relationship between adult education
and community development is explored, with details of practical
fieldwork experience in a fascinating account by Tom Lovett who tells
of his successes and apparent failures as a community adult educator
who was actively involved in a working class community in Liverpool
in the early seventies. In the description of the methodology of this
study in the third chapter reference shall be made to Lovett's
participative method in planning, implementing and evaluating
community adult education activities.[61]

Community adult education engages the attention of other adult
educators. Pell leaves no doubt about its role:

> The point of focus of all adult education must be
> the community. While the ultimate objective may
> be the maturing of human personality, the human
> personality exists somewhere, not everywhere, and
> that point of existence for adult education is the
> community.[62]

According to Pell's reasoning, the individual is a product of
his community; his channels of communication are through community
institutions. Whatever the aim of adult education, access to the
individual is thus through the community. Other adult educators place
primary emphasis on serving adults in community citizenship roles.
This emphasis grows out of a conviction that the goals of adult
education are inherent in the democratic way of life. This stand is
shared by Bertrand Smith who states that "the proper objective of
education should always be the furtherance of democratic living".[63]

A further concern for a community focus is that a goal of adult
education is to help communities solve problems. Admittedly
individuals will ultimately benefit by living in a healthy community,
but the principal aim in this instance is the community itself as a
social structure or institution.[64] Howard McCluskey explains the
importance of the community context for any adult educational learning
situation:

> The community is also the basic setting for the
> curriculum of adult education. The subjects of
> health, recreation, religion, city planning and
> land use, juvenile delinquency, family life,
> taxation, labour relations, have not separate
> existence outside of book and conferences .....
> If they are to be understood, they must be
> understood in their community contacts.[65]

The Russell Report advocates community education which it
considers "providing the background of knowledge and understanding
upon which effective action for community purposes, including
community development in the strict sense, can be founded".[66]

"The Community Education Handbook" describes the potential of the
community education process where spin-off values cannot be readily
identified or evaluated but when the procedure is initiated and is
internalized, the spirit of community develops.[67] There are other
examples of writing about different sorts of community with importance
for education, but their significance for community adult education is
minimal and a review of this literature confirmed their contribution
as negligible to this particular study.

This piece of research is concerned with tackling the problem of
education for a working class community. This dilemma has occupied
the attention of adult educators throughout the Western World who
observe regretfully the increasing divorce of the working class from
formal adult education in an age when the latter should be making a
positive contribution to "the practice of freedom" amongst the former.
"It has given rise" states Lovett, "to many pious statements of concern
and much wringing of hands amongst those involved in the provision of
adult education, as well as serious study of the issues involved and
attempts to offer solutions".[68]

"There is more to be valued in working class life than was once
thought; there are latent qualities which any civilized society might
desire".[69] Hopefully, this piece of research will testify to this
truth of Jackson. Shaw and West in their research challenged the
hypothesis that education selection methods are not infallible and

that a considerable reservoir of unexploited, intellectual ability
remains in the working class.[70] Its discovery and development call
for exceptional efforts in organisation and teaching. If this effort
has too seldom been made in the last few decades, it is perhaps because
we have all grown too accustomed to the soft option of providing
cultural sustenance for a grateful middle-class. Despite the implicit
difficulties in the concept of need for programme planning adult
education and especially adult education for many working class
communities, for the vast majority of whose members the feeling of
need does not exist despite the blatant evidence of deprivation,
there must be means devised of developing a commitment and sense of
purpose among community adult educators together with the community,
in a continuing process of critical analysis, appraisal and
redefinition of life situations for determination of need requires
a meeting of the minds between the educational planner and his
prospective clients. An account of the tools and techniques that
came to be used in one such process brings this study in the following
chapter to a description of the methodology and a review of the
relevant literature of the methods of research in a working class
community.

CHAPTER THREE

METHODOLOGY OF STUDY

The analysis of the concept of need and of the intricacies of
its precise delineation in a community in the last chapter manifests
that the determination of community need is a complex continuing
process which does not lead to instant and lasting solutions. Kempfer,
in his survey of five hundred school directors, concluded that "how to
identify these needs and interests is the perennial problem faced by
all directors of adult education".[71]

Review of Literature on Determination of Community Needs

Ways of determining Community needs were reviewed in a study of
the literature in this field. They can be summarized as follows:-

(i) the prescriptive process, whereby someone decides what
someone else needs.

Two difficulties arise; one is the acceptance by those for
whom the prescription is made and the others its inappropriateness
in the solution of complex or obscure problems.

(ii) When programme planning is to be aimed at the meeting of
community needs, Blackwell identified and interrelated
dimensions of the community which should be examined:

(a) the population base, the people, their age and sex composition,
educational level, mobility within the city.

(b) the institutional structure of the community which includes
families, agencies, business and industry, pressure groups,
civic organizations and other special interest groups.

(c) the value-systems of the people that indicate their priorities
e.g. neighbourliness, hospitality, security, employment.

(d)   social stratification.

(e)   informal social relations which are often referred to as the grapevine.

(f)   the power structure of the community.

(g)   the ecology of the community that would cover community activities or characteristics as parking, transportation, location of institutions, housing areas and recreation areas as well as environmental factors.[72]

Hand offered three approaches to the study of the community:-

(i)   Social Welfare analysis of agencies, institutions and services.

(ii) as a social unit, an ecological approach which included the spatial and temporal relations of the people.

(iii) the problem-solving technique of using the study itself as an education process leading to social action.

He also included detailed checklists to help the researcher make a thorough study of the history, the people, the economic structure and the functional institutional operations of the community.[73]

In the general field of educational administration, Wayland, Brunner and Hallenbeck in advocating study of the community for planning purposes suggested that data about the community be organized in the following three categories:

(i)   the geographical distribution of people and facilities.

(ii) the social structure.

(iii) the institutional structure.[74]

Otto Hoiberg devised a checklist which consisted of twelve items, such as business, education, cultural opportunities, recreational facilities and the physical appearance of the community and he rates the items on a four-step scale from "excellent" to "very inadequate".[75]

The most extensive set of checklists for analysis of a community is the compilation by Warren who deals with many aspects of the community including its background, economic life, government and politics, institutions and agencies, communications, inter-group relations and community organisation.[76]

A major study aimed at the identification of community needs in Tennessee involved interviews with selected citizens and community leaders who could provide information on the problem which existed in the area, the nature and extent of each problem and the priority for solving these problems.[77]

Schedules and questionnaires were used in an extensive study of Yankee City by Warner and Lunt. The schedule itself consisted of forty-one mimeographed sheets, each of which required a detailed set of answers. The larger divisions of the schedule called for a description of the family, the residence, income and information on rent or shelter, food, clothing, house-operation, automobile, amusement, charity, education, gifts given, medical expense, mortuary expense, taxes, travel and vacation, surplus, savings and investments, payments on debts and many other smaller items.[78] The literature on determination of community needs so far has been concerned with American studies. Projects that utilised similar techniques in Britain deserve comment.

Research on the identification of areas of urban deprivation using data from the small area statistics of the Ward Library of the 1971 Census of Population employed the following indicators: Housing, Employment, Education, Assets, Socio-economic grouping, special needs, housing tenure and residential mobility.[79]

A study of the problem of socially deprived families in Britain collated existing materials on income, population, structure, over-crowding, housing amenities, mortality rates, special need groups, social service provision.[80]

A list of indices was compiled which reflected many aspects of the social problems of Liverpool. This study explored the interaction between the social malaise indices themselves and the census indices. This enabled certain key factors to be isolated, which can be used to predict the occurrence of other forms of social malaise. The social malaise factors were children in care, school absenteeism, educationally sub-normal children, adults mentally ill, illegitimate births, job instability, unemployment, debtors, hospital admissions and crime. The Census indicators provided information on housing, population, birthplace, car ownership, house tenure, house amenities, density of families and social groupings.[81]

Adoption of Method: First Step

From a review of the literature, there were many methods for acquiring information on individual and community needs; these included survey, checklists, interview schedule, questionnaires, contact with key figures in the community and the use of existing data such as census reports. The interview schedule seemed an appropriate tool of research for defining the needs of the community that was the concern of the study. The choice of variables was determined by a close scrutiny of the different variables which had been used in previous research and which would embrace every aspect of the life of the community in order to provide a comprehensive, in-depth study of this group of people. The interview schedule consisted of the following variables.

(i)   Control questions e.g. sex, marital status, position in household.
(ii) Education.
(iii) Income.
(iv) Occupation.

(v)   Leisure.

(vi) Social Relations.

(vii) Living Conditions.

Each variable was broken down into detailed questions that covered every aspect. The accumulation of this data would obviously provide a mass of factual knowledge but it would not reveal the needs of the community as perceived by themselves. Population density, unemployment figures, leisure activity tables are ultimately based on counting the occurrences of given phenomena. This presentation would be an assessment of real facts. If the ideals relative to each variable were indicated, would it be possible by an analysis of both sets of data to identify the needs of the community? That could provide the answer. Consequently, an interview schedule of two types of questions that could be termed "real" and "ideal" was designed for all the details of the seven above-listed variables.[82] This notion of "Real" and "Ideal" came to mind from a study of Halpin's research of The Leadership Behaviour of School Superintendents.[83]

Second Step: Alternative Approaches

Reflection on the insertion of the dimension of the "ideal" into the interview schedule manifested that no worthwhile advance had been achieved in the isolation of a community's needs. There seemed no apparent means of deducing needs with any validity by comparing/ contrasting the factual data with ideal data. Besides, there emerged the impossible feat of trying to analyse and measure the empirical tangible data against attitudinal, abstract data with a view to discovering human needs. The technique was prescriptive. A sense of dissatisfaction gradually grew that this delicate task of discovering the needs of a people required a more sensitive tool, a more personal approach than a lengthy interviewing process that imposed for response a harrowing list of real and fanciful questions that ultimately would prove futile in the attainment of the objective.

A review of the literature on Social Indicators of Perceived Life Quality presented what seemed on initial investigation an attractive technique.[84] A study, however, of the items used to

assess the affective responses to specific concerns manifested that the items demanded extensive adaptation for this particular study. In addition, the technique was one of approaching the community with ready-made statements of social and economic aspects of life rather than allowing them to voice their own perceptions of the quality of life. The basic orientation was the construction of a battery of items appropriate for inclusion in a survey questionnaire or interview schedule that was broad in coverage and provided a statistically efficient means of assessing perceived life quality in the diverse domains most important for predicting peoples' general satisfaction with their lives. Three national sample surveys of American Adults were conducted in 1970 and 1973. The Literature on "Social Indicators of Perceived Life Quality" proved to be a stimulating asset later in this research in the designing of a projective interview schedule.

The writer gradually became convinced that a research process that extracts information from individuals in isolation from one another and aggregates this into a single set of figures does so at the expense of reducing the complexity and richness of human experience. The representation of population needs by a set of figures such as "forty per cent of those interviewed said that their only recreational facility was watching television" is inadequate and unsatisfactory if one is seeking to develop programmes to meet their first, second, third and fourth choice regarding some specific attitude or decision, when attitudes, decisions and behaviour do not reflect a single cause and the respondent feels the desire to say: "that really is not the right question". The survey can present a static picture of reality, a photograph of a community with neither a past nor a future whereas social change is a continuous process, dialectic or movement from one pole to another in time.

If one accepts Freire's point that teaching methods have ideological implications, then the same holds true for research methods. There is a "hidden curriculum" in the way a research process is carried out and one needs to be aware of it. If the concern is with

increasing people's capacity to participate fully and gain some degree
of control over their lives, then research methods themselves can be
part of the process. Questionnaires or interview schedules designed
away from the scene of the research regards people as sources of
information as having bits of isolated knowledge, but they are neither
expected nor apparently assumed able to analyse a given social reality.
The abilities of people to investigate their objective realities are
not stimulated and the pool of human creativity is kept within narrow
confines. Those most familiar with the problem and whose daily
existence is affected by poor health, low levels of production, past
failure of educational systems are effectively taken out of the active
process of making the changes which might lead to improvements. Basic
principles of planning stress that the likelihood of full and effective
participation in any venture, education, political and social are
improved by involving would-be participants in the decision making
process. The research process would then be based on a system of
discussion, investigation and analysis in which the researched are as
much a part of the process as the researcher. Theories are neither
developed beforehand to be tested nor drawn by the researcher from his
development with reality. Rather than relying on orthodox quantitative
head-counting methods of social enquiry, Pilsworth and Ruddock .
emphasize that the researcher should "triangulate" and use more than
one method:-

> It should be acknowledged that all research methods
> involve valuations of behaviour, and different
> methods provide different types of knowledge. We
> are not advocating a reliance on any single method;
> rather that qualitative and phenomenological research
> methods should gain a wider acceptance in teaching
> and research in adult education.[85]

How would Paulo Freire face the dilemma? No doubt, the method
would be dialogical for dialogue for him is the hallmark of the
cognitive act; researcher and subjects, both searchers, would
discover in their critical unveiling the needs of the community. A
body of questions, already formulated by an outsider, presented as
the vehicle for identification of their difficulties would savour of
imposition and manipulation and would negate the faith, hope, humility
and mutual trust of dialogue.

Alternative approaches have recently been undertaken. Blumer has expressed dissatisfaction with orthodox methods.[86] Qualitative, as opposed to quantitative strategies have had their strongest entry with Glaser and Strauss.[87] Filstead gives a useful discussion substantiating the need for alternatives.[88] Three avenues of approach were revealed to the writer, namely:

(i) Participant Observation

Of all qualitative social research methods the most widely used is participant observation. The researcher participates in the situation under study either openly, in the role of researcher or covertly, and observes the behaviour of the people involved over some period of time. Behaviour is observed first-hand, the native idiom is acquired, the minute details of the life situation are illumined so that rich, experimental data is collected. This technique, however satisfactory for other research situations, was inappropriate for the writer. Openly or disguised, the writer could not operate as an observer in this community.

(ii) Action Research

This technique has been described as:-

> the bogey of the academic system which shrinks from
> the prospect of uncontrolled variable ..... The
> research approach which would yield the insights
> most needed for the contemporary world would be that
> which monitors a programme of action over a long
> period, feeding back data and observations to the
> point of decision at all times. Such programmes of
> action and research would be especially valuable if
> carried through a bounded local community, perhaps
> on the scale of a town or a rural district. An
> attempt to saturate a community with educational
> opportunity over a generation would be possible
> without extravagant expenditure.[89]

Action/Research is the method employed by the New Communities Project now in operation at Leigh Park, one of the largest post-war housing estates in Southern England which aims at participation of the whole working class as can be encouraged to avail of adult education; the research team described their initial phase:-

> Our first task was not to do anything, but to
> spend six months listening and talking, finding
> out what might be possible and deciding on the
> things to which people might respond..... In the
> last two years a great deal has been done, much
> has been started which is not yet complete and,
> above all, hundreds of local people have been
> mobilized to help themselves in a large number of
> different ways.[90]

The two full-time members of the Project Team have acted as agents responsible for setting up a network of contacts within Leigh Park with local people, professionals and Councillors and members of voluntary organisations. This initial process was similar to Lovett's first strategies. In September, 1973, a relatively inexpensive publicity programme called Breakthrough: Operation Otherwise was launched, publicly and a focus for attention were provided by a folk group, street theatre and local radio broadcasts. Over four thousand copies of a prepared leaflet were distributed. The main aim was to contact a very wide range of people around an agenda which they could shape, add to or amend. The final phase of evaluation and consolidation is at present under way in this, its final year in order to ensure the maximum use of time available for the completion of each component.

This strategy, Action/Research was employed by Lovett when he was seconded to the Liverpool Educational Priority Area Project in 1969 as tutor/organizer to explore and develop new forms of adult education provision for working class communities. Three broad overlapping states encompass the work of the three years of the project.

Stage one entailed a period of exploration and investigation. During this period it was necessary to get to know, as far as was possible the area, its problems and its people. This meant becoming involved in a number of community activities....social functions, community councils, residents' associations, summer play schemes, pubs, community centres, school open-days — all provided an opportunity to make contact with local residents. This took time.[91]

The second, overlapping stage" was one of experiment and
evaluation. In the initial phase, these experiments took the form
of exercises designed to test the response of local residents to
invitations to take part in some form of adult education. "A survey
was then undertaken, entitled "The Earle of Road Survey" which was
mounted for the specific purpose of assessing adult education
interests in the area. What Lovett describes as "small probes" were
tested in schools, community centres and other local venues while
more long term ventures with community councils, community centres
residents' associations and community action projects were undertaken
"with no immediate recognizable results. With the steady build up of
contacts, the accumulation of experience and expertise, the project
advanced in its third year to a "final stage of consolidation".[92]

The initial stage of exploration and investigation which spanned
many months for Lovett, was a slow, tedious and often frustrating
endeavour although a network of contacts had already been established
in the community, particularly with the project schools and their
staff. His account of the survey as one tool used in the exploratory
investigation pinpoints a different approach to the technique as used
by other researchers who sought to identify community needs and to
whose works reference has been made in this chapter. Lovett tells:

> Initially a team of four interviewers were employed,
> on a part-time basis over a four week period.
> Originally it was intended to survey the needs of
> the adults in the area in relation to their
> children's education. This, in fact, was attempted
> and met with very little response. Wisely, as it
> turned out, it was agreed to conduct a survey at a
> very informal level on a more general basis. To
> 'chat people up' and discover the whole range of
> interests and problems was deemed more important
> and valuable than any strictly scientific approach,
> particularly since it was also intended to organize
> activities in the area, on the basis of the
> interests and needs thrown up by the survey.[93]

Here, Lovett sought to establish a rapport with the local people
and to create a relationship which was sensitive to human needs,
desires and aspirations.

Was Lovett's informal and non-scientific approach the appropriate
method for use by the writer in this study? The answer would be in
the affirmative if time and circumstances of life permitted but,
unfortunately, the restrictions of both factors prevented the adoption
of this technique. While many elements of informality would prevail,
the process would have to be circumscribed by some specifications and
yet the implementation of any method must be conducted in a dialogical
fashion, in "an act of creation". These constraints resulted in the
writer's decision to undertake critical Incident Methodology in an
attempt to delineate the needs of the community. The remaining sections
of this chapter contain a review of the literature pertaining to this
methodology, the application of the technique for various purposes and
the procedure used in this study before processing further to describe
how the method was actually adapted and how research ramifications
evolved in the practical field-work in the following chapter.

The method of investigation which is truly illuminative is the
Critical Incident technique; the incident lights up, as by a sudden
flash, the positions that people hold in relation to their roles to
each other, the ruling ethos, the ruling elite. The development of
this technique embodies a fundamental implicit critique of the
orthodox survey approach. It is that the essential reality which the
investigator is seeking to uncover is not visible during the routine
running of an institution or social system of any kind. It only
becomes visible in "the moment of truth" when there is a dramatic
confrontation, an unforeseen emergency. Such crises expose the
attitude of participants by putting them "on the spot" in a way that
a "scientific questionnaire cannot".

> The critical incident technique rather than collecting
> opinions, hunches and estimates, obtains a record of
> specific behaviours from those in the best position to
> make the necessary observations and evaluations. The
> collection and tabulation of these observations make
> it possible to formulate the critical requirements of
> an activity. A list of critical behaviours provides
> a sound basis for making inferences as to requirements
> in terms of aptitude, training and other character-
> istics.[95]

The critical incident technique outlines a set of procedures for collecting critical data relating to the behaviour of individuals in particular situations. The data gathering procedure in the technique is straight forward. It consists of asking people directly involved in the work to describe critical incidents that they have observed. For each incident reported, the observer states what led up to the activity reported, what actually happened and what the outcome of the activity was. Incidents may be collected by a variety of methods such as individual interviews, group interviews, questionnaires or record forms.[96]

The technique has considerable effectiveness because of the use of behaviour which is particularly effective or ineffective with respect to attaining the general aims of the activity. The technique is based on the premise that a job consists of two types of behaviour, critical and non-critical. Critical behaviours are those that make the difference between success and failure in carrying out important aspects of the job. They represent either particularly effective or ineffective on-the-job behaviours, as judged by the respondent. Non-critical behaviours are those carried out well by most workers so that they are not a source of judgement on the person's effectiveness.

Uses of the Critical Incident Technique

Flanagan discusses these and lists them under the following headings:[97]

(i)   measures of typical performance.
(ii) measures of proficiency.
(iii) training.
(iv) selection and classification.
(v)   job design and purification.
(vi) operating procedures.
(vii) equipment design.
(viii)motivation and leadership.
(ix) counselling and psychotherapy.

Many students have used the technique to determine the critical job requirements for specific occupations. Among the occupations studied were those of dentists, nurses, foremen, life insurance agency heads, sales-clerks in department stores, instructors in general psychology courses, air route traffic controllers, book-keepers in sales companies, hourly wage employees in industry and teachers. A small number of studies have used the critical incident technique in developing job requirements for advisory workers. Kohl used the technique to study the critical requirements for the job of Idaho Extension Agricultural Agents;[98] Carden employed the method to determine the critical requirements for the job of Instructor in Horticulture and Bee Keeping in Ireland.[99] McLoughlin also used the technique to ascertain the critical requirements for the job of Agricultural Inspector.[100]

Critical Requirements

Critical incidents provide the data from which critical requirements are developed. Critical requirements are simply a number of similar behaviours grouped together which collectively and objectively describe particularly effective or ineffective performance in some aspect of the job. Flanagan defines a critical requirement as:-

> a requirement which is crucial in the sense that it has been responsible for outstandingly effective or definitely unsatisfactory performance of an important part of the job or activity in question.[101]

Steps in Using the Critical Incident Technique

Flanagan describes five main steps to be followed in using the critical incident technique as follows:-

(i) Determining the general aim of the activity.
(ii) Establishing plans and specifications regarding the observations.
(iii) Collecting Data.
(iv) Analyzing the data.
(v) Interpreting and reporting the data.[102]

In selecting observers, it is important that they:-

(i)   be familiar with the behaviour being observed so as to
       report the incident factually.

(ii)   be in a position to make the observations.

        Studies reviewed indicate a variety of method for collecting
critical incidents. Some researchers have used the personal
interview method; whilse others relied on the group interview,
mailed questionnaires or written record forms to obtain incidents.
While it is generally accepted that it is desirable that incidents
should be recorded while the facts are still fresh in the minds of
the observers, this is not essential. The number of incidents
required for any given study to adequately state the job requirements
depends on the complexity of the job. Jensen found that after some
two hundred incidents, each of effective or ineffective behaviour,
had been analyzed, few new types of behaviour were noted.[103] Kohl
found that having categorized one hundred and forty incidents, no
new major areas in his classification were needed.[104] To be
acceptable, critical incidents must meet certain minimum criteria.
Kohl lists three essential criteria which a critical incident must
include:

(i)   The circumstances leading up to the incident.
(ii)   The action that took place.
(iii) The results of that action.

        Jensen deals in some detail on what a critical incident should
or should not be.

        A critical incident must:

(i)   Be an accurate, detailed description of behaviour.
(ii)   Be an objective, unbiased description of behaviour.
(iii) Describe behaviour observed in a specific situation.
(iv)   Describe behaviour that the reporter believes to be either
       clearly effective or clearly ineffective.

On the negative side a critical incident must not be:

(i)   a description listing generalized traits or abstractions.
(ii)   a report unduly affected by behaviour that is merely
       personally irritating or annoying to the reported.
(iii) the result of a judgement based on stereotyped ideas of
       what is effective or ineffective rather than on what the
       reporter really thinks.
(iv)   a report based on behaviour selected only because of
       its dramatic qualities.[105]

A frame of reference is determined to give some orientation
to the data and thereby make them more useful. There are many ways
in which a given pool of incidents might be classified. The most
important consideration to bear in mind when choosing a frame of
reference to describe the findings is the ultimate use to be made
of the data.

Adoption of the Technique

This study was concerned with identification of the needs of a
community. Since the total population was one hundred adults, it
was decided to collect data from the entire population. This was
considered necessary to have a reasonable chance of obtaining an
adequate and representative sample of critical incidents and also to
provide an in-depth study of the palpitations of this community.

As stated there was a number of ways of collecting the data,
anyone of which had possibilities, though limited, for this study.
After a careful consideration of these possibilities, the nature
of the study indicated the writer's option for the personal interview
procedure to be conducted in an informal manner once a rapport had
been established with the members of the community. This would
permit the most satisfying understanding of the respondent and his
needs. The technique is flexible in that it does not indicate the
use of specific rigid rules which must be followed in its
implementation. Rather the technique may be thought of as "a

flexible set of principles which must be modified and adapted to meet the specific situation at hand".[106]

The flexibility of the technique proved invaluable in this study and was fully employed in the sensitive area of evaluation of effective and non-effective living. The technique had been used extensively in a wide range of occupations to develop job requirements or to attain the varied uses which were already summarized from Flanagan's work.

The aims of this study were not cited among the usual objectives for the use of the technique in Flanagan's list but"..... then the use to be made of the data will depend on the objectives of the study ..... once the incidents have been collected, they can be used for a variety of purposes".[107] A purpose to be assigned to this "variety" was the identification of needs. The research proceeded in a manner of adaptation as the occasion demanded and the writer deemed feasible. Its use also in this study differed widely from its employment in other research works. The subjects who were the respondents for the critical incidents in the works reviewed were mainly professional, semi-professional or skilled workers e.g. teachers, dentists, nurses, clerks, advisory agents, agricultural inspectors, whereas the subjects of this work were an unskilled group, an introspective community whose means of survival were mainly the benefits of a social welfare system. Flexibility and adaptability were to characterize the procedure. Its actual implementation together with attendant emerging strategies constitutes the subject matter of the discussion in the pages that follow.

CHAPTER FOUR

FIELD-WORK OF STUDY

Phases of Work

1.   Investigation of Documentary Sources

(a)   The local clergyman kindly placed at the writer's disposal the parish registers which provided basic information on the number of adults in each family and their dates of birth and of marriage.

(b)   The principals of the two primary schools gave valuable assistance in procuring the school attendance registers; much useful knowledge was gleaned from an investigation of attendance registers: dates of admission, duration in respective classes and records of completion of formal schooling. School attendance records were not available for all members for two reasons; firstly, the records did not include the senior citizens of the community and secondly, some members had received their primary education elsewhere.

(c)   An examination of the Urban District Registers was made possible by the courtesy of the town clerk. This investigation provided information that pertained to the ecology of the area, erection of houses, tenure system and Rent and Rate evaluations -- all of which data was to prove useful in the later interpretation of findings.

(d)   Local history that had been recently compiled gave background knowledge of the town, the people and their life-styles in the nineteenth and early twentieth centuries.

2.   Field-Work in Community

The major portion of the field-work was undertaken during a six-week period including the Christmas holidays. This comprised three distinct visits to the area; these visits were separated from one another by a period of two to three days.

(a)   Maiden Visit

The first visit was to serve as an introduction to the family.
Its objectives were:-

(i)   to make acquaintance personally with each member of the family,
       to ascertain the existing reality of the factual data acquired
       from parish registers concerning the members of the family:
       their existing place of residence and existing number of adults
       in the household.

(ii)   to establish a relationship that provided some indication of the
       purpose of the work.

(iii) to inform the family of return visits in order to share some of
       their experiences, their interests and their needs.

The writer experienced a genial welcome in every home. The desire
was manifested to talk on a variety of topics and the invitation to
return was always kindly expressed. A certain confusion clouded the
nature of the mission when the writer's role did not respond to the oft-
repeated question: "are you over the social services?" or again: "do
you come from the Vincent de Paul?" Once the questioner was assured
that neither category was correct, a novel interest was aroused. Despite
the inherent difficulty in the acceptance of the writer's purpose, there
was evidenced a general agreement with certain reservations, on the
efficacy of the undertaking. Many expressions of good fortune in the
novel errand brought the first round of visits to a close. Approximately
seven days spent in the area gave some limited knowledge of the community
and their life-styles. A relationship was created. It was destined to
grow.

(b)   Second Visits

These visits were to form the core of the field-work. Periods
from less than one hour to approximately three hours were spent in each
home. The work was slow and tedious extending from late morning to
night each day. This visit had a double objective.

(i)   some control questions were asked to elicit some basic information
        on age, sex, marital status, income and occupation: and

(ii)   a discussion of their needs, their felt or consciously recognised
        needs, and an elucidation of these needs by a recall of recent
        critical incidents in their lives.

The Critical Incident Question was to provide an example of occasion/s
"when you have/have not been able to organize your life effectively."

This question had to be broken down into components in simple
terminology and in terms that were relevant for each adult. This
technique, by its very nature, threw light on a whole range of
personal, marital and community problems. Consequently, the researcher
was involved in listening to people discuss their marital problems,
unfair treatment of the law, the state of the backyard, the blocked
drains, the poor street lighting and the outrageous cost of living in
a time of serious unemployment. "Need" is a simple and innocent-
appearing four-letter word, but is probably the most deceptively complex,
basically significant and far-reaching in its implications of all major
terms in the vocabulary of the educator who is searching with a people
to discover needs that can be met. Listening was of the essence of the
technique and proved to be a major factor of importance. The utmost
flexibility had to govern the use of the critical incident technique in
each situation. It was not possible except on rare occasions, nor
would it always be feasible did the possibility prevail to rigidify the
situation by demanding strict adherence toFlanagan's outline of procedure.
Critical incident methodology was being operated in a community context
with a wide variety of social, education and economic deprivations for
the unusual purpose of delineation of the needs of those people who were
suffering these deprivations. Consequently, the accounts which follow
and are reported verbatim reveal comparatively few critical incidents
per se that identify actual needs but the entire perspective that is
presented from all statements furnishes a reasonably comprehensive
account of the life-situations of a community in their endeavour to
express their felt needs. Despite the paucity of fully-rounded critical
incidents, every adult's statements are indicative of some human want,

of some satisfaction that may not be present and some yearning that would give to living a raison d'etre. The verbatim reports must be considered in the totality of all other data collected from other sources and this complete data collection shall be the subject of analytical discussion in the following chapter.

Verbatim Reports of Community

Once the adult had assumed conversation with the writer and had understood as effectively as was possible for him/her what was sought, the writer committed to paper the following reports. The entire work is to be treated anonymously, hence fictitious names have been assigned to each account for the purposes of references in later analysis and to render a personal note to each telling. Each family is assigned a letter of the alphabet. Adults of the family whose statements are quoted are assigned names that have this letter as initial. This addition contributes to provide a family profile within limitations.

1. JENNIFER is, in her own terms, "A T.V. addict, I wasn't able to read or write when leaving school. When I get so far, I ask Mam; sometimes I can't pronounce words; if book was taken away, I couldn't write; only write name and address. At school, I only memorised from other children the Catechism, counting the people in front of me. I had learnt it all off by heart; liked sums very much; taking out other children aside, I was feeling really foolish, teacher never bothered about me; I was very irregular at school, in 4th and 5th classes, I was last, nothing was done, never separated into special classes. Though I knew nothing, I was put on from class to class; if teachers only knew how children cheat.

I would love to be able to write; when I was in hospital I felt odd not being able to write a letter; not nice to be getting other people to write for you; I'd be looking at the paper and writing it down. I got the highest mark first for Art; I would be mostly drawing while others learn. I thought my job at X lovely; he used to leave me measure, I was only one he ever learned how to 'set' machine, to sander it; I'm able to fix T.V., to put things together. I think it is lovely to be able to bake; never bothered about me for cooking at school; I

feel strange around a crowd, fear others would be laughing at me. I
would love to be able to help others, to do things to clean the Church.
I'd love to do it for nothing."

2. JEANNETTE maintains "life is not worth living. I ask God to
                take me; twenty-three years of poverty, want and
suffering; I do a lot of thinking; I would love Bingo if I could go
out. I am well able to read and write. I am very interested in quiz
in T.V. I read a paper every night and two on Sundays. I put a few
shillings on a horse ah, very often."

3. JUDITH   would love to get a job, "like to work in a hospital,
                part-time. I can't get shoes to fit me. I feels fed-
up when I see other people in nice clothes, I'd like to have money.
Jude gives me a pound. I buy on hire purchase, pay a long time and over-
pay. I never watch T.V. hardly, only once I went to a dance, I go to
Bingo only sometimes, 'tis 75p a night.

    I would love to be able to read and write, when I was working at
X, they used to tell me to put sticky paper on to labels. I didn't
know which one to get. When I was doing a horse, I had to write out
horses and I wrote 'selections' instead of the horse. I felt terrible
in the betting office, there was a crowd there. If I go up with paper
and I feel terrible can't get horse's name. If I saw something in the
paper to write away for and can't.

    I only look at pictures in books. I would like to be able to
read. I got a new coat and so-and-so spat out on me."

4. JUDE   "is fed-up without work but I'm drawing stamps; it
                might pick up again."

5. LINDA   sorrowfully relates: I made a very bad mistake; nerves
                are at me. 'Tis all worry; when light bill comes, I
wonder where will I get it. I bought the washing-machine, I didn't

realise it gets heavier every year. I gets very bitter at times –
going short and having nothing, I runs no bills."

6.   LAWRENCE   subsists on seven pounds "stamp-money for the
                Christmas. I saw people in this street who went to
school before me and they'd go by the number of the horse; 'tis cruel
altogether, they couldn't read. Going to X on the lorry, I could'nt
read the signposts five years ago, this made me get down to it. There
was a lad working with me for eight hours a day, the two of us around a
bench, he, telling me things, enlightening me, teaching me big words,
about a year together. He was the biggest help I got – the only real
one – never read any books. Too much class distinction here. I gave
in my name first last year to go to the 'hop' and I would'nt be let
on the bus. What's wrong is they don't believe in themselves in this
street."

7.   DAISY   holds "nothing ever came hard to me; I buried
             seventeen children; worked in England. I could be
out in a full job but can't minding X. I never go nowhere, down to
Mass and no more."

8.   DANIEL   "I gets fed-up sitting around and doing nothing; not
             able to read or write. If I could pick up a paper or
a book, 'twould pass the time. It would be grand to read the newspaper.
I'm interested in hunting; I do a bit of betting. I go out and visit
the neighbours. There is nothing doing in this town. I go to the pub,
watch T.V. If I could get a job, I'd leave."

9.   MICHAEL   "would rather be working but I'm not able. I take the
              day as it comes. I watch T.V. I go to the neighbours.
I reads paper every day, and detectives because I swop books with X. I
am interested in hurling and football. I'd like to live away in Dublin
or Limerick have enjoyment, to hear good singing. There should be
parties, more enjoyment, bring in the neighbours, the young would do many
a thing if only they were encouraged. There's nothing to be done only
listen to the Radio, watch T.V., stay in bed."

10. SIMON   "would go anywhere I could to a hurling match. I do
            cooking by looking at people doing it. I read the
paper every day; I'm interested in Records, in Ceile, watch T.V. if
'tis good. I went to night school in my young days when I was in X.
I write to my children away. The young are wasting their lives around."

11. SONNY   maintains that he is lucky "I have a steady job. I am
            very interested in hurling. I play Soccer, do a bit
of betting; watch T.V. I read the newspaper."

12. LOUISE is weighed down to earth with the anxieties that arise
            from excessive drinking; "I owe a lot of bills and I
can't pay them, I owe them for a long time."

13. LAURA   "reads books at night-time from eleven to twelve maybe.
            I'd be interested in making my own clothes, 'tis
cheaper; the material would be cheaper. Judo is a good pastime, you
meet the boys and girls. I look forward to a dance at the week-end.
I'd love a sewing machine; I can crochet. The record player is handy.
Clubs in this town are only good for some, not for others. The girls
from this street were first to give in their names and last on the bus
and we could'nt say anything but you would'nt be let go. 'They'
would'nt look at 'us': I am used to it. You know we could do a lot,
girls dressmaking in one of our own houses, getting together."

14. PHILLIP explains: "I was there for days last week and I could'nt
            get work. I was nearly gone mad. I often go to
tournaments. G.A.A. is great. I watch T.V."

15. TERESINA believes "'tis an awful life. I don't sleep that good,
            get up in the morning, watch T.V. for the day, we go
up town for a walk, go to pictures sometimes. All trying to best one
another. When I worked in X, I came home with a new coat; girls in

the street were saying to me 'where did I buy it?' - they begrudged
me. One burnt my blouse with her cigarette. I don't like anyone
around here. We went down to the community centre to a free dance,
we wanted to see T.V., "they stopped 'us'".

16. **TOMASINA** "tis all class distinction. There is a crowd that
stay on their own; playing cards and talking we are;
I don't know how to cook. I'd like cooking and be able to make cakes;
if you see other people with a nice cake, you'd long for it. I always
loved sewing at school and I would love to be sewing and knitting.
Everytime I go up town and meet someone who has got her pay, one can
buy what she wants. I would love to have gone to the secondary school,
I feel you learn more there than anywhere else. If ever I go up town,
'they' look down on me; I feel 'they' would'nt trust us to give us a
job in this town".

17. **TERENCE** does'nt feel happy at times, "money is not enough, I
get a feeling of just not being happy. I would like
to be in Dublin, meeting my friends, going to Bingo".

18. **OISIN** is gleeful: "I don't find time long, meeting this one
and that one. I take every day as God sends".

19. **OWEN** "I don't drink nor smoke. I go up town, play billiards,
watch T.V. I like dancing, hurling and soccer. I never
learned anything at school. I had very little reading and writing when
I left at fourteen. When I was away, I went for a test to join the
Navy; the test took me hours, I'll never forget it, I was so slow and
I felt it. Now, I pick up the paper for Soccer and in trying to read
the Soccer, I break up the words by spelling them, with every paper I
do the same.

I'm happy to be a labourer, I don't want promotion. At work,
foreman gives choice jobs to his friends - favouritism - this annoys
me at work.

I hated school when I got into 2nd class, I used to be belted.
I didn't want to do anything with lessons at home. I would love a
dance once a week."

20.   DERMOT   recalls "my hobby was boxing. There's a gymnasium
                needed in this town for boxing. If I could be doing
things, doing a nit of carpentry but would be reported. I went to
the Technical school when I was young and mind you 'twas useful after
in making trailers. I find time very long. I left school at fourteen
and went working; lost track of the little bit of reading and writing
and I'd prefer to a thousand pounds to be able to do a bit of reading
in the paper."

21.   DEREK   left school at thirteen, is now on dole: "I just sit
              down and watch T.V. I remember when I was in the
school, some kind of inspection was going on, I was put out with
others and I feels like running home. I used to be at the back of the
class, 'twas only waste of time at the back, you get into that hang.
We have been talking about our own young lad going to school, I would
pay more interest in him, I would go up and find out."

22.   DOROTHY   "I would like to go back to classes, to learn typing;
                at school I got too much together, I used to feel it
when the rest had so many good marks. When I had to fill tax-forms and
insurance forms I was worried and often said "I wish I were able to
write better." Where X would have lessons later on, I would love to be
able to read and write better to help X. Though I went to school every
day, I had'nt enough interest and when I knew the lessons I wasn't asked
them. We need a house too."

24.   DIANA   complains "time kind of boring, a bad sleeper. I might
              eat the face of her for the time being; sometimes they
drive me mad. I used to sit down for hours doing the best I could with
their lessons, they were very hard times and other kids out in the
street until ten or eleven, but I suppose I'd do the same over again."

24.　ANDREW　became redundant at work and "now I go out for a walk
with the dog on my own;　I go to Bingo but when I
don't win anything I am right disappointed.　I was able to read and
write a bit when I left school.　I never read now but I would like to
be able to read and write;　it would be a help, a bit of reading and
writing."

25.　ANTOINETTE　states "you find the time long at home; go down to the
pub for a few hours.　Children here have nowhere to go
for the holidays.　You have'nt the same interest as those going to
school have now although I liked school very much.　I was very interested
in school.　I image if there was a bit of typing, something useful to
be taught in the Community Centre;　sometimes the small ones tell me
what they are doing at school.　I often said to my mother, I often
wasted my time worser and I should have stayed at school.　I read
'Woman's Way' or some casual thing.　I thought the priests might have
a dance for young people in the Community Centre.　The T,V. is tiresome,
same programmes every week.

I wish I had nice clothes to go out in.　I often walked the legs
off myself to look for a job."

26.　ANGELA　"we get as much as others from St. Vincent de Paul.　It
is no pleasure to be idle.　I clean up the table.　I am
able to look up job in the paper.　'They' say 'don't leave the town'
and yet 'they' would'nt give 'us' a job.　If the work was there, I'd be
working.　Time is too long.　I know the days of charity are over but
we need it."

27.　NOELINE　proclaims:　"I would'nt learn Irish from the first class.
I was at the back of the class.　I could read and write
a fair bit.　I ask X to spell for me.　I am very interested in learning,
in learning education.　If I marry in the morning and have kids I
would'nt know to learn them;　I am very interested.　I buy a lot of
books;　Woman's Way, Ireland's Own;　up to a certain limit I can read

them but when I come to a hard word I ask Mama. I am not much good
for writing. In adding up money I find it hard and I have to go to a
pencil and paper.

I am very interested in knitting and very good at it. I do a
lot of sewing. I would love a sewing machine. I often ask my brother
what he is doing at school. I have a great interest in lessons if I
could. If I see someone with a maxi or a long coat I'd love to have
it. I don't like dancing but I like Ceili. I hate to see children
dirty."

28. NORA wonders "how married mothers can go out every night.
I never went out."

29. BEATRICE "goes up the street for a walk at night; there is so
much drinking going on, it sickens me."

30. BENEDICT "I go out for a walk, I take a drink."

31. BRIGETTE holds "I would leave this street if I could; if any
good price turns up for the house I'd go. I came into
this house even the timber was burnt, I made what it is out of it;
they are very rough and rowdy here; guards were over on St. Stephen's
Night, the teenagers were all drunk, they knocked down the outside
railings. They are getting too much and all they are doing with it is
drinking. Why did they change the Mass? I asked the holy father."

32. HONORA "would be very lonely but for her neighbours. I go out
there every night, have a chat, watch T.V. and have a
cup of tea."

33. CATHERINE says "sorry we bought a house in this place; I would like
to move out of it; I never goes into a neighbour's house,
keeps to ourselves. You could do nothing to lift them.

34.　EDITH　"I read a lot, swop around books, I go out two nights
in the week, to Bingo, to Club. I help children with
lessons. It would be a good thing if I knew how 'they' teach; she
gets word-bingo, I can't help her so I would be very interested. I
often pay a visit to school. I would love a school report for every
child then I would know how they are getting on. I can knit but I
can't shape but I would like to be able."

35.　RUTH　holds: "when all the girls are at work, there is too
much fighting. There is lack of give between the girls.
I enjoy pictures and dancing very much. Most of the girls stay
together, 'tis all class distinction, we don't mind forus 'tis good to
go anyway."

36.　RONNIE　"they gave nothing to the poor ones in school. I
would'nt stay on for the treatment I got. Favouritism
was the bother."

37.　RINA　states: "I enjoy work; I love my boss; I love T.V.
and dancing. I used to love English going to school,
and sewing and knitting. I help the small ones with their lessons."

38.　RACHEL　expresses: "I would like night classes. When I try to
write a letter to X, but I don't know how to write,
sometimes I can't spell the words, I can't put it down what I am saying."

39.　RICHARD　claims: "I was always used to work. I made a claim;
there is no hope now in this town for a driver; I am
on stamps now; no good to me. I am sitting down at home all day. I
am not interested in T.V. I thought I'd be bettering myself. If I
could buy a house I'd get out in the morning."

40. FANNY "I went to Bingo last Thursday. I love dancing. There
should be more dances. Of course, those girls 'up there'
think they know it all. What gets me is that 'they' won't let 'us' in.
Sometimes I would have to wait to get on the bus, sometimes I would be
fed-up with it; we stay all together."

41. FIACRA grieves: "employers make money on workers; I go to the
wood. No wonder there is no work here when the rich,
the teachers are kicking up against Oil Refinery. A playground for
children badly wanted in this street; there will be an accident here
and then the Co. Council cribbing about the shortage of money.

42. FIDELMA says "as long as you have youngsters doing men's work
there will be no employment in this town. How do 'they'
expect poor people to pay sixteen pounds for a licence? There are a
lot getting insurance and 'twas taken off me."

43. GEORGE "You feel the day too long and too boring going up and
down the town talking away with the lads. During the
Summer I go down to the football, keeps me fit and the mind is occupied.
We would need a field very near the town to train for rugby. I would'nt
listen to music, I must be dancing all the time. I travel out to
dances. I go hunting for pastime. I would like to go working if the
money was good, but I would'nt go if it was'nt."

44. GEORGINA "My leg is very sore; now 'tis coming against me. I
have a T.V. from the beginning, free licence; 'tis the
only company. I do be watching them there like and I like old songs.
I'm afraid of trouble."

45. HILDA has mixed feelings: "Sometimes, I say why am I killing
myself? Sometimes, I say I must get up. Sometimes I
say I love to see them all together. Sometimes, I say how do I manage
to keep them at all? I go to Bingo, to club. 'They' were saying about

Parents' Meeting, I think it would be good to be going, if they had
a problem, it would be bringing parents together. I don't like T.V.
but I just watch it. I never felt so happy."

46. <u>HENRY</u>   "Plays Poole and darts; I drinks a bit at week-ends.
              I like pictures. I seldom enough feel fed-up. I did
a course in Anco. I left school at fourteen; I felt [I] should go
working. I like dancing but not fellows going in firing bottles.
They are ready now to start a boxing club if they had a place. When
among people at the dance last night I didn't feel myself. I felt a
bit out of place, lads that went to school with me now in band and
they came over to chat, somehow 'twas hard."

47. <u>HILARY</u>   "I hated teachers, beating me stupid instead of
              learning; when they would be learning me Irish I had
no interest. I was able to read and write; mostly at night I read;
I might get a book off a fellow; I read the paper sometimes during the
day. I watch T.V. a lot.

     One night, I was going into X, I was drunk but I was paying my
way, some wanted me, some did'nt, a row started. Last night, before
the dance, four guards swooped on me, no explanation at all, that
maddened me - guards hounding me around. I get browned off; I got
browned off of my girl-friend. This town is full of swindlers; class
distinction; 'they don't trust us', dances are too dear at the
Community Centre; they preach off the pulpit and they give out drink
at the dance."

48. <u>HIMY</u>   "I did course in Anco. I often read comics. I play
              hurling and soccer; the field is too far out. I would
like a job, 'tis no good walking around. When I was working I bought
myself clothes. The youth would be alright; if anything was done
other blokes are blamed; you know 'tis all class distinction; they
are all the big shots."

49. <u>KATHLEEN</u> "I can't pay my way sometimes but I pays as I go. I
would like to be working now. I go into neighbour's
house. I go up town and watch T.V."

50. <u>KEVIN</u> "There is no work in this town; there should be a lot
of employment but they won't put the money in it. Sitting
down all day, do a bit of hunting; I gamble on horses. I could learn
nothing at school because they beat the brains out. They do things
backwards in this town. I know people with six honours and education
doesn't do any good. People in this street won't get on with others.
People up to town don't trust them; they would'nt come over here to
get people to work. I stood at the corner several times and no one ever
called me to work. Tis the same way with marrying, we are like the
rabbits, close-breeding here."

51. <u>KENNETH</u> "Poole is good. I don't drink but I go to pub to play
darts and poole. I was more out in the playground than
in school when I was there. I would like to be back again. I reads
comics. I find Rugby rough. If I had books, I would like to read
them. I was joined the library but I got browned off."

52. <u>KIERAN</u> "I go out of town to play Bingo. I have forgotten all
the reading and writing I ever learned in school. I
watch T.V. at night. I never had to draw stamps. I always had a job.
In England, 'twas all work, work, work so I'm happy to be at home. The
lighting in this street is terrible; someone will break his neck some
night going out the steps."

53. <u>VIOLET</u> "I worry about the children with their lessons. I wish
I had some special person to teach them; I can't manage
the catechism; they don't know any catechism now. The worst time is
the drink, the fear of the roaring and shouting."

54. UNA   "There is too much given to wrong people; half of these
              would'nt work; the wrong people get too much. Tis too
much help they are getting; they have a community centre now and nice
priests. I feel happy at work. This town has so much now, long ago
there was nothing."

55. WALTER   "I go to the pub to play darts and poole. I lost a few
               pounds within a couple of days. The lounge cost me
seventy seven pounds on hire-purchase. At work, I'm often a bit late;
the job is boring, sitting down filling pins all day. I could go to
another part but I'd have to come back again and I'd hate that. If I
am standing up, I'm kind of tired. If I have no money in the evenings,
I sit and watch T.V. On Friday nights I go to the pub; if I see another
fellow below me without money, I buy him a half-pint. During the week I
feels browned off and I would love to go away to London. I have been
here all the time and never got away for a holiday.

    I didn't like school, sitting down, looking out of the window and the
teacher coming around asking questions. I couldn't read big words nor
write. I read a small bit of a paper sometimes; big words catches me
out. It comes against me. I'm afraid if someone asks me to write a
letter; I thinks about it sometimes, if I got a different job I might
need to be able. If I got someone to learn me the bigger words, I would
like it. I might be listening to people, I forget it after, can't keep it
in mind. I wouldn't have finished school at all but my father made me
stay at home. Now and again, I go dancing. I don't like them because of
fighting. I would be embarrassed to ask a girl to dance, unless some
fellow brought me down to her. I can't stand sparing a few pounds; I
must spend them. I have no money now for a week so I can't pay bills I
owe."

56. WINIFRED "I enjoyed the Christmas party; 'twas great. I go to
                Bingo for old folks. I was in the lounge, waited at one
side and spoke to X and asked for bags of coal but I got nothing from
Vincent de Paul. I swop books; I am always reading."

57.   YVONNE   "None of the neighbours comes near me, so I keeps
               to myself. From four o'clock to nightfall is the
worst time. I feel that very long and very lonely."

58.   ZACHARY   "I suffered a lot from depression when I retired. Now,
                I'm alright, herself makes me keep moving out. I go
for a walk, does the messages."

59.   ANTHONY   "There was no class distinction in the old club; you
                played billiards and darts, T.V. there and a Radio;
we painted it up; there is too much class distinction now; robbing
the poor to pay the rich."

     The above account gives a reasonably comprehensive coverage of
the conversations that extended over ten days. Others voiced very
similar feelings with as much clarity and precision as was possible
for them. They expressed their needs in critical incident contexts,
when needs were particularly keenly felt. On these occasions, they
experienced an awareness of an inadequacy and inability in organizing
their life-situations.

     Approximately ten persons related that life was comparatively
void of problems; they were not conscious of needs; they reported
briefly but convincingly that they had the competence to cope with
life. Two of the senior citizens were in hospital during the period
of visiting. Eight members failed to come forward; usually another
member of the family told of the refusal and excused on a variety of
pleas; shyness, indifference and "not much good to talk." Four
adults who live permanently in the area were gone to visit relatives.
Five adults were suffering from mental retardation and it was deemed
inappropriate to conduct such a task with them.

(c)   Third Visit

The purpose of the third visit to the community was to conduct tests.

Types of Tests

(a)   Mill Hill vocabulary scale as an oral definition test.

(b)   The Standard Progressive Matrices, and

(c)   T.A.T. projective tests. [108]

Selection of Subjects

(i)   The reports that constituted the main bulk of the second set of visits determined to some degree the choice of adults for test performance.

(ii) Age was a significant factor in selection.

Consequently, the lots fell on those who may be considered young adults who had revealed needs of a specifically educationally bias and reasonably marked as common to the majority in Community.

Implementation of Tests

A certain apprehension was attendant on this visit. To approach an adult to create imaginative stories and to assess his/her ability to read and to express synonyms can cause trepidation in the researcher. The experience refuted these apprehensions and allayed anxieties.

Jennifer and Judith were the first candidates who generously gave their time while each one in turn studied the projective T.A.T. pictures and endeavoured earnestly to concentrate in creating imaginative stories for the six pictures. These stories were recorded. Each one tried the Mill Hill Vocabulary Scale and the Matrices test. Severe handicaps were experienced as the results illustrate in the next chapter.

Andrew and Antoinette gave unstinted time to undergo the tests. While Andrew's efforts were feeble, he still persevered.

Walter was visited at his work situation on this occasion as was Laura. The former exercised all his powers to perform. The latter was keen and able and untapped potential was evident.

The prevailing climate was conducive to a pleasant performance in a group. The time of year was mid-January; the weather was dull and inclement; the festivities of Christmas were past tense and there was a period of idle monotony when any novelty to while the dreary hours was welcome. Consequently, the formation of two small groups of six young men was readily available for an entire evening in one of their homes. A palpable enthusiasm was witnessed as the circle was formed. T.A.T. pictures were distributed and a tape-recorder was appropriately positioned to store the imaginative tales. The first "cultural circle" was formed. One hoped it was the embryo of future circles. Each adult studied picture and then told his story. There was a sense of dissatisfaction expressed. "These pictures are'nt for us, they're for fellows in offices." T.A.T. pictures depict urban middle-class situations. The performance would be stunted and not very effective in projection of their felt needs in their own environment. Since the process was initiated, it seemed most desirable to the writer to have their enthusiasm expressed and each one created his story. The writer, however, felt that the projective picture technique could have a valuable contribution to supplement the data of the critical incident techniques. The Oral Definitions Test and Progressive Matrices Test were carried out by each adult in group. Much joyful banter brought the third round of visits to a close on a late night in January after a six-week period. There were feelings of joy tinged with sadness, yearnings of expressions of love being born in the heart of the writer for a community that had responded with dignity and courtesy, that had manifested generosity and concern and yet was marred by perpetuating fatalism, an inherent lack of trust as individuals and as a community and yet had crescive signs of promise.

Third Phase

An accepting relationship that augured well for future events was established. There was data collected that provided food for thought for further development in the final phase of the field-work.

There followed a term with intermittent periods of deep reflection on the implications of the data which had so far been collected. This pointed to the effectiveness of designing a brief projective interview schedule that would have as its objectives:-

(i)   An assessment of how many others in the area would have said similar things had it occurred to them; and

(ii)   A systematic consolidation of the field-work to provide a more in-depth study of needs.

This interview schedule would be administered to the entire population. Consequently, this would necessitate a fourth set of visits.

Fourth Visit

A pilot study of the projective interview schedule was conducted. Some questions proved irrelevant in the community. While one question was too global in its nature. The final draft of the projective interview schedule was designed with the appropriate amendments. The control questions which were employed in the introductory visit were incorporated into the final draft. The schedule was administered by a personal interview with ninety adults who responded. [109]

Since this study sought to identify the real needs of the community, the revelation of 'felt' needs by critical incident methodology may not present a completely adequate understanding of the real needs. Man is conceived as being in a role-relationship whenever he is inter-acting with others. An attempt at an analysis of their varied roles by an investigatory interview with others within the scope of their interaction could shed some light and understanding on their needs. To attain this deeper insight, the writer conducted a personal interview with employers, members of teaching professions and public authorities who were directly involved in the lives of the community. The latter included police, rate collector, relieving officer and social workers. This marked the termination of the field-work.

The ensuing chapter furnishes an interpretation and analysis of the findings as they pertain:-

(i)   to the adult community of the area;   and

(ii)   in particular to twenty of the adults who were the subjects of a more detailed study.

CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF FINDINGS

The community that provides the subjects of this study is a small segment of a parish that has a population of approximately three thousand. For the purposes of this project, an adult is any member who has attained sixteen years of age and has completed formal schooling. One hundred adults and forty three children comprise the population of the area under investigation. These forty three who have not reached adulthood include:-

(i)   eleven children under four years of age

(ii) fifteen boys and eight girls who attend primary schools

(iii) eight young adolescents who are enrolled in the techical school, and

(iv) one boy avails of secondary education.

The findings of this research which have been collected principally by critical incident methodology and other techniques described in the previous chapter, are now analysed under the following headings:-

Living Conditions - Past and Present.

Characteristics: Age, Sex and Marriage Trends.

Employment: Sources and Nature.

Unemployment: Causes and Effects.

Income and Spending Preferences.

Education: Attitudes and Achievements.

Recreation: Facilities and Use.

Expression of Felt Needs.

Sharing of Similar Felt Needs in the Community : Analysis of
                        Findings of Projective Questionnaire.

Profiles of Twenty Adults.

Living Conditions - Past and Present

An illumination on past living conditions may proffer some explanation, however feeble, of the striking anomalies of this small community. Forty years ago, many of their ancestors and some of the present senior citizens lived in dark, dingy alleys and laneways where appalling conditions prevailed with no proper sanitation in small one or two room houses, poorly lighted, void of electricity. These "rabbit-hutches" of dwellings were jammed against each other and separated from their neighbours on the other side by a cobble-stoned laneway, scarcely wide enough to allow a donkey-drawn cart to pass and across which they may well have exchanged handshakes of greeting or fists of threat. In such close living proximity, brawls and feuds were inevitable when thirst was slaked and stimulants stirred to action. A very senior citizen in the town who vividly remembered these large families huddled together in these laneways, enjoyed recalling and even reliving in reminiscence the flushing thrill in his youth of watching one of these major rowdy scenes of disruption: the confusion that sparked off the fiery onslaught, the scathing denunciations and feats of strength that characterized the heightening evolution to the zenith of the brawl and thence the sheer exhaustion of physical prowess that determined the final curtain when both parties mustered their last vestiges of strength and they turned their footsteps towards the tavern in the town to quench their thirst, to regale their vigour and to gleefully gloat of their achievements. For the many destructive scenes that were fought out among themselves, they, rarely, if ever, caused interference outside the precincts of their own small community.

Casual labour was the source of livelihood for many; some worked in a local mill for ten shillings per week; a few served in the British Army in the First World War. On such flimsy financial resources, parents were constrained to be resourceful and watchful of every opportunity that could provide a pittance to substantiate an incredibly low income. Consequently, many traversed throughout the surrounding rural areas where they collected farm produce, poultry and many essential material items in exchange for trivial "odds and ends" and sea products which they had collected and dried. Some, who were more strategic in huxtering and bargaining bought feathers which they later

sold in the feather-market and made no mean profit in the deal. Can
we discern in this ancestral traversing through the open roads and
countryside a certain insight into the restlessness, gregariousness
and faint concentration that characterize to-day's rising adults?
The freedom to roam, to depend on the generosity of the farmer or
his wife, to find the basic satisfactions of life, such as food and
clothing, in the varied hand-outs of the better-off, compassionate
folk may have had an influential effect on the current life-styles
and attitudes. Is dependency on the hand-out, often easily and
effortlessly attained, ingrained in the fibre of this community's
being? Is it the oppressor that bridles their oppression? Is there
a pedagogy for those oppressed in this community situation? The
implications of Paulo Freire's philosophy provide the signposts that
shall be exposed and explored in the ensuing chapter of this study.

In the early thirties of this century, the Sanitary and Housing
Authority of the local Urban District Council made a clearance order
of the laneways. It was duly confirmed by the Minister of Local
Government and was put into effect. The poky dark and dingy shacks
that had served as homes for many generations were demolished and
sites were cleared. The area now occupied by the community had
consisted of a number of small houses in very poor condition that
had also been declared unfit for habitation by the medical authority
and had suffered the same fate as the cramped laneway dwellings. In
this newly cleared area, a scheme of thirty-two two-storey houses
was effectively executed. These houses had all amenities except
bath-rooms. A complete change of habitat was provided for ninety-
five per cent of the would-be tenants, some of whom had been declared
"incorrigible slum-dwellers" by the county medical officer.

The thirty-two new houses were first occupied in 1935. Under
the Urban Council's "Sale of Houses Scheme" tenants (not the original
in many cases), purchased the houses outright on the hire-purchase
system. Only thirteen are now on lands as let tenants. The original
weekly rents were five shillings inclusive of rates with Rateable
valuation of three pounds and ten shillings with the Rate in the
pound of one pound and three shillings. The present weekly rent
averages one pound, while the rate in the pound is six pounds and
forty-four pence. The ground of the area and its environs was held
by the regional landlord, to whom owners of houses had to pay an

annual ground rent. Assessed at so much per foot frontage and
graded according to location, the smallest buildings were subject
to this rack rent. A tenant could at a later date redeem or purchase
it on a twenty-five years' purchase. A highly organised, peaceful
campaign in the 1930's secured a forty per cent reduction in the
ground rent. This system had obtained ever since, pending introduction
of legislation. To-day, there is comparatively little overcrowding
in the houses; twenty-one of those thirty-two houses serve as homes
for no more than four persons and some house only two people. Some
homes present a tasteful decor, up-to-date facilities and modern
household appliances; the greater number manifests an effort to
create a comfortable home with simple, unsophisticated furnishings.

Characteristics : Age, Sex and Marriage Trends

The current adult population has among its one hundred members
fifteen senior citizens who maintain themselves on old age pension.
Of the other eight-five adults, thirteen have not yet attained their
twentieth year, thirty-two range in age from twenty to thirty years
while the remaining forty fit into the broad age category that spans
from thirty to seventy years. How does one account for the paucity
of adults in full-blown manhood? Emigration explains their absence.
England provided a home and employment for twenty-three members of
the community; two chose America for their land of adoption and one
young man settled in Sydney. Six adults migrated to other parts of
Ireland and twelve established their homes within the town but without
their own community. Consequently, the area population was reduced
by forty-four adults, the majority of whom had established homes
elsewhere and thus the community of their birth had become in their
regard the fold of return for holiday periods.

To sever the chains that clench class distinction and the
prestige of status demands not only psychological strength and courage
but in addition some special charism to cross the threshold that
divides classes in a town. It is not surprising, therefore, to
discover that relationships of consanguinity rate highly among this
adult population. Partnership in marriage reinforces the relationship.
Kevin's apt analogy graphically illustrates that marriage alliances
subtly perpetuate a class society: "tis the same with marrying, we
are like the rabbits, close breeding here." For many who emigrated

successful employment brought economic prosperity and environmental
circumstances enabled them to enjoy the benefits of a pluralist
society and of the freedom "to be", unhampered by social distinction
and the stigma of cultural deprivation.

Of the hundred adults living in the area, twelve are bereft
of marriage partners; three widowers and nine widows. Thirty-six
share parenthood and family. Four single parents individually cope
with a one-child family. Forty-eight adults, approximately half the
population, are single men and women, a small minority of whom have
no aspiration for marriage while the majority hope to find the
partners of their choice and enjoy happiness. A few younger adults
feel the lure of emigration to nearby Britain that would hopefully
provide employment, opportunities for wealth and scope for choice of
marriage partners. The yearning to create a home within the precincts
of the town, preferably in new environs, was the dominating desire,
provided steady employment satisfactory wages and the prospects of
home and happiness were available. Eight single adults who had spent
a period of employment in Britain convincingly expressed their
ambitions were centred on employment at home and living in the
community. They considered that money was fluid and wages were secure,
yet the work was excessively demanding in time, in physical and mental
energy as Kieran commented: "In England, 'twas all work, work; so I'm
happy to be at home."

Employment – Sources and Nature
>When man has laboured his awakened reason is still
>awake and he can sing, meditate or pray. By work
>the spirit gains more its bread; it conquers its
>liberty. [110]

"To work in order to live" is to dictate of common sense, but
the statement is not an absolute truth. "To work in order to live,
and to live a better life" tells of a purposeful end. It is in this
sense that work is a creator; it gives more than it receives, because
it is the product of reason; the usefulness it radiates, renders
civilization possible. Therefore, justice demands that the worker
should have a right to receive his share and portion of civilization.
The reality of this justice becomes highly problematic in a period
of economic recession when unemployment is wont to deal a heavy blow

on a small community where skilled labour is negligible and where
the semi-skilled constitute a tiny minority. The basic incentive
to earn one's living with the sweat of one's brow wanes and gradually
indolence, apathy and lethargy characterise a people that eke out
their subsistence on hand-outs of dole; redundancy payments or the
varied categories of unemployment benefits that are undermining man's
natural aptitudes for creativity and use of his talents.

How many in this community are registered in employment?
Sixteen find full-time permanent employment in three local factories;
nine of these employees work in the lowest rung of the ladder in the
factory floor. Likewise, the seven females have never experienced
promotion. One mand found his source of livelihood as a builder's
labourer, another was full-time labourer in the County Council
while two men had part-time employment as casual labourers. Yet,
despite these dead-end, monotonous jobs and the remote, even
negligible, prospects of promotion, only two workers in replies to
projective questionnaires attested that their job was not at all
satisfying. Twelve affirmed that they found some sense of
satisfaction in their work. What constitutes this element of
recompense?   One answer may be that work itself may provide a
secondary or substitute kind of satisfaction deriving from its nature
which Baldomus terms "traction" and defines as "a feeling of being
pulled along by the inertia inherent in a particular society." Surely
this can provide only a relative satisfaction. [111]

Three females are in domestic work in local institutions. This
work provided the highest rate of satisfaction among the workers of
the area; the weekly wage packet was considered substantial, the
hours of work were satisfying, off-duty periods were appreciable and
the atmosphere that prevailed at work was genial. Only one young
adult could claim that his job offered promotion; he evidenced a
sense of purpose and an enthusiasm that testified to his job
satisfaction. He was near the completion of his apprenticeship period
and was evidently growing in actualization of his own abilities. To
the majority of the others employed, he presented a virile contrast
in the security, satisfaction and development that work offered and
in the realisation of the dignity and efficacy of the work. These
four persons rated their jobs as "very satisfying" and twelve regarded

their occupations as "satisfying" in response to query on job-satisfaction in projective questionnaire. The question, of course, arises how can the difference between these two measurements be determined with precision in an assessment of the original joy of work for the man who had attained by his own toilful activity an end which is adjudged to be good and which gives birth to a repose of soul so satisfying that Saint Thomas calls it "vacatio"?

Unemployment - Causes and Effects

Twenty-four were employed. What of the other seventy-six? As already stated, fifteen were senior citizens and were enjoying retirement in some measured degree. The extent of this enjoyment was again difficult to assess; how to ascertain the depth of consciousness of mental, emotional and spiritual satisfaction was not possible to any realistic degree.

Eleven men claimed National Health insurance. For various physical reasons, they were incapacitated to avail of full-time employment. They joined forces with twenty-seven neighbours who suffered no physical incapacitations but yet had no jobs. Of this group of twenty-seven, a cohort of twenty-three joined the weekly queue to the local Labour Exchange office to receive a government hand-out, a benefit for existence for which they made no apparent contribution and for which the right to claim lay in their status of the unemployed, a status that was negative nay even destructive to man's growth to self-actualization. Four females among the unemployed could muster no justification to sign-on for this menial allowance; they were to live off the benefits of others, perhaps a remove that rendered the situation even more demeaning for human dignity. Those who are not employed but are registered as available for employment had at some time in the immediate past experienced the sense of independence and sharing that a weekly pay-packet makes possible; they had felt the demands and rewards of work as well as the security that accrues from the regularity of a structured life-pattern.

A further breakdown of the unemployed reveals a component group who stay without jobs and provide a backbone of the figures, accompanied by a fluctuating and currently increasing number of

"temporarily" unemployed. A state of unemployment is not apparently phenomenal for some. They do not expect permanent employment. For a minority among them, work can be experienced as a series of constraints: being in a certain place for a given period of time, subject to rules about what may or may not be done, having to perform certain actions and to carry out certain activities. The inflexibility and anonymity of work rules is, in Weir's opinion, greater for manual than for non-manual workers. [112]

There was a difficulty in establishing reasons for their leaving jobs. Often, they related that they were made redundant which has become a vernacular term for dismissal for a variety of reasons. Further, it was suggested that certain employers observe a policy of dismissing adults if younger workers can be found to render cheaper labour. Dismissal appeared to be accepted philosophically, but few of the unemployed gave the impression that this implied that they wished to shirk work. If jobs were not there, they would just have to wait until they re-appeared. The "blame" for shortage of jobs was cast on the government -- the scapegoat of many social ills -- the current economic recession and most frequently on the moneyed class of the town who in Kevin's opinion "won't put the money in it."

Have the unemployed sought work? Did any respond to unemployment by intensifying a normal pattern of handyman activity about the house combining it with some skills he may have acquired at work? Did individual creativity spark off any attempt to increase the family allowance? No. Has the dole pittance killed every initiative? The answers to these questions lie partly in the anomalies of a capitalist structured society, partly in the traditional attitudes to work and livelihood that characterized a former generation and partly in their own limitations of skill, competency and education. These combined factors militate severely against any natural ambition for work; their accumulated inhibitions limit their scope of choice of jobs that nothing remains save the monotonous, mechanical task that Walter describes as "filling pins" or Judith who so classically exemplified the dread limitations when she did not know "the sticky paper to put on the labels on the boxes." Limits on opportunities for promotion imposed by the minimum skill level required. The monotony associated with paced and repetitive tasks of putting on labels on

boxes and filling pins into containers for eight hours each day for
five days each week, surely highlight the crippling boundaries that
confine the unskilled, educationally deprived worker. With so many
minuses in competency, eagerness to seek a job is minimal, if it
exists at all, and the range of jobs that to-day's labour market offers
is fast diminishing. For the unskilled, work and social security offer
a much less responsible and fulfilling relationship with society and
may express disparaging assessments of their worth as human beings.
Contrary to the crudely economic view, the adults had little choice
over their work careers. The overriding impression was of the
worker's powerlessness both in and out of work. This impression has
implications for work policies which attempt, through the provision
of work, to repair the workless individual's sense of responsibility
and commitment to society. The sort of work the workless want
implies a range of criticisms not only of much work to-day, but of
society itself.

The illustration of this community's needs as they were
perceived by their main employers provides their (i.e. the employers')
perspective on the causes of their high rate of unemployment. It was
evident employers did not expect them to stay in any one particular
job very long. They identified some of the unemployed as "unstable"
at work; they were listed on the intermittent job record and "did
not seem able to accept the discipline of work". The search for work
is a sort of reality testing where a workless individual puts forward
his own definition of his worth and meets up with that which employers
and state officials attempt to put upon him. Public criticism of the
unemployed implies that they have a duty to accept the jobs offered
by the economy, yet the jobs offered were poor and menial. We are
apt to think that people who accept too readily the constraints of
their situations are unambitious, unadventerous and lacking in pride;
realism is by another name defeatism.

In conjunction with the eleven who are incapacitated for full-
time employment and twenty-seven who suffer the dread ordeal of
unemployment there are four categories in the community that can be
termed "unemployed" in so far as they do not earn a wage and are not
registered in any employer's list, namely, senior citizens, widows
and widowers, single parents and housewives. Did the workless
suffer degradation in this community stamped by such high unemployment?

Windsor Davies is of the opinion that "There has been a lot of platitudinous nonsense talked about the 'degradation' of unemployment". He maintains the description is inaccurate for "unemployment in the seventies is not degrading".[113] For this community's workless, the term has too strong a connotation of disparagement to exemplify the true situation which depicts rather a curious kind of non-existence for which they seem to settle with a cynical acceptance of inevitability. Joining the dole queue each Thursday or Friday morning, there grows a spirit-sapping awareness that they may be out for three, four or five months and that some kind of another job will come their way to persist only until that firm has an economy drive or a capital slump. Do these able-bodied men adjust too easily to a routine which begins with the drawing of a few pounds from the Employment Exchange? The pattern of behaviour that usually follows may well give an affirmative response. The daily paper is purchased. There follows a visit to the pub. The first pints of the day are bought; there is a glance at the racing fixtures and conversation turns to the question of the likely equine winner of the day. Thus the pattern evolves each week and one gets the frightening impression that these young men will be content with this effortless routine for the remainder of their lives.

The attitudes of apathy and resignation that seemed to characterize the workless of this small area bore a striking resemblance to the stance of the unemployed who were the subjects of Lazarsfeld's and Zawadski's study.[114] In the economically disintegrated Austrian village in which their research was conducted, they noted that men no longer busied themselves in trying to find work or even in amusing themselves with their hobbies. Like hibernating animals, they merely existed in a state of suspended animation. Lazarsfeld and Eisenberg describe a similar picture. They write that "The last stage of unemployment consists of a general narrow-narrowing of activities as well as of outlook on life. There is also a narrowing of wants and needs. Yet, there is a limit beyond which this narrowing cannot go; otherwise a collapse occurs".[115]

A public representative interviewed maintained that the current unemployment of the area can be explained by occupational inheritance.

Intermittent work, the casual job, maladjustment to a persistent
concerted effort and the dependence mentality were characteristic
of their forebears. Certain patterns of behaviour apparently
arbitrary and unpredictable were, in fact, strongly sanctioned and
supported by occupation values that were perpetuated from one
generation to the next. A similar viewpoint prevails in an
analytical speech to the Pre-School Playgroup Association in
Britain in June 1972 by Sir Keith Joseph, Secretary of State for
Health and Social Security when he asked:-

> Why is it that in spite of long periods of full
> employment and relative prosperity and in the
> improvement in community services since the
> Second World War, deprivation and problems of
> maladjustment so conspicuously persist?

He summarises his own answer to the question as follows:-

> It seems that much deprivation and maladjustment
> persist from generation to generation through what
> I have called - 'a cycle of deprivation'. Parents
> who were themselves deprived in one or more ways
> in childhood, become, in turn, the parents of
> another generation of deprived children. 116

Income and Spending Preferences

The sources of income of the members of the community have
been indirectly revealed in the analysis of occupations. Old-age
pensions, widow's pensions, single parent allowances, national
health insurance, unemployment benefits and weekly wages for those
in employment constitute the main sources of income. Despite the
high rate of unemployment, this community suffers relatively little
material poverty; food, shelter and clothing, their basic needs are
reasonably satisfied. Individuals had difficulty in maintaining
commitments for furnishings and household appliances. Walter felt
the taxing effects of endeavouring to cope with the demand of the
weekly hire-purchase installment and Linda was anxious about the
increasing cost of the washing-machine. Some families manifested
signs of hardship. Help from Kim had become built into the pattern
of Edith's life. "If it wasn't for mother", survival would be
difficult. The main external providers were grandparents or adult
members of the family whom fortune favoured in emigration and yet

were mindful of their financially less fortunate brethren at home.
It was difficult to gain adequate and reliable information on
spending patterns. The betting office was always near. In this
magic rendez-vous, "a shilling on a horse" as Jennifer described her
daily ration, may sometimes be converted into a pound or even five
pounds which will provide a good talking point for a week, or lost,
repeatedly. This leads to commiseration and repetitive analysis of
equine form. Recreational pursuits illuminate spending habits.
Walter's problem compulsive spending, may be shared by other colleagues
in his community: "I can't stand sparing a few pounds; I must spend
them".

Education - Attitudes and Achievements

The lack of motivation, of skill, of social competencies and
of functional literacy for some individuals query the educational
attainments of the adults. The frequent references to disinterest
in school, to relegation "to the back of the class", the
unsatisfactory school attendance records and the oft-expressed
yearnings to be able to read and write indicate that formal education
was completed mainly in fourth or fifth standards in the primary
school. The attainment of the statutory school leaving age marked
the deadline for classroom learning if attendance at school persisted
to that point. Post-primary education was for the few and its
duration was so brief as it render its value marginal educationally.
To-day in the school-going population, there is evidenced a tendency
to advance to technical school and to continue there for two or even
three years. The raising of school leaving age and the younger age
attainment for sixth standard are significant factors in this trend
but there is, too, an awareness of the need and usefulness of
education since the present pupils are availing of it beyond the
statutory school leaving age. The dire material poverty that
compelled the former generations to quit the classroom as soon as it
was possible to evade the law in order to earn the smallest wage that
contributed to the family sustenance no longer prevails.

The many interviews with teachers of the adults in their late
teens and twenties were illustrative of their parents' attitudes that
regarded the uselessness of education in a competitive society and

esteemed the years of children's schooling of little relevance for
life. The apologies that were made for periods of absence, for the
constant comings late and for frequent abandonments at lunch-breaks
were mainly substantiated by such excuses as "my father wanted the
pony out of the wood, Sir" or "my mother sent me to the dispensary";
these remarks were fair indicators of the pupils' awareness of
parental attitudes to educational performance.

In general, teachers commenting on some of the present adults'
former school performance, recalled their apparent disinterest, their
evasion of work and particularly their inability to concentrate which
was characterized by a restlessness and discontinuity of effort. But
for all the evident irrelevance of school work, teachers were
emphatic that very many among them exemplified a craftiness and
competency for bargaining and bartering that might have outdone their
more academically orientated, intellectual colleagues. While literary
skills were extremely limited for some, others had attained reading
and writing levels of an eight to nine year old and many were
proficient at basic numeracy. There was no denying their powers of
addition and subtraction that life's situations evoked in buying,
selling and in exacting the most intricate deal. Totalling in money
transactions and in playing darts showed speed and accuracy. These
salient skills that nature and environment seem to bestow on those
whose scholastic attainments register quantitatively low can, on
occasions, subtly manifest a tinge of genius that gives a strategic
spark to an otherwise drab and uneventful existence. Witness the
delightful parental craft of an incident that the teacher humorously
related as follows:

"Himy had been enrolled for a term at a post-primary school
but a long absence demanded an investigation which confirmed that
his academic career was completed and his name was duly erased from
the attendance register. Subsequently, a refusal to admit Himy and
his colleague to a local 'hop' led to the assault of the doorkeeper
who suffered a physical injury. Legal procedures followed and a
summons to court was issued. Himy's parent was not daunted by human
strategies nor devices of law. Consequently, a visit to the school
was purposeful to have Himy re-admitted prior to trial; Himy was
reinstated as a pupil of the school, goal was not to be countenanced
and Himy was bound to the peace".

Can the hidden potential and aspiration that the following
incident illustrates be untapped and channelled for effective
human development? The local post-primary schools had their term
dance for students of senior classes. Lawrence, appropriately
attired, approached the centre to enter but the doorkeeper apologised
that the function was organised solely for school-goers. Lawrence
turned away, not dismayed but intent on returning. After a brief
time lapse Lawrence ventured to greet a new door attendant and
introduced himself as a fifth year pupil at the technical school.
Within minutes, he was moving amid the eager crowd all aglow with the
joys of the dance only to be recognised by authorities and reminded
he must leave. Disappointed, Lawrence moved away from the enthusiastic
lure of the dancers and went out into the chilly night. Within an hour,
Lawrence returned to apologise to a third doorkeeper for his late
arrival that as a member of the school staff he was unavoidably
detained. Without much ado, he was soon reinstated. Despite the
intermittent absences, he reported a most enjoyable night's
performance amid the wider circle of his community.

Teachers averred the deep sense of honesty of these adults when
they attended school. They exemplified a morality that testified to
an ingrained righteousness. The eroding ills of affluence had not
destroyed their latent providential approach to living. Deprivations
were apparent but hope was vibrant.

Recreation - Facilities and Use

What are the recreational activities of this community? The
"pub" looms largely in the organization of their recreation. Frankly
and convincingly Antoinette explains "there's no place else to go"
and Kenneth holds "I don't drink but I go to the pub to play darts
and poole". After humdrum days of idle monotony, the warm, welcoming
atmosphere of the tavern provides a prestigious rendez-vous for the
exercise of prowess at darts and poole to the attunement of soft music
in pleasant environs. Gambling and drinking drain heavily on weekly
allowances; the former is the dominating feature - betting on horses
is a keen pursuit and bingo in the home town and in outlying centres
claims many avid supporters among the community. Afternoon and night
television viewing assumes a slavish engrossment without discernment.

"I have a T.V. from the beginning, 'tis the only company" Georgina pleads and "If I have no money in the evenings I sit and I watch television". Walter could not realise an alternative mode of amusement. Four or five young adults professed an interest in sport; the interest was spasmodic and had little sustained virility. Youth clubs did not satisfy the expectations of the young adults; they perpetuated class divisions. The local cinema attracts a small minority and dances gain the patronage of the few. The cost usually determines their presence. A purposeless, routine walking the streets of a small town and idly loitering at its vantage corners are the habitual sources of recreation of many adults. George speaks out his feelings of this street-corner layabout lifestyle: "You feel the day too long and too boring, going up and down the town and talking away with the lads".

Expression of Felt Needs

What are the needs of this community? This is the crucial question for investigation. An analytical study of the expression of their needs through the relation of critical incidents that were reported in the previous chapter would suggest the following categorisation:-

Type of Need	Examples of statements of felt need
Functional Illiteracy	(i) "I could'nt read big words nor write" (Walter).
	(ii) "When I try to write a letter but I don't know how to write (Rachel).
	(iii) "I am not much good for writing" (Noeline).
Inferiority Status "Them" and "us" mentality.	(i) "I feel strange around a crowd, fear others would be laughing at me" (Jennifer).
	(ii) "What gets me is that 'they' won't let 'us' in". (Fanny).
Social Incompetency	(i) "I felt out of place at the dance". (Henry).
	(ii) "If ever I go up town they look down on me" (Tomasina).
	(iii) "I would be embarrassed to ask a girl out to dance unless some fellow brought me down to her". (Walter).

Intra-Community Rivalry	(i)	"There are a lot getting insurance and 'twas taken off me". (Fidelma).
	(ii)	"All trying to best one another". (Teresina).
	(iii)	"They are getting too much and all they are doing with it is drinking (Brigette).

Societal Injustice	(i)	"There is too much class distinction now; robbing the poor to pay the rich" (Anthony).
	(ii)	"I stood at the corner several times and no one ever called me to work". (Kevin).
	(iii)	"As long as you have youngsters doing men's work there will be no employment in this town" (Fidelma).
	(iv)	"They say 'don't leave the town' and yet they would'nt give us a job" (Angela).

| Dependency on Hand-outs | (i) | "They gave nothing to the poor ones in school" (Ronnie). |
| | (ii) | "We get as much as others from St. Vincent de Paul" (Angela). |

Area Inadequacies	(i)	"The lighting in this street is terrible (Kieran).
	(ii)	"A playground for children is badly wanted in this street" (Fiacra)
	(iii)	"We would need a field near the town to train for rugby" (George).

Sharing of Similar Felt Needs in the Community

Analysis of Findings of Projective Questionnaire

As already stated, the delineation of felt needs from the self-reports prompted the writer to design the projective questionnaire which was administered to ninety members of the community by personal interview and which provides the ensuing data. This was an effort to discern to what extent the community in general entertained similar feelings concerning certain expressed needs. The statement of results presents a consideration of straight counts which provide an overall picture.

Straight Counts

Figure 1 illustrates the range of ages. Of the one hundred adult population, ninety were available for interview.

Figure 1
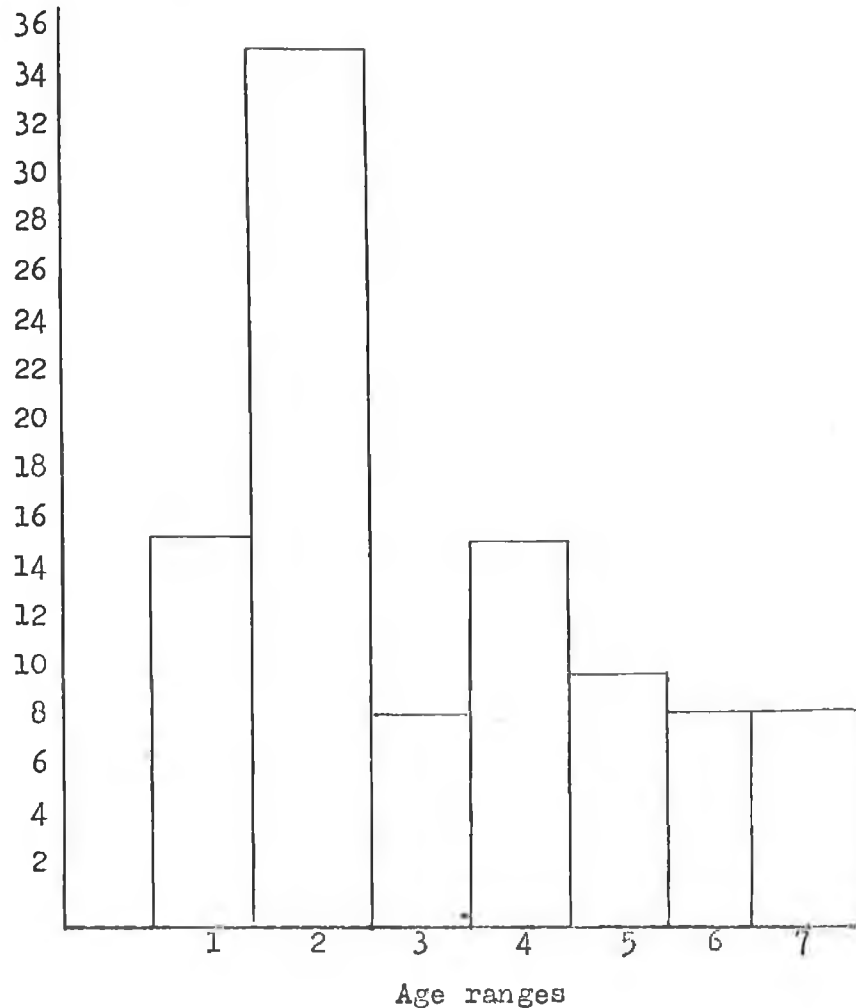
Age ranges

Key	Age Ranges	Percentage
1	16-20	14.44
2	20-30	34.44
3	30-40	8.89
4	40-50	14.44
5	50-60	10.00
6	60-70	8.89
7	70+	8.89

It should be noted that 34 per cent are in their twenties; if we combine this age group with those in pre-twenty bracket, there is a high proportion of this community among the young adult population. Those in their thirties are as few in number as persons in the sixties and over seventies. The effects of emigration in the late nineteen-fifties and sixties are evidenced.

Thirty-eight males and fifty-two females were interviewed. Slightly over half the respondents were unmarried. The proportions of the sample according to age leaving school are shown in Figure 11.

Figure 11
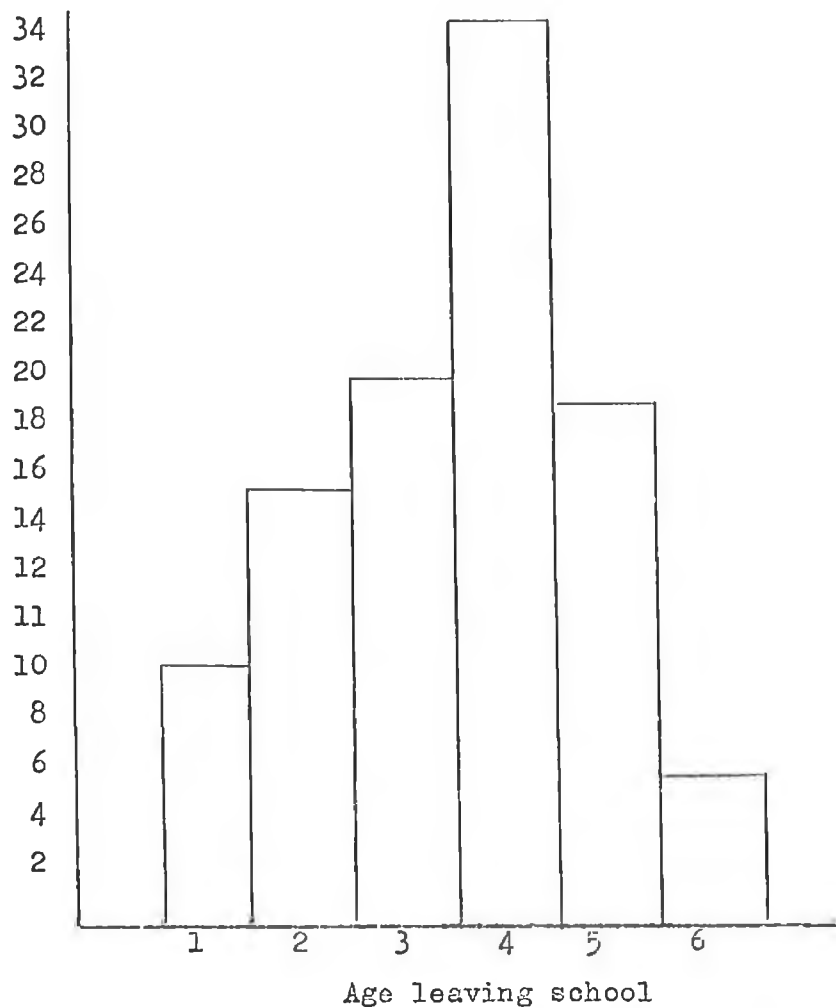
Age leaving school

Key		Age leaving school	Percentage
	1	under 11	10
	2	11-12	15.56
	3	12-13	18.89
	4	13-14	33.33
	5	14-15	17.78
	6	15+	4.4

The startling proportion of 78 per cent completed formal education before attaining statutory school leaving age at fourteen years. A mere 4 per cent pursued schooling beyond the current statutory school leaving age.

Approximately one quarter of the interviewees had full-time
permanent employment; 48 per cent were unemployed and 24 per cent
were retired. Of the relatively small work force that earned a
weekly wage only 2 per cent had a weekly pay packet that exceeded
forty pounds. Figure lll manifests the proportions of weekly income;
one-third receive within ten to twenty pounds to meet the current
rising costs of living.

Figure lll

Income range
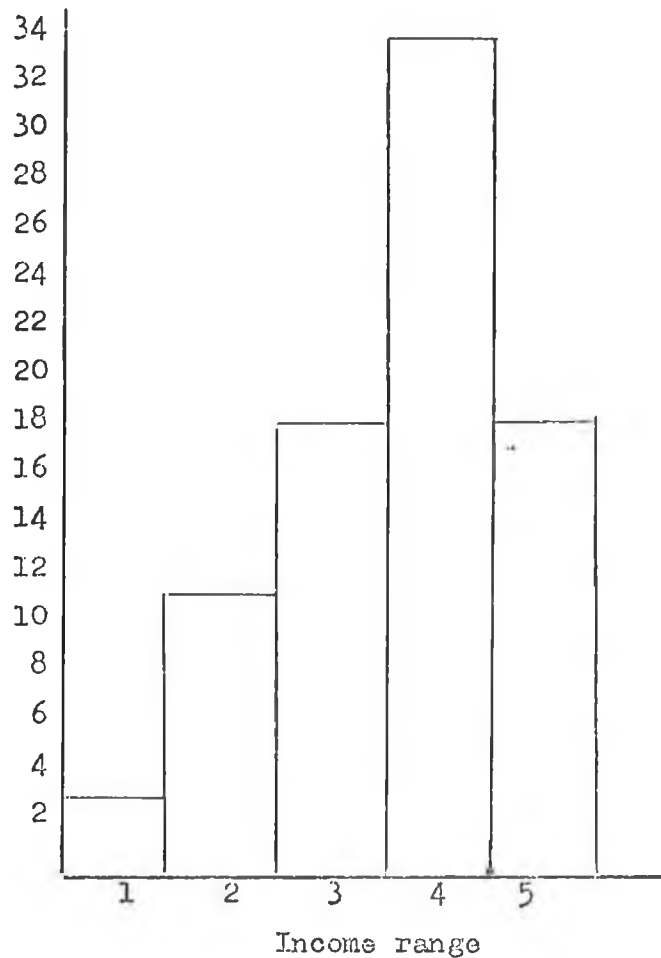
Key	Weekly Income	Percentage
1	£40+	2.22
2	30-40	11.11
3	20-30	17.78
4	10-20	33.33
5	under £10	17.78

Sources of income can be classified into two main divisions
which Figure 1V illustrates. For the purpose of this study which
seeks to identify the needs of a community, this anomalous
presentation of income sources is a significant factor in discernment

of the inferiority of a community that gives many utterances of feelings of disparagement and discrimination by a class-structured society.

Figure 1V

```
 0        20        40        60        80       100 percentage
 ┌───────────┬──────────┬───┬───┬─────┬───┬──────────┐
 │           │          ¦   ¦     ¦   ¦ │          │
 │           │          ¦   ¦     ¦   ¦ │          │
 └───────────┴──────────┴───┴───┴─────┴───┴──────────┘
                      a        b     c   d e
       1                        2                  3
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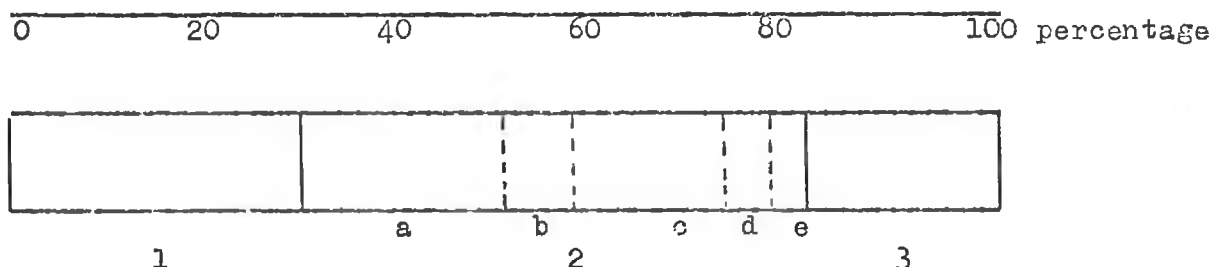
Division 1 indicates 27.8 per cent of the sample who derive their weekly income from employment which earns a wage.

Division 2 represents a broad categorisation of incomes for all unemployed. This classification includes 52 per cent of the sample. This comprehensive coverage can be broken down into component sources which broken lines indicate as follows:-

	Sources of Income in Division 2	Percentage
(a)	Pensions	20
(b)	National Health Insurance	8.8
(c)	Dole	14.4
(d)	Home Assistance	4.4
(e)	Single Parent Allowance	4.4

Division 3 represents 20 per cent of the sample who do not receive any fixed weekly income. These include housewives and females unemployed who did not qualify to join the dole queue.

Q.10. How often do you feel people look down on you?

The feeling of debasement is experienced fairly generally and evenly throughout the community. Six persons (6.6 per cent) suffer this sense of insubordination every day; two are males and four are females; four are in the age bracket of 20-30 years and two are between 40 and 60 years; weekly incomes for four are less than thirty

pounds and two are among the 20 per cent who are not recipients of any income. Wage earners and pensioners are exempt from this category.

Twenty-five persons (27.7 per cent) very often feel that they are regarded of inferior status. More than twice as many females as males share this experience which is predominantly felt by the young adults under thirty years of age. The adults of this debased feeling are among those who receive the lowest weekly income and those who do not receive any specific income. At the other end of the scale it is worth observing that seventeen never feel down trodden and again this feeling is shared equally by men and women, eight and nine respectively. These adults are mainly in their twenties and over sixty years. Only wage earners who earn over forty pounds weekly never experience this feeling of insubordination. (Appendix G Table 1).

Q.11. How often do you feel others do not trust you?

Despite the acute awareness of their lesser status than their fellow men, the members of this community are reasonably sure that they are trusted by others. Their responses to the question "How often do you feel others do not trust you? weighed heavily on the negative side when sixty-four (71.11 per cent) affirmed "Never" and twenty (22.22 per cent) testified very seldom. Of the remaining categories, four feel mistrusted by others every day, three females and one male; three are in their twenties and one in the 40-50 age bracket. Two men under thirty feel the pangs of others' mistrust occasionally.

Q.12. How often do you feel awkward when approaching people in other areas of the town?

A consciousness of awkwardness, what may be termed a social incompetency, is experienced by the majority of the adults. Its frequency varies. Eight persons (8.8 per cent) suffer this embarrassment in every meeting with others; seven are females and six of the eight are under thirty years. Four are recipients of welfare allowances under ten pounds weekly and the other half are among the non-income group.

Twenty-three members are often perplexed in their social encounters. Again the females predominate the males in a ratio of 15:8 and also adults under thirty years relate to those of older age groups in proportion of 14:9. Thirteen are categorised in the income bracket between 10-20 pounds. Eight men and nine women of upper and lower age groups never feel awkward in meeting their fellow townsmen. Age leaving school does not evince any significance; sufferers of all degrees of embarrassment are spread throughout the entire spectrum of school leaving age from under eleven to fourteen years of age. (Appendix G. Table 11).

Q.13. How strongly do you agree that "What is wrong with the people in this street is that they do not believe in themselves"?

There is convincing evidence that the members of this community share a lowly estimation of themselves for forty-five people attested that they very strongly agreed with Lawrence's diagnostic description of his neighbours - their lack of faith in themselves. Twenty-five were in strong agreement; nineteen agreed and there was one dissenter, a female, in her thirties who earns a weekly wage between thirty to forty pounds. The male sample population ranked higher in affirming their very strong agreement and twenty-nine among them were young adults. Twenty-six in the lowest income brackets were also among the forty-five very strong advocates of this community problem. (Appendix G. Table 111)

Q.14. How often do you feel other people in the street "try to best you"?

The competitive force to restrict the neighbour in any successful endeavour, however menial, was very keenly felt. Forty-six affirmed that they feel this rivaling constraint very frequently, females out-numbering males in a ratio of 2:1. They were found in every age group but the highest percentage (76.9) was among those in their forties. Only two females and five males reported that they did not undergo this dread ordeal. Sixteen (17.7 per cent) endured this undermining effort frequently and twelve people on occasions; while nine were seldom victims. (Appendix G. Table 1V).

Q.15. Do you feel "bitter" when you see others around here
       getting on well?

Sixty-eight persons (thirty-six females and thirty-two males)
never harbour "bitter" feelings for those who achieve "success" in
the environs. At the other end of the scale, four females frequently
feel embitterment towards others who attain fortune. Interestingly
while twenty-four younger adults experience this struggle to retard
the success and triumph over others, yet thirty seven of the same
age brackets never entertain the desire to repay a crack of the whip
on a neighbour's advancement. Outstanding is the evidence that no
adult under twenty years of age and over fifty years is among those
who often grudge the social mobility of others. (Appendix G. Table 1V).

Q.16. What undeveloped abilities do you feel you possess that
       you never had an opportunity to develop?

The responses to Q.16 testify that Lawrence's estimation had
much to recommend it as a fair analysis of his own community. They
evidenced a very meagre realisation of their own potential when thirty-
three responded that they do not know of their undeveloped abilities
and a further thirty-seven stated bluntly that they did not share even
in the "one talent". There is little distinction here of sex or age;
these gross figures, 33 and 37 respectively, are scattered evenly
throughout the sample. Of the remaining twenty, twelve considered
they had some undeveloped talent in arts and crafts, five in cookery
and three in carpentry. Four among the twenty felt they had other
abilities which they never had an opportunity to develop.

Q.17. Do you feel if there was work in the town that you would
       be employed?

The likelihood of obtaining employment in the town was a grim
prospect for fourteen males and twenty-eight females at one end
while twelve males and fourteen females held positive hopes of
employment if opportunities were available. Eleven males and nine
females were posited in the continuum between these two extremes and
while employment may be available there was no certainty to warrant
it. Those over seventy years of age, i.e. eight persons, and six
people between sixty and seventy years of age were among the original
high rating of forty-two.

Q.18. How often have you felt if only you were encouraged at work
and given a chance to use your ability, how much happier
work would be?

Seventeen subjects did not respond to the query whether work
would be much happier if there were encouragement and recognition of
their abilities. These would be numbered among the retired and those
not currently at work. Others, not in a job, answered on their
consideration of environmental working conditions when they were
formerly employed. Twenty-two subjects stated that they never had
this need for encouragement and another twenty-two maintained that it
was seldom their experience. At the other end of the scale, only one
female would hold that she often experienced that work could be more
satisfying if she were encouraged and motivated highly. Six of the
eight who replied that it was often their experience were under thirty
and fourteen of the twenty-two people who considered the feeling some-
times were in the same age group. Obviously, younger adults had a
keener awareness of the need for encouragement, motivation and
development of talents in order to render work a satisfying creative
activity.

Q.19. If you have a job now, do you feel secure in it?   and

Q.20. If yes, how satisfying would you say your job is for you?

Twenty-three (92 per cent) of those employed felt security in
their jobs and only two (8 per cent) were harrassed by insecurity.
Job-satisfaction was registered as follows in Figure V.

Figure V
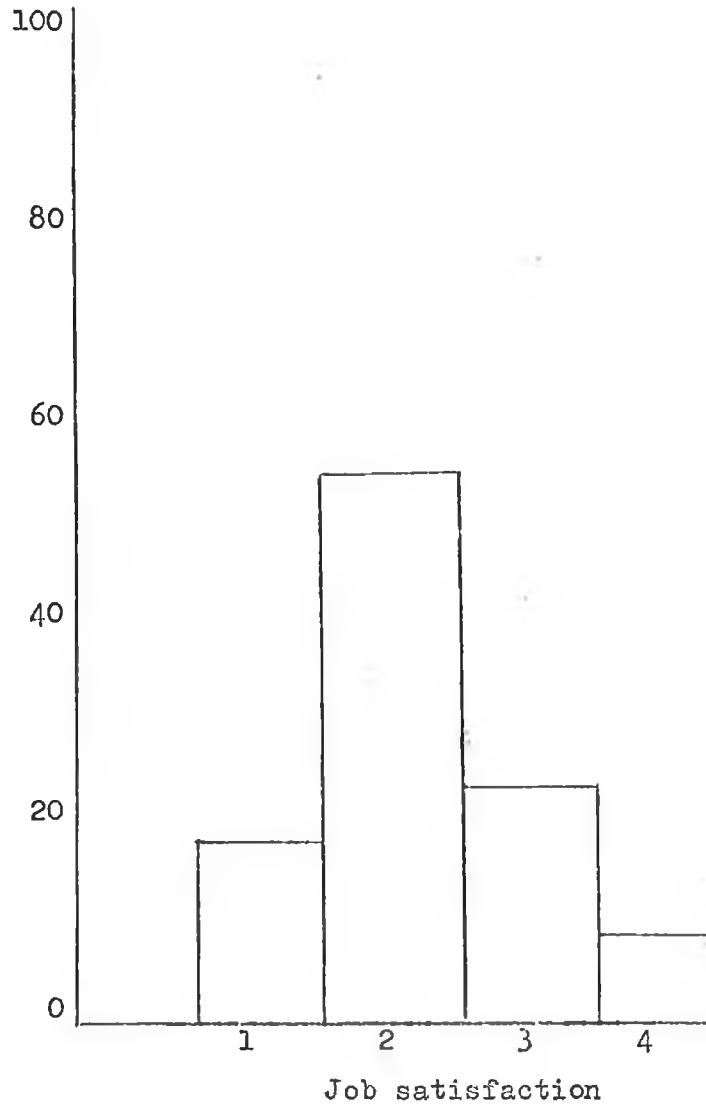
Job satisfaction

Key		Job satisfaction	Percentage
	1	Very satisfying	17.39
	2	Satisfying	52.17
	3	Fairly satisfying	21.74
	4	Not satisfying	8.70

Q.21. How "safe" do you feel in this area?

The response to Q.21 is outstanding in the explicit precision of its affirmation concerning the safety of the area for habitation. All the sample save one person confirmed the area was "very safe" and only one had to exercise cautious abeisance in stating it was "safe" without adverbial emphasis.

Q.22. <u>Most people worry about something, would you say</u>

you never worry ....

worry a little ....

worry sometimes ....

worry all the time........ and

Q.24. <u>Taking all things together, how would you say things are</u>
<u>these days?</u>

Would you say: you are very happy.........

fairly happy ....

not happy ....

Since the vast majority of mankind have some elements of
worry at different periods of life, the responses to Q.23 do not
provide any enlightenment for the specific analysis of this
community's needs. The same limitation is applicable to Q.24 for
few of us consider ourselves "very happy"; for the majority "fairly
happy" is a more appropriate description of our daily round of joyful
increments and disappointing decrements. Fifty persons (55.5 per cent)
stated that they worry sometimes while twenty-two worry a little.
Perhaps the finding that provides any insight into the internal
difficulties of this community is that seventeen persons(18.8 per cent)
record that life is a constant worry and twenty-eight (31 per cent)
reckon that life is "not happy" for them. The category that is an
appropriate description of most people is likewise widened here, for
forty-nine people (65.5 per cent) regard their lives as "fairly happy".
Three maintain they are "very happy"; this is not astonishing since
few regard life that is confined in time and space as 'the' very happy
life.

Q.23. <u>Do you see life "as punching in time"?</u>

Q.23 is a significant determinant of the attitude of this
community to life and living and to living for a better life. The
results confirm the feelings of inferiority, of insubordination and
of social incompetency already highlighted in the statement of results.
Thirty-two people reckon that life is merely a "punching in time" every
day; fourteen are males and eighteen are females. Twenty-one of these
are under thirty years of age whereas only three are over sixty. The
number, i.e. thirty-one, (eleven males and twenty females) that regard

life "as punching in time" sometimes is diffuse throughout every age
group rather evenly. Only four respondents never experience this
futility of life and twenty-three rarely feel it. The adults aged
between sixteen and twenty years suffer this tedium of life most
seriously; twelve out of a total sample of thirteen are conscious
of its lack of purpose - seven as a feature of every day living and
five as a frequent experience. (Appendix G. Table V).

Profiles of Twenty Adults.

Jennifer

Jennifer, a young girl in her twenties reveals in her self-report
of her inability to read and write when she left school. What was
Jennifer's school attendance record? Forty days of attendance were
registered for her first year in First Standard in the local primary
school. Attendances for Second Standard totalled one hundred and
two. A prolonged absence caused her name to be rescinded from the
register from September, 1965 to November, 1966. Consequently, an
interruption of fourteen months during these early years of schooling
would inevitably cause serious lagging effects in academic performance.
On resumption in late 1966 until April of the following year when her
name is again erased, Jennifer recorded thirty eight attendances.
She recalls her occasional attendance in the ensuing years:-
"I was very irregular at school in fourth and fifth classes."
Teachers testified of many warnings issued by School Attendance
Officer and of their innumerable visits to parents to encourage and
to attest to the vital urgency of attendance.

Teachers who were interviewed concerning Jennifer's academic
expectations, testified that she was quite intelligent and showed
scholastic potential but that her academic attainment was extremely
low. Myriads of excuses had been furnished by parents to teachers
to account for her absences. Approximately a decade later Jennifer
bemoans her incompetencies: "I would love to be able to write;
when I was in hospital I felt odd not being able to write a letter."
On the Mill Hill Vocabulary Scale designed to assess a person's
ability to recall acquired information Jennifer was rated "verbally

defective". On the Standard Progressive Matrices, Sets A, B, C,
D and E which provide a reliable index to a person's present
capacity for intellectual activity Jennifer was ranked "above
average." In a scoring test for achievement motivation,
Jennifer attained a score of three on N.ach which corresponds to
a percentile score of approximately thirty per cent of businessmen.
More significant than the creation of the imaginative story or its
projection of achievement motivation was Jennifer's own self-analysis
on her ability: "I'm no good at it. I'll never be any good at
things like this." One wonders has the lack of attainment of any
ordinary accomplishment rendered sterile the realisation of all
potential?

Jennifer's felt needs are easily deduced from her report of
critical incidents that have rendered her keenly aware of her
inadequacies. Functional illiteracy is clearly evident. Creative
genius might have developed from her natural taste for Art. The
satisfaction that she once experienced in exercising her initiative,
"he used to leave me measure; I was only one he ever learned how to
set' machine", was now a yearning – the expression of a need for a
self-actualization of the creativity that once sparked but gradually
died away in the dormant years of stunted and stifled growth. "I
think it is lovely to be able to bake" and "I would love to be able
to help others" speak of a need for development in domestic training
and in scope for self-realisation for Jennifer was expressing the
human yearning that only in giving to others do we find ourselves.

To what extent does Jennifer share similar feelings with her
community? She is not a victim of the distrust of others nor of their
disregard but yet she often feels awkward in approaching people in
other areas of the town. She affirms very strongly that the people
of the area do not believe primarily in themselves. Every day she
registers as a mere "punching in time" so life is a weary monotonous
round that may account for her constant worry.

Judith

Judith in her late teens "would love to get a job, to work in a

hospital." Judith presents a pathetic school attendance record which must account in large measure for the incompetencies that make life dull. Her entire attendance in Infant classes totalled ninety; for First, Second and Third Standards, she attained seventy five, thirty five and forty nine attendances respectively. A chequered pattern of attendance marks the remaining three years of formal schooling: a period of absence of three months in 1966 was to be followed by a grossly irregular attendance for approximately six months when a second shorter absence ensued that led to re-admission in April, 1967. From this last reinstating to her final departure in June, 1968 – approximately fourteen months Judith spent forty nine days in the confines of the classroom. The school attendance officer and teachers were sadly aware of the grave neglect of schooling; repeated efforts to inform parents, to encourage school participation, to propose institutional care and to issue warnings and threats were of no avail. The obvious result accounts for Judith's need to-day:- "I only look at pictures in books. I would like to be able to read."

Teachers attested that she possessed certain innate abilities, occasionally manifested intelligence but her presence in class was so very spasmodic that it was impossible to sustain her interest and concentration. Prolonged and repeated absences nullified the smallest attainments of a one-day or two-day's presence. It is not surprising that on the Mill Hill Vocabulary Scale, Judith was rated "verbally defective." What a saddening experience to witness a young girl in early adulthood struggling to read such simple words as "patch", "afraid", "unhappy" and despite all her efforts failing in the simple task. In the Standard Progressive Matrices test, Judith was rated "below average." Her inability to concentrate and to maintain concentration was a marked feature of this exercise and also of her attempt to create an imaginative story which did not portray any motivation for achievement.

Judith was capable of expressing her felt needs. The critical incident at work and again in the betting office manifested her total inadequacy in reading and writing. Her deep embarrassment was palpable

and a keenly felt awareness of her incompetencies in society was
evident. Unemployment results in lack of money and a dependence
on others; yet her efforts in employment were so short-lived as to
deter any employer from offering a second trial. She did not profess
to have any latent talents that might be developed nor any interest
in the social recreations of her age groups:-
"I never watch T.V. hardly; only once I went to a dance; I go to
Bingo only sometimes." Does the realisation of her inadequacies
sever her from the social realities of her community?

Do her felt needs bear a resemblance to those of her neighbours?
She is in very strong agreement with the opinion that a want of belief
in themselves is the dominating fault of the people around her who
very often try to rival her. She is keenly conscious of her poor
prospect of attaining employment in the town even if such was
available. It is not surprising that Judith sees life as "punching
in time" everyday and slots herself into the category of the "not
happy" for life spells idle monotony.

Antoinette

Antoinette in her early twenties is unemployed although she
relates "I often walked the legs off myself looking for a job." She
states that she was very interested in school. Her school attendance
record indicated that she terminated formal schooling in Fifth
Standard since she had attained the statutory school leaving age.
Financial circumstances at home compelled her to contribute her meagre
earnings for the welfare of the family. Consequently, once fourteen
years of age was attained, she had to seek some menial job. Her
regret is voiced: "I often said to my mother I often wasted my time
worser and I should have stayed at school. Out of 1,570 possible
attendances for her years at school, she achieved 1,165 to her credit,
giving a gross absence of 400 days. With such an unsatisfactory record
of attendance, teachers' expectations were very low. A quiet, shy,
demure girl who was irregular in attendance and constantly arrived
late for morning class, with low intellectual ability and little
concern for learning described Antoinette as her teachers recalled

their expectations of her academic performance. The school register
revealed that she spent two years in Second Standard which could
account for her attainment of statutory school leaving age in Fifth
Standard. Her performance in the Mill Hill Vocabulary Scale was
ranked "below average" and she proved to be "intellectually defective"
for her effort at the Standard Progressive Matrices. She was
reluctant to exercise her imagination in the creation of stories and
did not succeed in portraying any motivation for achievement. Her
natural shyness may account for her hesitancy in the attempt.

She expresses a desire to avail of learning opportunities.
Regret and remorse for limited opportunities during schooling permeate
her self-report. In her own estimation, the usual avenues of recreation
are closed to her; she finds "T.V. tiresome"; she depends on others
for the provision of enjoyment and she is critical of their failure
to meet her needs. "I go down to the pub" for relaxation. Her
responses to projective questionnaire clarify more fully how she feels
in her own community. She is very often an object of disregard by
others and consequently, she is often aware of her awkwardness in
encountering other people. She strongly upholds the charge that
distrust of self is the predominant problem of her neighbours. A
constant endeavour to outdo her is her very frequent experience. She
feels she would not be numbered among the likely candidates to be
employed if employment were fluid locally. Her sometimes worrying
and the everyday pattern of "punching in time" can account for her
avowal of lack of happiness.

Lawrence

Lawrence is an interesting young man in his late teens who
completed formal education in Fourth Standard and achieved sixty
four percentage school attendance record. Although he maintained
"I could'nt read the signposts" at fourteen years of age yet the
teacher believed he had untapped potential that was manifested in
his subtle, resourceful strategies to circumvent the reprimands and
punishments of school authorities. The cleverly invented excuses,

apparently valid and plausible disarmed the teacher often ready to dole out punishment for absence, misconduct or neglect of homework. A significant feature that marked all learning efforts was Lawrence's inability to persist for any length of time; the demands of concentration were intolerable. Lawrence was the favourite among the playmates; pranks were never wanting in his company.

Although Lawrence told of the young workmate who whiled away the dreary work hours "enlightening me, teaching me big words," there was little real in-depth result as his effort on the Mill Hill Vocabulary Scale showed him "below average" in verbal ability and the test of the Progressive Matrices indicated he was "intellectually average." Pictures of Thermatic Apperception Tests did not stimulate Lawrence to project motivation for achievement. He was not interested in the illustrations but they sparked off glowing accounts of the lives of his many friends. For all his meagre scholastic attainments he was slick in identifying the real deep need of his community: "What's wrong is they don't believe in themselves in this street."

Prolonged conversations with the writer revealed that Lawrence revels in fantasy; reverie provides the world of what will be; the future holds starry prospects and for the present he is secure in the regard and estimation of others, seldom feeling awkward in their presence but often conscious of the rivalry of his neighbours. He can rate himself fairly happy although his present state has its tedium for everyday is a "punching in of time" while he awaits the great day of his fantasy.

Uinsionn

Uinsionn's school attendance record was of comparatively short duration. Two years were assigned to First Standard and formal schooling finished in Fourth Standard. The teacher was ruefully aware of his marked irregularity in attendance and remembered long and frequent periods of absence which resulted in a very weak scholastic performance.

His test on the Mill Hill Vocabulary Scale resulted in a
"verbally defective" assessment and his endeavour at the Progressive
Matrices test indicated "below average" result in intellectual
capacity. Uinsionn was not articulate in expressing his felt needs
nor was he vociferous in his commentary that life was satisfying;
his introvert approach dulled the desire to enter into conversation
at any worthwhile personal level of communication. He was reticent
to undertake any creation of projective stories and his few comments
on the illustrations did not provide any clue to his imagination
or motivation profile.

His responses to the questionnaire revealed that he was among
the employed who feels secure in his job that is "fairly satisfying."
He never feels the mistrust nor rival contention of other people nor
is he awkward in meeting them. He is not conscious of undeveloped
abilities. Although worry overtakes him occasionally, he counts
himself fairly happy and rarely suffers the tedium of boredom.

Anthony

Anthony ranked among the unemployed young adults of the area who,
like two other men, had the opportunity of an industrial training
course but no ensuing work. His paltry school attendance showed
almost a forty per cent absence during a seven year school career.

His scholastic attainments were described by the teacher as very
limited competency in reading, a fair capacity in basic numeracy.
His attempts at the Mill Hill Vocabulary Scale rated him "below
average" in verbal ability while he achieved "average level" in
intellectual ability in the Progressive Matrices test. He was happy
to test his imagination profile even though the result did not prove
enlightening in assessment of his motivation for achievement. The
teacher recalled his honesty and his trustworthiness and expressed
regret at his unsatisfactory attendance, his want of punctuality and
his too frequent failure to complete the day in school. Anthony
deplored his unemployment, boredom of life and the discriminatory
tactics of society for its less opulent members.

He very strongly acclaimed that the fault of his neighbours
was their self-depreciation and their frequent struggles to attain
superiority over their own community. He could not consider that
he had any undeveloped talents yet he entertained some hope in the
possibility of being locally employed if such work were available.
Eking out an existence on a dole pittance undoubtedly stamps each
day"as punching in time."

Andrew

Life has been unkind towards Andrew, a young unemployed adult.
He did achieve 1,054 attendances in a recorded seven year period of
a possible maximum of 1,416 school days (74 per cent). Two years
were past in Fifth Standard whereby Andrew attained his fourteenth
year and completed formal education. The teacher reported of his
gentle behaviour, his quiet, willing disposition and his affability
as a pupil. He himself comments on his academic attainments:
"I was able to read and write a bit when I left school." What
Andrew measured as "a bit" was reckoned by the teacher as a poor
performance of little functional value.

Today Andrew sadly states: "I never read now but I would like
to be able to read and write." He feels the need; the accomplishment
could make for effective living: "it would be a help a bit of reading
and writing." Andrew was rated "verbally defective" on the Mill Hill
Vocabulary Scale and"below average" in intellectual capacity in the
Progressive Matrices test. The creation of imaginative stories was
a perplexing ordeal.

Andrew suffers the scorns of society very often in depreciation
by others and in his own embarrassment in their regard. He is
convinced of his neighbours' gross lack of appreciation of themselves
and of their anxiety to outdo one another. He is not aware that he
possesses any talents but yet feels he may be fortunate to be employed
if work was in the offing. Andrew cannot consider himself happy for
life is often a mere "punching in of time" that earns the allowance
of the unemployed.

Hilary

Hilary displayed exceptional masculine strength and prowess in his late twenties. Nine years had been recorded to his credit in the school attendance register; three of these were spent at kindergarten level and thus Hilary reached the statutory school leaving age in Fifth Standard when he gladly abandoned the books for "I hated teachers, beating me stupid instead of learning." The objectives of an educational curriculum nad no relevance for Hilary's life-style: "when they would be learning me Irish, I had no interest." School and its offerings were an irrelevant service. An interview with his former teacher reinforced Hilary's own self-profession "I had no interest"; while the teacher remembered his reasonable effort at attendance which was 85 per cent, his concern for intellectual skills was minimal. A varied experiential existence in intervening years had bestowed on Hilary a certain articulate skill and his physical power provided an undaunting courage to tackle and to accost the greater as well as the least of humanity.

On a Hill Hill Vocabulary Scale, Hilary proved to be "verbally average". With a certain satisfaction he related of his reading habits: "I might get a book off a fellow." He was "below average" in intellectual capacity on the Progressive Matrices test. He was loquacious in the invention of projective stories, enjoyed the exercise and scored three points on N.ach test which indicates a percentile score of approximately thirty per cent of businessmen. The competency to concentrate was never acquired by Hilary: the ability to persevere at the task and to appreciate the long-term goal was never his forte. Life was for "being browned-off" as he describes so many of his escapades. The dichotomy of status that separates "them" and "us" and rears ugly distinctions in society was deeply ingrained in Hillary's needs: "they don't trust us." Many categories in the community were severely censured by Hilary; society had failed him: "this town is full of swindlers." The law came under heavy criticism: "guards hounding me around."

Hilary maintains in response to questionnaire that he always felt trusted, never suffered awkwardness in meeting people but he very frequently felt the disparagement of others. He voiced mere agreement with the notion of the community's lack of trust in its worth. He was not aware that be possessed undeveloped talents; their absence or presence was immaterial for he knew he would not be a likely candidate for local employment. Despite the vigour that was never daunted in his own estimation, life was tinged with anxiety; there was a wearisomeness that gave a mediocre happiness.

Himy

Himy, a young unemployed adult, showed a very unsatisfactory school attendance record. He quitted school in Fourth Standard having credited 952 present attendances and almost 400 absences during that time. In the interim since school leaving, he availed of an industrial training course which he considered satisfying.

His teachers reported that Himy ahd a most unsatisfactory school career. Absence at least on one day each week and late morning arrival on other days impeded any growth of interest in school. His literacy ability was minimal while his skill in basic numeracy was marginal on his attainment of statutory school leaving age. The excuses for absences were of the flimsiest nature. Teachers recalled the oft-repeated explanations: "taking the pony out of the wood" and "out in the country for the day, Sir." Any plea however naive was ample justification provided it placated the teacher and kept the rigours of the law at bay. On the Mill Hill Vocabulary Scale, Himy undoubtedly proved "below average" in verbal ability and was of the same grading in intellectual capacity on his performance in the Standard Progressive Matrices test. No surprise is to be entertained at Himy's own self-revelation: "I often read comics" - the young adult finds his literary satisfaction at kindergarten pursuits. He created imaginative stories but they did not project any aspiration for achievement.

Himy's needs are explicitly stated: "I would like a job, 'tis no good walking around." Very naturally, one is forced to question Himy's ability to persist at any work if such competency is to be measured by performance in earlier years. The divisions of a class society harras him. He suffers the whips of degradation by others very frequently and sometimes feels buffeted in encountering others. In harmony with his many unemployed colleagues, Himy feels life is a "punching in of time" every day and he has his oft-moments of worry.

Ruth

Ruth in her teens is fortunate in full-time employment. School attendance records illustrate that she was in regular attendance in all classes in the primary school. The proved to be "verbally defective" in a test on the Mill Hill Vocabulary Scale and "below average" in intellectual capacity in the Standard Progressive Matrices test. These results accorded with her academic rating by teachers who held that she showed very limited interest in school work. She had the opportunity of learning in a small group remedial situation and while she was regular in attendance the day's routine was broken by her departure at morning break time to do the shopping for the family mid-day meal. Parents were at work. Despite suggestions for alternative approaches, the need to leave the school routine for the latter half of each forenoon prevailed. To maintain an interest under such conditions was no easy ordeal.

She feels the harrassment of class distinction and finds security among her age group within her own small community. Her appreciation of a need to share, to give of oneself to others is marked by her comment on other girls in the work situation: "there is lack of give between the girls." Her earnings solve her needs in clothing and recreational pursuits.

She shares the feeling of degradation of society as is consonant with other members of the community. She feels no inferiority in her dealings with others in the town but she is occasionally aware that she is the object of rivalry of her immediate neighbours. She attributes

a lack of trust in themselves as their basic problem. She
entertains some bitter feelings at their successes. In full-time
employment, she enjoys jobs security; she is relatively satisfied
but feels that work could be much more satisfying if more encourage-
ment and appreciation prevailed among employers and supervisors.

Rina

Rina provides a cheerful, happy picture of life. Her school
attendance record was satisfactory. She spent three years in
Infant classes. Although teachers regarded her scholastic
performance as poor and the Mill Hill Vocabulary Scale test indicated
her "below average" in verbal ability and she scored the same rating
in intellectual ability in the Progressive Matrices test, yet she
seemed well disposed to avail of a second-chance education and would
welcome classes of a vocational and non-vocational nature. In
Achievement Motivation test, she manifested faint signs of motivation
for achievement but not expressive enough to warrant a score. She
was keen, too, to encourage the younger members of her own family to
avail of school opportunities and even states: "I help the small ones
with their lessons." Half a decade removed from school may have
provided a salutary opportunity to reflect on the need to give
guidance and encouragement to those going to school.

Rina was in full-time employment and was among the lucky few
who could confidently state: "I enjoy work, I love my boss." Her
attitudes were positive; she enjoyed the good that life brought her
way. This was typified by her responses. She holds she is never the
butt of society's belittlement, enjoys the trust of humanity and is
only occasionally baffled in encountering other people. She strongly
agrees that the people of her own environ rate themselves of meagre
worth and often endeavour to downgrade her. Unlike so many of her
colleagues, she could ascribe some undeveloped abilities to herself
as a talent for knitting and sewing. Her worrying was "little".
Life, in general, was fairly happy.

Ronnie

Ronnie was employed at the time of the writer's fourth visit but she had been availing of benefits of stamp allowances. School life was recalled with bitter disdain: "I would'nt stay on for the treatment I got. Favouritism was the bother." Ronnie felt victimised because she bore the stigma of poverty. Teachers spoke of her lack of interest, her weak powers of concentration and her often troublesome behaviour in the classroom. Her attendance throughout was satisfactory, for example, she completed 181 attendances out of a possible 200 in Second Standard. Her performance on a Mill Hill Vocabulary Scale marked her as "verbally defective" and she was rated "below average" in the Progressive Matrices test. She was not very anxious to reveal her imagination profile and her attempt did not indicate any motivation of achievement.

Ronnie was not forthcoming in expressing her felt needs; she assumed a defensive role and posited life's shortcomings and difficulties on the inadequacies of school in its preferential treatment for segments of society. No second chance education either by way of reinforcement or remedial attracted her.

Like other members of her community she was very strongly convinced that her neighbours estimated themselves of little personal worth; she very often felt their disparagement in her regard but she never entertained any ill-will towards them. She felt embarrassed in approaching people extraneous to the community. Her employment failed to offer security or satisfaction; she deplored poor human relations in her work situation. Worry was sometimes her attendant and dull, uneventful living sometimes produced a feeling of "punching in time."

Laura

Laura in her late teens had a satisfactory school attendance record. She started schooling early and when she completed primary schooling she availed of a very brief period at

vocational school. She is in full-time employment.

In interview with teachers, they rated her of average ability.
Regret was expressed that she often showed meagre interest and poor
effort to concentrate. A light-hearted gaiety marred by occasional
sullenness characterized her indifference to learning. On the Mill
Hill Vocabulary Scale she was rated "verbally average." She claims
that she "reads books at night-time from eleven to twelve o'clock."
A functional proficiency in reading and writing was evident. On the
Progressive Matrices test, she performed "below average" in intellectual
capacity. In Achievement Motivation test she attained a score
corresponding to a percentile score of about 45 per cent of business-
men.

She expresses her needs explicitly. She is interested in
developing her ability to sew with a very practical purpose: "I'd
be interested in making my own clothes, 'tis cheaper." She feels
keenly the alienation of a class society: "They would'nt look at
us" and the embarrassment that accrues when a real life incident
highlights the discrimination. The awareness of a potential among
her age-group within her community is heartening: "You know we
could do alot, girls dressmaking in one of our own houses getting
together." A keener insight into this consciousness of a concerted
community effort is evidenced in her responses to projective
questionnaire.

She feels very frequently the victim of others' debasing conduct
in her regard and is often awkward in transactional situations with
others. Very strongly she agrees with the stigma of self-depreciation
of the community. She is conscious of security in her job which
gives her relative satisfaction. In general, life is fairly happy
with its moments of anxiety and its periods of monotony.

Georgette.

Georgette's school attendance was regular. A two year period was spent in First Standard and thereafter she passed from class to class and reached statutory school leaving age in Fifth Standard when she advanced to domestic work.

Teachers were unanimous in their praise of her conduct and efforts at school. Although of less than average ability, she was commended for her scholastic endeavours and teachers were eager to have her duly appreciated by appropriate training in a work situation. Subsequent activities that brought teachers into her contact revealed that her late adolescence highlighted tension and anxiety that were expressed in self-assertion, aggression and defiance in youth clubs. On a Mill Hill Vocabulary Scale, she indicated that she was "verbally average" and on the Progressive Matrices test she was reckoned "below average" in intellectual capacity. She revealed no elements of motivation in Achievement test.

Georgette is now coming of age, is bright and vivacious. She may well have emerged from the pranks of the wild oats sown in her teens and may be ready to launch into joyful maturity. Her answers testify that life offers many pluses; she does not feel the scorns of disparagement of others; on the contrary, she feels trusted and accepted and only occasionally the target of her own community's bid to outshine her. She gives assent to the notion that her immediate neighbours do not appreciate their own worth. She cannot recall any abilities that were buried in the sand. Secure employment provides job-satisfaction and seldom does she feel the need for incentives to motivation. Life is rarely tedious. She reckons she is fairly happy with the minimum of worry.

Fanny

Fanny's school career presented an interesting pattern of academic analysis. She had the unique record of spending more than

four years in Infant classes, the usual one year in First Standard
two years in Second Standard and one in Third, thus totalling an
excess of eight years in the junior section of the primary school.
Fanny advanced through senior classes in usual time schedules.

Teachers affirmed, as may be easily gleaned, that Fanny was
not bright in scholastic circles; she manifested very meagre interest
in learning but showed a certain taste for arts and crafts. Fanny
proved to be below average in the Mill Hill Vocabulary Scale and also
in the Progressive Matrices test. She showed no imaginative profile
in her attempt to create stories.

Fanny is unemployed; she has just passed teenage and has sipped
of domestic and factory work in varied contexts and is availing of
stamp allowances. The "them" and "us" dichotomy of society annoys
her as she is deeply conscious of the discrimination of rich and
poor. The consciousness of a personal inferiority is implicit in
her behaviour and is explicitly expressed "those girls up there
thinking they know it all." Fanny finds herself very often the
target of others' scorn but she is capable of overriding the problem
for she admits that she never feels ill at ease in her encounters
with people. She is very strongly of the opinion that her neighbours
are void of belief in themselves and she reproaches her people for
their frequent attempts to best her. Fanny is among the unemployed
but she holds that with some luck she may get a job. She would like
to have developed her interest in crafts. She considers herself
fairly happy with few anxieties.

Lucy

Lucy is in her mid teens, she completed primary school in Sixth
Standard and attended the vocational school for one academic year.
She was a very regular school goer. Reports of teachers were very
favourable to Lucy. She always acquitted herself satisfactorily,
showed interest in school assignments and was esteemed to possess
average ability. Teachers had expected that she may prolong her

school career at second level; she, however, cut it short to avail of a job. Only removed from school by a year, Lucy manifested that she was "verbally average" in the Mill Hill Vocabulary Scale test and "intellectually Average" in the Progressive Matrices test. Lucy showed a desire for achievement and her test of imagination profile gave her a score of N.ach indicative of a percentile score of 50 per cent of businessmen.

Lucy, as might be expected, felt the need for remedial and reinforcing education and would welcome a second chance in the form of adult classes. She had ideas and ideals that hopefully would not be dragged to the gutter and although she, too, felt annoyed by class distinction and poor wages, she was keen to exploit her own potentialities in the creation of a better community. Her job offered her only relative satisfaction. She saw herself very frequently rejected by others and sensed her awkwardness in approaching people. She very firmly maintains that her community has no esteem of itself. In general, life offers measured happiness with occasional boredom.

Kevin

Kevin had a chequered school attendance that terminated before statutory school leaving age. Indications are that even in junior classes attendance was paltry. In relating his felt needs in different critical incidents Kevin could proffer an explanation of a poor performance at school – an explanation that for him was justifiable: "I could learn nothing at school because they beat the brains out." The process "of beating out the brains" as Kevin experienced made him seize the first opportunity to opt out of school.

Kevin in his thirties had journeyed in the emigrant ship and had dabbled in different kinds of work throughout England. No one occupation seemed to satisfy him; boredom was felt early in each new situation and he roved onwards in search of greener pastures.

Variety dulled the edge of the search and Kevin eventually returned
not to work but to live on dole. The incentive is dormant to-day.
Kevin likes to make people and systems the scapegoat for his
unemployment: "education does'nt do any good " and "they would'nt
come over here to get people to work." "Them" and "us" division
of a people characterized Kevin's attitude he felt the need to break
the confining shackles of deprivation but perhaps would like some
fairy godmother to sever the oppressive chains. On the Mill Hill
Vocabulary Scale, he performed "below average" in verbal ability
and with a like result in the Progressive Matrices test. He was
articulate in coining stories but they did not portray any motivation
for achievement.

In replying to the projective questionnaire Kevin shared the
very strong feelings of his colleagues on two counts:-
(i) "What is wrong with the people in this street is that they do
not believe in themselves" and
(ii) the people in the street "try to best" you very often.
He does not recall any undeveloped abilities. The demeaning behaviour
of others very seldom affects him and only on rare times does he feel
abashed in his meetings with others. An offer of employment may arise
perhaps but he is not unduly anxious on that score. Although, he
confessed he feels life as "punching in time" daily; worry is rare
and happiness is measured for Kevin.

Kenneth

Kenneth is in his late teens. The primary school showed a steady
attendance for seven years until Kenneth completed schooling to go to
work. His former teacher reported that Kenneth was of average ability
and had acquired a reasonable proficiency in literacy and numeracy.
He recalled with affection Kenneth's ambition was to be a star
footballer and play in the local team. Kenneth in his discussion
of needs recollects "I was more out in the playground than in school
when I was there." The periods that gave scope for proficiency in
football overshadowed the duller routine of the classroom. Yet,

Kenneth would welcome a return to school, perhaps school with a
difference but, nonetheless, an opportunity for further development
would be appreciated. The need was keenly felt: "If I had books,
I would like to read them." The membership of the local library,
though of temporary duration, was indicative of a desire for
mental pursuits. The recreational pursuits slotted into the overall
picture of a young man on the threshold of life, quiet in his
demeanour, gentle in his bearing, easily pleased with darts, poole,
football and books if he could lay hold of them.

On the Progressive Matrices test, he showed himself to be
"intellectually average" while he was "below average" in verbal
ability on the Mill Hill Vocabulary Scale. He projected a
reasonably happy disposition, secure in employment, seldom feeling
a need for work incentives, satisfied in his job, rarely suffering
from a dreary monotony with little anxiety and a fair portion of
happiness. The attempts to outstrip him are very frequently felt
but his feelings of others' degredation and his own awkwardness in
society are not frequent. He very strongly acquiesces in the
indictment of the community of its own lack of self-trust.

Walter

Walter just runing his twentieth year completed seven years
at school, four of which were spent in Infant and First Standards.
Consequently, he never reached the two senior classes and departed
as soon as the civil law permitted him to earn a small pittance.
Ruefully, he tells: "I would'nt have finished school at all but
my father made me stay at home."

The teacher remembered his low measured ability. Not only was
his attendance irregular but he was wont to arrive late very
frequently. Teachers' expectations tally with his own description
of school: "I did'nt like school, sitting down, looking out the
window and the teacher coming around asking questions." Walter
proved to be "verbally defective" on the Mill Hill Vocabulary Scale

and "below average" in intellectual ability in the Progressive
Matrices test. He failed to exemplify any element of motivation.

Description of the work situation is symptomatic of the school
record. The frequency of unpunctuality is carried into the job:
"I'm often a bit late"; the boredom and disinterest of school is
experienced now "the job is boring, sitting down filling pins all
day" and "If I'm standing up, I'm kind of tired." The frustrations,
dissatisfactions and restlessness continue from classroom to bench:
"During the week, I feels browned off." He felt deeply the need to
enjoy functional literacy, to have an interesting occupation if such
were possible for him and to break away from the confinements of
his existing oppressive circle. He states: "big words catches me
out." It was easily perceived that a grave inferiority complex
crippled Walter, he surely needed to develop self-confidence. The
need to utilize wages effectively, to exercise normal thrift was
blatantly evident: "I can't stand sparing a few pounds."

He frequently feels abashed in encountering people. He has a
security in employment but he feels no job-satisfaction. Yet, it
is not so much encouragement and recognition he bemoans as the
fact that the occupation is tedious and boring. He is a very strong
believer in his own people's lack of faith in themselves and their
constant attempts to drag one another down the scale of success.
With a fair measure of worry, he describes himself as "not happy."

Henry

Henry, a virile robust young man in his early twenties had
spent more than eight years in primary school. School records
showed that two years were spent in Second Standard. Henry's
attendance registered 80 per cent. He attained Sixth Standard
and statutory school leaving age during his final year. He explains
very frankly and sincerely the reason for his termination of
schooling: "I left school at fourteen; I felt I should go working."
Unfortunately that ambition is not currently being actualized as

Henry is among the list of unemployed.

On the Mill Hill Vocabulary Scale Henry had a score of
"verbally average" ability and the Progressive Matrices result
illustrated that he was "above the average" in intellectual capacity.
He pointed out that he did a course in industrial training which
he found pleasant and satisfying. He was very willing to discover
his imagination profile and entered into the telling of stories
with enthusiasm but his achievement motivation score corresponded
to a percentile score of about 10 per cent of businessmen. He
stated he had an interest in reading and was formerly a member of
the local library.

He was deeply conscious of a personal inferiority, a realisation
that he had not made the "grade" as others had climbed the ladder
of social mobility. The recognition by others which he evidently
appreciated and respected, quickened an inner feeling of low social
status, of lost opportunities that life's circumstances, environ-
mental factors and his own efforts had failed to achieve; This he
realistically describes in his experience at the local dance:
"I did'nt feel myself, I felt a bit out of place, lads that went to
school with me now in the bank and they come over to chat, somehow
'twas hard."

Henry did not enjoy the satisfaction of a pay-packet, every day
became a measure of "punching in time" but he felt he could perhaps
count on a job if such was on offer. He merely gave assent to the
assessment of his neighbours mistrust of themselves and he was among
the tiny minority who never experienced their efforts to gain mastery
over him. Henry revealed a deeper faith in humanity than other
interviewees; he never felt belittled by men, never distrusted and
only on occasions did he experience difficulty in approaching others.
He has his share of worry but life is not over demanding, there is
an equilibrium of minuses and pluses.

Conclusion

The younger adults suffer more intensely the pangs of insubordination than their elders. The higher income group felt no threat of disparagement from others. Every encounter with citizens without the neighbourhood creates embarrassment for the higher proportion of adults under thirty years of age. Considerably more females than males are conscious of their awkwardness in meeting others. There was a high consensus of opinions among adults of all groups concerning their awareness of a keen intra-community rivalry where even items of clothing as Judith's new coat sparked off taunts of jealousy and biting remarks. Linda's complaint of deprivation of insurance on the basis of a neighbour's report to authorities and Una's assessment "half of these would'nt work" testify to the feeling that they might be deprived of something that others were receiving or alternatively others feeling that recipients of supplementary benefits were favoured with monetary privileges. This anxiety seemed to generate jealousy and division. This apparent inability to sever threats of others' success in whatever guise it was manifested may be regarded as one of many environmental and hereditary factors in their overwhelming agreement with the diagnosis of themselves as a people who fail to believe in their own worth. More men than women confirmed this assessment and approximately three quarters of the adults under thirty years of age stamped their confirmation with a "very strong" agreement. The same age group found life was a dreary tedium, a "punching in of time."

Are these people severely oppressed? If so, can they effect their own conscientization? A return to the philosophy of Paulo Freire that was analysed in the opening chapter may give the key to unravel the tangled meshes of the problem provided courage prevails to experiment and explore in the enactment of the Christian precept that demands a rebirth for only by dying shall we rise to newness of life.

CHAPTER SIX

WHAT DOES PAULO FREIRE SAY TOTHIS COMMUNITY?

PLANNING COMMUNITY EDUCATION PROGRAMMES

This study has created an awareness, albeit limited, of a
community that is somewhat circumscribed and introverted. Its
adult population suffers the pains of inferiority, of self-
disbelief, of apathy and mistrust. They manifest an awareness
of their down-trodden state but yet they have only a vague
consciousness of themselves as persons because they are immersed
in the reality of their oppression. In this situation, they
cannot see the "new man" as the man to be born from the resolution
of the dialectical conflict between opposing social forces in the
process of debasement yielding to liberation. Chafing beneath the
restrictions of their social state, they often manifest a type of
"horizontal violence" striking out at their colleagues for the
pettiest reasons as exemplified in Una's remarks.

The characteristics of this community bear a resemblance to
certain traits of Paulo Freire's oppressed people:

> Self-depreciation is another characteristic...
> So often do they hear that they are good for
> nothing, know nothing and are incapable of
> learning anything - that they are sick, lazy
> and unproductive - that in the end they
> become convinced of their own unfitness. 117

His analysis of his own people finds an application to this
community:

> Almost never do they realize that they, too,
> 'know things', they have learned in their
> relations with the world and with other men.
> Given the circumstances which have produced
> their duality, it is only natural that they
> distrust themselves. [118]

The fact that some elements of deprivation of Paulo Freire's
people characterise the subjects of this community does not permit
the writer to assume that the methodology of Paulo Freire provides
the heavenly alchemy to transform all our ills. Such an assumption
would make of conscientization or of Freire himself a myth or an
object of consumption.

Paulo Freire's central message is that one can know only to
the extent that one problematizes the natural, cultural and
historical reality in which he/she is immersed. To "problematize"
in his sense is to associate an entire community to the task of
codifying total reality into symbols which can generate critical
consciousness and empower them to alter their relations with nature
and social forces. This reflective group exercise must thrust all
participants into dialogue with others whose historical "vocation"
is to become transforming agents of their social reality. Only
thus do people become subjects, instead of objects, of their own
history. In his view, genuine theory can only be derived from
some praxis rooted in historical struggles. Only those who are
historically "immersed" in the complex forms of deprivation in this
small town can identify the special garb worn by "cultural silence"
in this society. It is futile to look to the Freire method as a
panacea for all our troubles. He himself warns of the disaster
of a total transplantation of his methods to another culture:-

> The problem which presents itself, therefore,
> is not of viability or of conscientization
> in so-called complex societies, but rather
> the undesirability of transplanting that
> which is done in different ways in different
> areas of Latin America to another historical
> space, without due respect for the different
> situation. [119]

Reflection is only real when it sends us back, as Sartre
insists, to the given situation in which we act. Boston warns
that there are a number of groups at work among oppressed classes
in the United States who have experienced the frustrations of
trying to impose Freire like a grid on vastly different situations.[120]
We need to be reminded that Freire and his literary teams worked
out their educational salvation in the midst of a particular
cultural situation and developed a method especially suited to
that culture where reality is perceived quite differently. But
the Latin American experience of conscientization can be a clue to
our own. We require to get in touch with our own experience, to
apprehend and struggle with that experience in the context of small
communities within our parish who are willing to make two basic
commitments: to cultural liberation and to each other. That
experience, that struggle and the commitment to a real life
situation are more important than any method. Freire cannot
liberate us; we must liberate ourselves.

His philosophy, however, makes sense to many countries of the
First World. Our advanced technological society is rapidly making
objects of most of us and subtly programming us into conformity to
the logic of its system. To the degree that this happens, we are
also becoming submerged in a new "culture of silence." Da Veiga
Coutinho feels

> Freire invites the hitherto silent sectors
> of the affluent world or at least the more
> awakened members of those over-managed,
> over-consuming societies to a rediscovery
> of the world in which they live and of
> their own vocation in that world, in
> dialogue with its pariahs. [121]

Freire asserts that "The so called 'First World' has within it
and against it its own 'Third World'." [122] This process of
conscientization is not the privilege of the Third World. It
is operative at macro and micro-levels within a parish.

At the macro-level, the process involves
(i) the understanding, acceptance and internalization by the
people of Freire's philosophy on man, liberation, dependency and
action - reflection. Each member will internalize the philoso-
phical message according to his individual capacities but the hope
is that the underlying principles permeate the community's thinking
and doing.
(ii) A restructuring of society in the wider community of the
parish especially in its institutions: factory, school and church.

(i) The cardinal principle of the philosophy is man's vocation to
be more - more, that is, than what he is at any given time or place.
There are thus no developed men except in a biological sense. The
characteristic of the human species is its repeatedly demonstrated
capacity for transcending what is merely given, what is purely
determined. It is of the essence of humanity that men and women
create their own existence in a creative act that is always social
and historical even while having its specific, personal dimensions.
To exist is to risk oneself, although the form and effectiveness of
the risk will vary from person to person and from place to place.
Our socio-historic reality will condition the form our risk will
take. The analysis at micro-level exemplifies its involvements for
this parish.

Liberation is never a gift. Nobody can ever liberate another
without his own participation; otherwise we are treating people as
objects who are vulnerable to manipulation and control from without.
All of us in the parish join together to participate in our own
liberation. "Men are made free in communion with others through a
situation we have to change. We have to make our freedom together
with others - 'We' not 'I'." [123]

True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and subdued, the rejects of life, to extend their trembling hands. Real generosity lies in striving so that those hands, whether of individuals or the entire disadvantaged community, need be extended less and less in supplication, so that more and more they become human hands which work and by working transform the world. Any process of modernization of the dependent small community must achieve a translation into fundamental changes in the relationship between the dependent community and the wider society of the parish.

A change involving a critical consciousness of the individual's identity and situation in nature and in society must be effected in order to analyse causes and consequences and to act logically and reflectively so as to transform reality. These must be a refusal to dichotomise action and reflection for their dialogical interaction acts as a two-edged sword against the dangers of abstract theorizing on the one hand and the divinisation of the deed on the other. In summary, the people of this parish must realise that every parishioner is in the process of becoming, making his freedom in a dialogical participation with others in a joint effort to transform their reality through reflection-in-action. How these principles are disseminated can be determined by the operational programmes of education at micro-level.

(ii)   In a class society, the ruling class may prohibit the ruled from being. Those in power can be alienated from the workers because sacrificing their being for a false having they are drugged with power and so stop being; the workers prevented to a certain degree from having, finish with so little power that being is impossible. Turning work into merchandise, the system creates those who buy it and those who sell it. The positing of power in the exercise of control and in decision-making in the hands of the top executives and of the chosen few at managerial level in the work situation creates a habit of submission which had led men to adapt and to

adjust to their circumstances, instead of seeking to integrate themselves with reality. Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality. Our parish can only learn democracy through the exercise of democracy; courage is required in the factory floor, in the school – home situation and in the Church to discuss with the common man his right to participation for social and political responsibility can be learned only by experiencing that responsibility through intervention in the destiny of their children's schools, in the destinies of their trade-unions and places of employment and in the life of their Church by actively participating in associations, societies and clubs. The philosophy that perpetuates a class society and promotes its distinctive social layers with elitist privileges must be succumbed to the dust. Integration of society as a community in a parish context that is rooted in the exercise of democracy provides a maximum capacity for critical thought.

The internalization of the philosophy at the macro-level of the society in the parish finds its expression in the reality of everyday living as the **principles** take flesh in

    (i)   Formal Education
   (ii)   Non-Formal Education
  (iii)   Role and Work of Voluntary Bodies
   (iv)   Work Situations
   (v)   Prophetic Role of the Church.

(i)   Formal Education

No society is organised on the basis of its actual educational system which, having instilled a certain image of man, would then ensure the proper functioning of society. On the contrary, the educational system is created and re-created by the social practices which constitute a given society. Hence, the philosophies enunciated above must become the principles to structure our society in which

systematic, formal education takes place. A radical transformation
of the education system is contingent.upon the transformation of
society. But since social transformations are not mechanical, but
historical facts, which constitute human situations, they involve
practical and conscious actions which require a certain level of
education. Education is both an expression and an instrument of
society. Freire holds

> The process of liberation and thus the
> educational action which must accompany
> it, varies with respect to methods,
> strategies and content not only from one
> society to another, but also within a
> single society, in relation to its
> historical situation. It also varies
> with respect to the actual power
> relations existing in society, the
> level of confrontation between classes
> in the process of liberation. 124

The educational action that appears most appropriate for the
society of this study is what has been termed a "Community School"
and is illustrated in Appendix A. Non-streamed, co-operative,
participatory and creative are the salient characteristics of the
varied levels of schooling within this "Community School". The
entire institution relates to the local community, is democratically
structured and managed and organises teaching and learning in a
non-authoritarian way. It affords access and educational provision
for all the people of the parish and seeks not to alienate people
from their backgrounds but to enrich and to intensify their lives.
It involves ordinary people in the educational enterprise; it
sends educators into the homes and above all, it aims at bridging
the divide between classes in the parish.

(ii)   Non-Formal Education

Freire's approach to adult education that can be considered
non-formal, is appropriate for this disadvantaged community where
motivation is lacking, prescriptive type of education had failed
and subjects feel down-trodden and powerless as a result of social,
economic and psychological forces. The non-formal educational
system takes the form of a cultural circle which is a living and
creative dialogue in which everyone knows something but is ignorant
of something else and all strive together to understand more. There
is an attempt through group debate either to clarify situations or
to seek action arising from that clarification. Instead of a teacher,
there is a co-ordinator; instead of lectures, dialogue; instead of
pupils, group participants. Solutions are sought with the people
and never for them or imposed upon them. People are helped to
enter the historical process critically. The educational process
is designed to facilitate the dialogical identification of generative
themes critical and relevant from the role perspective of the learners.
These themes can then form the basis of a curriculum which can enable
the adults of the community to transit from a state of alienation
and apathy to a more meaningful existence. The following brief
illustration serves to show how adult education can assist the
community in accomplishing developmental tasks such as:

(a) provision of play-space for children of the area may direct
attention of the learners and co-ordinators together identifying
generative themes relevant to their needs in the construction of a
playground centre and will involve the town clerk, town councillors,
local building contractor, engineer, plumber and others who are
directly or indirectly interested in such a project. The community
subjects who are present are conscientized about the undertaking,
their involvement in it and their actual contribution together in
its development.

(b) preparing for death may well focus on the learners and co-
ordinators together identifying generative themes relevant to their
needs in the face of death and to include the priest, the school
psychologist, the undertaker, the physician and others who are

knowledgeable about dying, death and bereavement in their dialogical
considerations to these problems. The process enables the adults
to become conscientized about death in contrast to approaching
death passively and fatalistically without constructive Christian
reflection.

(c) generative themes relevant to the community's needs in
budgeting, in creation of a credit union, in voting, in cultivation
of gardens at front and rear of homes, in Religious practice.

Many members of this study revealed elements of functional
illiteracy and expressed desires to acquire competency in reading
and writing. Small cultural circles either in the home or at a
venue acceptable to learners must be chosen where the learners
and co-ordinators exercise a truly creative act, where learners
acquire knowledge for themselves based on their concrete practice
in the world, so that being able to read a text requires a "reading"
of the social context from which it stems.

Some younger adults expressed aspirations for competency in
crafts and vocational skills. If such needs cannot be satisfied
by the varied programmes listed in the curricula of the "Community
School" because these adults are not interested nor motivated to
avail of this educational provision, cultural circles can be designed
to meet their needs. Who are the co-ordinators? Ideally, theymay
be selected from among the members of the small community. This
choice, however, is not feasible in the initial stages of programming.
Consequently, in a small town with many voluntary organizations,
it would seem logical and desirable to channel their resource personnel
with varied expertise and knowledge for the task of co-ordination.
Where are the cultural circles to be located? The learners may decide
on houses in the area where small groups meet; the venue may be
the community centre, the local halls or small lounges of local pubs.

(iii) Voluntary Bodies

The small community of this study is harrassed by the ills of class distinction and is acutely sensitive to its inferior status in the town. Adult education programmes that operate through cultural circles must seek to break down existing societal class structures. One area that calls for conversion is the constitutional organization of voluntary bodies. An understanding of an existential philosophy of man is essential for members. Behind the practice of social service especially in the form of financial and material aid which characterizes the work of Saint Vincent de Paul Society, there lies an ideology of paternalism and non-reciprocity between helpers and helped. A similar motivation of "do-goodism" activates town planners, community organisers and others who allegedly render "services" to the poor. Implicit in the ideology of other societies for example, Irish Countrywomen's Association, Knights of Saint Columbanus and Concord is a certain elitist tradition that fosters an individualistic development. If a method which promotes dialogue and reciprocity is to be adopted, members of voluntary bodies and societies must first be ideologically committed to equality, to the abolition of privilege and to non-elitist forms of leadership. This demands a radical change of heart, a total new vision of aims and approaches which will not be effected overnight but gradually through a programme designed to conscientize members. Those then engage in dialogue as co-ordinators in cultural circles wherein they may learn together with the subjects of the deprived community how to apply their common partial knowledge to the totality of the problematized situation.

Implied here is the judgement, which Freire makes unequivocally that there can be no valid "aid" and there is no room in development language for the term "donors" and "recipients." True community development requires that new structures and practices emerge from the old ones thanks to the creativity generated by critical exchanges between educator and educatees. Each moment spent in dialogue which prepares men and women to emerge from their state

of insubordination is time gained. Conversely, all is lost, in
spite of glittering appearances if natural objects or social
structures are formally altered but human subjects are left
powerless as before. Freire's concern for people is so central
that it rules out any policy, programme or project which does not
become truly theirs. Voluntary bodies can communicate only by
entering the cultural universe of the people of the deprived
community. This can be done only by becoming vulnerable and by
ratifying the reciprocity which their role as genuine co-ordinators
dictates. The community can only develop when the fundamental
contradiction of dependence is resolved.

(iv)   Work Situations

The factories, centres of work for the members of the
community who are employed, constitute the realities that must be
analysed and discussed between workers and employers. It is
essential to harmonize a truly humanist position with technology
by an appropriate education which does not lie in the rejection
of the machine but rather in the humanization of man. Freire
reveals the dangerous results that must be understood and avoided:

> By requiring a man to behave mechanically,
> mass production domesticates him. By
> separating his activity from the total
> project, requiring no total critical
> attitude towards production it dehumanizes
> him. 125

Topics that call forth generative themes on the problematization
of the work situation can be treated in an adult education programme
that is dialogically conducted within working hours for a specific
period each week. Communication, decision-making and job enrich-
ment must be central issues in this critical programme. There must
be scope for exercising responsibility, for achievement, for

advancement and for recognition and growth of talents. Managers and shop floor stewards must take a new stance towards their problems - one of intimacy with those problems oriented towards research instead of repeating irrelevant principles. An education of merely "Ido" must yield to "I wonder."

(v)   Prophetic Role of the Church

The philosophy that grounds all this community educative effort in the conscientization of the people in a small parish must be accompanied by a theology that is prophetic and full of hope for man is destined to total communion with God and to the fullest brotherhood with all men. The way to this fullness of love can be no other than love itself, the way of participation in this charity, the way of accepting, explicitly or implicitly to say with the Spirit: "Abba, Father" (Gal. 4 :6). God is revealed in history and it is likewise in history that men encounter His Word made flesh with them, especially the poor and the marginated. We are dealing with a real love of man for his own sake and not "for the love of God," as the well-intended but ambiguous and ill-used cliché would have it - ambiguous and ill-used because many seem to interpret it in a sense which forgets that the love of God is expressed in a true love for man himself. The neighbour is not only man viewed individually. The term also refers to man considered in the fabric of social relationships, to man situated in his economic, social and cultural co-ordinates.

Vatican II set forth the outlines of a new ecclesiological perspective by speaking of the Church as "a sacrament." The Church must be the visible sign of the presence of the Lord within the struggle for a more human and just society. If a situation of injustice is incompatible with the coming of the Kingdom, the World which announces this coming ought normally to point out this incompatability. This means that the people who hear this message and live in these conditions should by the mere fact of hearing it perceive themselves as down-trodden and feel impelled to seek their

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own liberation. The annunciation of the Gospel thus has a conscientizing function. But this is made real and meaningful only by living and announcing the Gospel in concrete, effective solidarity with people.

One of the major tasks of the Church is to celebrate with joy the gift of the salvific action of God in humanity, accomplished through the death and resurrection of Christ. This celebration of the Lord's Supper can occasionally take place in homes in the small community. The occasion calls forth a time of preparation and the presence of the priest at cultural circles that generate themes concerning salvation thanksgiving and community sharing for the Eucharistic rite in its essential elements is communitarian and oriented towards the constitution of human brotherhood. The cultural circle gives scope for introduction to the New Rite of Penance. Christening, marriage and death are major events in the life of a community that provide opportunities for the Church's insertion in the historical reality of its people. Other concrete measures for effecting the denunciation of societal injustice and the annunciation of hope will be discerned when the Church studies carefully in a permanent manner the signs of the times.

> Only by rejecting poverty and by making itself
> poor in order to protest against it can the
> Church preach something that is uniquely its
> own: 'spiritual poverty', that is, the
> openness of man and history to the future
> promised by God.... Only in this way will
> it be able to preach the word which
> liberates, the word of genuine brotherhood. 126

There are moments in which we will advance only by trial and error. The process of conscientization for this community will be a slow, painstaking transformation. A brief coda manifests the many anomalies in the reports of the adults in the identification of their felt needs.

Coda

Not all aspects of the community's life were clouded in
the black mantle of deprivation. There were many shades of grey
and gave hopeful signs of development. There were statements of
aspirations for personal betterment: Laura affirms "we could do
a lot." Yearnings were expressed for the acquisitions of skills
in reading and writing; to acquire sewing equipment, to help
children with homework (Edith) and to attend night classes in
secretarial work (Rachel) were stated as desirable objectives.
There were evident signs of a capacity for enjoyment notwithstanding
the complaints of limited recreational facilities.

Many elements of a paradoxical nature permeate the verbal
accounts of the felt needs. A keen aversion to the local environ-
ment is marked in some reports; a distaste for the neighbourhood
is expressed by Catherine: "sorry we bought a house in this place.
I'd like to move out." Brigette shares a similar viewpoint:-
"I would leave this street if I could." Yet, contrary to this
dissatisfaction with residence in the locality, an overwhelming
majority responded when interviewed that they deemed the place
was very safe for habitation. Perhaps many other factors besides
safety must be operative in establishing a suitable residential
area for those dissatisfied. Or did the query of safety question
an individual defensive capacity which many wished to assert that
they possessed and hence the safety of residence in the area could
not be called into question.

George, a young adult, can consider the physical value of
football to keep him fit and its additional contribution to
mental growth: "the mind is occupied." Richard who is also
unemployed fails to reflect on any useful purpose for time: "I
am sitting down at home all day."

One is forced to seek an explanation for Jennifer's and Judith's inability to read and write and yet Jeannette, the parent, is highly skilled in literacy and numeracy. Their school attendance records are incredibly irregular although Jeannette herself completed formal schooling at statutory school leaving age.

There were many groanings of a lack of trust by others in the wider society of the town. Tomasina voiced it: "they would'nt trust us" and Hilary in a very similar vein: "they do'nt trust us." When this feeling was queried in projective quenstionnaire, it provoked the opposite response from many who stated that rarely, if ever, were they mistrusted. Again, does the direct question evoke some personal estimation that touches too acutely the self-image that must be defended? Might the first assertion "they don't trust us" be a statement of the deficiency of the others, a confession of a fault that lies in "them" not in "us".

Honora can claim a remarkable spirit of neighbourliness that sustains her life, while Catherine says: "I never goes in to a neighbour's house; we keep to ourselves." Within one small community, there are opposing views on the climate of love that pervades. Brigette avows that the adults portray an intolerable roughness and rowdiness that vents its fury in breaking down the fences. Yet, self respect and a sense of human dignity in behaviour can be appreciated by Henry: "I like dancing but not fellows going in breaking bottles."

A few years removed from formal schooling, Antoinette told of her previous reminder to her parent: "I should have stayed at school, I often wasted my time worser." Walter echoed a similar cry in his desire to stay in school but his father pressurised him to quit it in order to earn. Kenneth can currently wish: "I would like to be back again in school." Hilary, Kevin and other members esteemed school as a wastage of time and effort where "brains were belted out."

Whether there were genuine efforts to seek some form of work
or to drift along aimlessly in lethargiac unemployment thereby
justifying Una's severe censure that "half of these would'nt work"
cannot be accurately assessed. Many expressions corroborated
Kathleen's view: "I would like to be working now."

The most startling ambiguity emerges in the responses to the
questionnaire that only one person felt the need for encouragement
at work in order to increase job-happiness. Herzberg's two-theory
factor that stresses achievement, recognition, responsibility and
advancement as the prime motivators for workers' satisfaction does
not appear to relate to this community's attitude to work. Were
the respondents aware of what an experience of encouragement is?
Have they never witnessed recognition of work and consequently
never reflected on it? If this is the reality, there may be a close
liaison between this example of unawareness and the lack of
consciousness of their undeveloped abilities. Because life never
provides these encouraging moments, must every day be fraught with

"The weariness, the fever and the fret
Here where men sit and hear eachother groan"

at worst or at best with a grinning fatalism?

Finally, the evidence that this study offers may cloud the
issue and produce the despairing response that was Stephen Blackpool's
in Dicken's Hard Times : "Tis a muddle." There is no room for
despair rather it is hoped that the evidence presented in this thesis
will encourage others to consider the prospects for further research
in community education.

The real problems only begin when one has accepted that indifference
to education, apathy, sense of inferiority and distrust of others are
not"natural" but are created by the overall culture of a society in
economic inequality, authority relations and ideological dominance
and that one has to decide what to do concerning the existing
situation and how to devise strategies for effective change.
Problems are particularly real when one has to operate within rules

and systems devised by others, when the deprived are not fully
aware of their situation or its underlying causes and one wants to
avoid both the charge of being elitist, paternalist and knowing
best and the real danger of treating "the people" as objects to
be used or manipulated. Any solution evidently lies in working
outwards from what is there, from the anxieties, hopes and needs
of the people not from a pre-established sectarian approach,
however sensible or progressive it may appear to be. A truly
Christian democratic approach would signpost the way; people are
free to make their own mistakes and here the potential for growth
lies. This study has reinforced the writer's conviction of the
reality of Christ's message of love which must be the underlying
theme of all community education that strives towards conscient-
ization of people as Paulo Freire envisages:

> Conscientization is not, it cannot be, an imposition
> a manipulation. I cannot impose my opinions on
> others. I can only invite others to share them,
> discuss them. Love is not just a free act, it
> is an act for the sake of freedom, ordered and
> geared towards freedom, a maker of freedom ...
> I only love others if I love them as people – in
> their being in growing and changing, falling and
> rising up again, allowing them to be themselves
> and helping them to be themselves.[127]

APPENDIX   A

Appendix A.

Community School Model

Aims

This suggested model of a Community School has its primary aim synonymous with that of Mr Faulkner's proposal in 1970:-

"to provide for every child an education that would enable
him to develop his potential to the fullest extent: a
child-centred curriculum responding to the aptitudes and
abilities of every child to enable him to make progress
at the rate at which he himself is capable".

Its secondary aims are threefold:-

(i)   to serve the community and in turn to be served by it.

(ii)   to bridge the gaps between pre-school, primary, post-primary
        and further education in a local community.

(iii)   to eradicate the existing barriers between teachers at second
        level, thereby giving free-flow of qualified teachers;
        eliminating labels of vocational, secondary and comprehensive,
        providing full-state salary for all and abolishing "basic
        salary" as it exists for secondary teachers.

Definition of "Community" in the Model

This model is a "Community School" that serves a local community
which is popularly known as a "catchment area". For purposes of
clarification, this area may include four parishes and has one town as
its focal point with a population of approximately 3,000. This
"Community School" is not merely one building, rather it is a network
of schools which already exist but which are to be re-modelled as
follows:-

<div align="center">

Community School of X
|
1 Senior School

</div>

Middle School   With Transition Year   Middle School (2)

Primary Schools   (7)

1 or 2 Pre-Schools
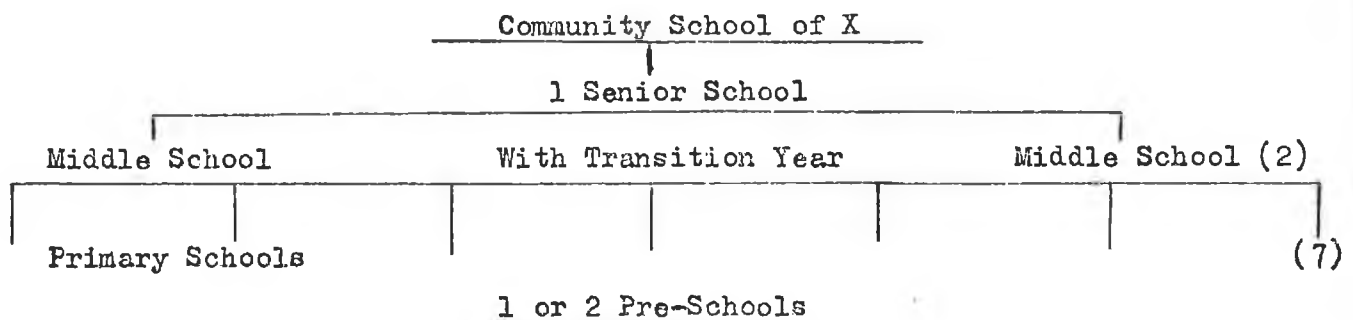
Structural Organization

The entire Community School is co-educational in structure and provides free education with certain reservations that differentiate it from the prevailing system. This model envisages education is compulsory to the age of fifteen. This spans Primary and Middle School and there is a one-year Transition period for all pupils. This year offers an initiation to work by sandwiched courses. After transition year, pupils proceed to work, to training for employment or continue to Senior School for a two-year course. Once, pupils enter Senior School, parents receive state vouchers for their children's education. These are taxable, subject to a means test and thereby cut down on government expenditure.

Transport and Book Services

The community provides the transport service. Buses already in operation are utilized. The Department of Education allocates the necessary finance for their maintenance and replacement to the Management Board. Posts of bus-drivers are advertised for open application from among the community each year and appointments are made by management. An agreed sum is charged according to distance. This charge covers wages and day-to-day cost of running. Pupils pay for school books. Parents' Association in each subschool organises a book-service for the less affluent.

Management System

One Board of Management exists for entire Community School, thereby endeavouring to positively maintain a link between all levels. This Board comprises:-

(i)   One trustee from each existing privately owned school.

(ii)   Three nominees of the Ordinary of the Diocese.

(iii) Three parents.

(iv)   Three teachers.

(iii) Parents of existing pupils in each subschool elect two parents as delegates. These may number twenty-four at maximum and from these, they elect three to the Board.

(iv) Teachers of each subschool also elect two delegates and from these, they vote three to Board. Principals of schools may not be on Board.

Elections for Board of Management take place once every three years. Nominees of the Trustees and of the Ordinary are appointed for four years as the entire Board cannot resign office simultaneously. A Principal of a subschool acts as Secretary to the Board and the post shall be rotated yearly through all subschools.

The Board of Management shall have control of the conduct, management and financial administration of the entire Community School. This is a voluntary body but it does not pontificate in splendid isolation in an ivory tower. It has a virile, active role that necessitates:-

(i)   Attendance at a Seminar/Course in Management and Administration in Education during the first year of office and on-going education by attendance at lectures, symposia and so on.

(ii) Informal visits of members to subschools to learn the needs, to encourage the good work and to promote the love of "the true, the beautiful and the good" in every conceivable manner.

(iii) One meeting of all members monthly to transact educational affairs.

(iv) Formal meeting each term with principal and staff of each subschool.

(v)   Formal meeting annually of all principals and staff of "Community School".

(vi) Formal meeting each term with Parents' Association of each subschool, and annual meeting with all Parents' Associations of Community School.

Principals and vice-principals of schools hold office for three years. Posts of responsibility are held for three years. All teachers must have Higher Diploma in Education. Middle and Senior subschools have a secretary appointed by Board of Management and paid by the Department of Education. A Career Guidance Officer functions in Middle and Senior Schools. Counselling becomes pastoral care in accordance

with the operations of the Four-fold Curriculum. Remedial classes do not operate as currently structured. The small minority in such an area that manifest a very low I.Q. must have "special" care from early primary level and this "special" care must be maintained to leaving school.

Curriculum

There is an on-going continuous curriculum from three to fifteen years. Streaming is abolished. It is not a question of lowering standards but changing objectives, content, organization of content, learning experiences and methods of evaluation. Passing Intermediate Certificate is not a worthwhile educational objective; the "New Curriculum" with its raison d'etre properly understood by the teacher is operated at primary level. This is continued into Middle Schools where the Four-fold Curriculum is implemented. After all, if we are honest, we know that we cannot force all our children into the academic straitjackets, but we can educate them nevertheless. It is at this level so much commitment of teacher is demanded. A system of tutors is established whereby each pupil is assigned a tutor who lists personal interest studies, keeps copies of work schedules and discusses strategic problems. This process is meant to assist in a shift towards more authentic relationships as well as strengthening pastoral care. Teachers constitute "focus groups" for interdisciplinary inquiry and a system of autonomous studies in the form of basic courses is provided. Where an overall backwardness becomes apparent, remedial work can be programmed to be used by clusters. All pupils at different times need supportive educational activities which will enable them to grow thereby; all pupils need a progressive reading programme.

Transition Year Programme

All pupils avail of Transition Year; its programme is provided in one Middle School. This offers a Curriculum that includes Religious Education, a wide variety of skill-training e.g. Typewriting, Computer Work, Metalwork, Woodwork, Crafts, Catering, Home Management, English, P.Ed., Music Appreciation, Art, Social Philosophy. For those terminating school after the year, sandwich courses that reflect occupations and technological developments in the area, are organized. Portions of these courses are conducted under supervision in local factories and centres of industry. There is a specific course for those proceeding to Senior School that offers Irish, Modern Languages, Mathematics, Biology. History

and Geography during this year retain a strong element of thematic, discovery approach. When cycle of observation ends in Middle School and pupils pass through transition period, there is ample guidance towards phase of determination which begins at Senior School. All differentiation has hitherto been avoided for a variety of reasons chiefly:-

(i)   Social Reasons: school is a microcosm of society, consequently all social classes should mix freely.

(ii) psychological reasons: neither theoretical nor practical abilities can be diagnosed at the outset of adolescence.

(iii) pedagogical reasons: bright children are not disadvantaged, while the less bright child gains positively and the total educational yield is greater because more pupils achieve higher levels.

Senior School

Selection takes place at senior school. Rather than imposition by school authorities, courses are provided, and pupil selects with guidance; hence, one senior school is equipped and manned to meet the needs of all pupils. Religious Education, Irish, English, Physical Education, Mathematics, Elocution form a basic core. Pupil selects five, six or more subjects from a wide range of subjects for his/her study with a view to continuing education or training.

System of Evaluation

From beginning of primary level, assessment is school-based. Rating procedures are agreed on by staff. At middle school, in addition to teachers' assessment of pupils, pupils rate themselves. Hence, a pupil profile gradually builds through to end of Transition Year when a School Certificate is issued that furnishes a complete analysis of pupil's performance in cognitive and non-cognitive domains. At end of Senior School period, students avail of external examinations for entrance to University, College of Education, Colleges of Technology, industry-training and whatever public examining systems that prevail for further development.

Parental Involvement

Parents are involved in assessments:-

(i)   at the end of each term as pupil progresses from five to fifteen,
        his term's work is displayed for assessment by parents;   each
        group-year has an appointed afternoon during which the pupils
        present in poetry, song, drama, mime, illustration the work of
        the term.

(ii)   parents' meeting in all subschools each year for purpose of
        assessment. At Middle and Senior, teachers present profile of
        pupil, pupil presents his own ratings of himself and parents
        discuss both profiles with teachers and child. This involves
        continuous assessment by teachers in wide variety of modes:
        essay-type work, objective tests, multiple-choice questions,
        oral and practical work. A questionnaire is issued to the pupil
        a few days prior to the meeting. This provides the structure
        for his ratings of himself.

This scheme is based on the philosophy that the school serves
its community and the community serves its school. To implement the
latter part of the covenant, a vast field is opened for effective
collaboration:-

(i)   A Parents' Association is formed for each subschool in the area.
        This Association works in close liaison with its school, meeting
        staff and Principal once monthly and meeting Board of Management
        once each term.

(ii)   Members help with organisation of school functions e.g.

        (a)   conducting education tours with staff and pupils.

        (b)   preparation for annual school concert in making costumes,
              stage management and so on.

        (c)   organising flagdays, whist drives, social functions to
              provide funds for school facilities.

        (d)   managing a Free Book Scheme. Children whose parents are
              unable to meet the rising costs of school books require a
              service that provides books at free or nominal cost. A

small sub-Committee of Parents' Association operates
this scheme by collection of books at end of year, re-
binding and checking for following year. When books
are to be replaced, funds are used to provide new books.

(e) voluntarily supervising playgrounds before school-time,
at luncheon-breaks by a rotation service of a community.

During holiday period, the same service operates in
supervising swimming, life-saving, socials, tennis and
basketball tournaments.

(f) involvement of community in community games and athletics.

(iii) Management and workers in local industries, in banks, in Post
Office and other local institutions host school groups on their
educational visits and particularly during sandwich courses in
Initiation Year.

(iv) The local clergy, the Garda Siochana, the local Social workers
and urban Councillors give their services unstintingly to the
smooth, effective operation of scheme.

Links of Community and School

To complete the Covenant, the school serves the community not only
in provision of education for all its people but it establishes definite
links with:

(a) Parents of Pupils, and (b) General public of the community.

(a) Links with Parents at specific levels:

(i) The Pre-Schools - on reception of child, the insistence on the
mother's presence until the child can confidently be left; free
access at beginning and end of day if parent feels the need.
Casual as this may appear to the parents, the conversation is
sometimes deliberately directed towards finding out details of
home circumstances which might explain a child's problems;
home visits if teacher feels need exists; educating parents to
become educators themselves by showing them activities carried
on in the Pre-school by demonstrating how to make dolls and
puppets, by indicating the need to influence their children's
choice of books.

(ii) Primary level - the institution of an open Coffee Morning when
the parents of the first, second, third and fourth classes are
invited to the school, respectively on four successive Wednesdays
and those of fifth and sixth classes respectively on two successive
Fridays each term. They are welcomed into the classrooms to
observe their children being taught breaking with teachers for
coffee at 10.45 a.m. There follows an exchange of views about
the children's difficulties. Parents can understand children's
activities and can relate the advice given on how they might help,
to the learning situation.

(iii) Middle and Senior levels - open evenings would give scope to
illustrate modern teaching techniques and exhibitions of Art.
From 7.00 to 8.30 p.m., parents are free to wander through
classrooms and to question teachers. Afterwards, parents
assemble to see extracts from class work; the establishment of
a Careers' Room in which there is displayed a variety of leaflets
and pamphlets about job projects containing detailed information
about various careers. It is open at specific times for parents
and pupils.

In order to cement the links between parents of all pupils and
community school:-

(i)   talks are given by specialist staff teachers and guest speakers,
one per term.

(ii) the "Community School" bulletin is issued each month/term during
academic year. It lists (a) outstanding events in subschools;
(b) carries notices of invitation to the community to functions;
(c) reports of various activities. There may be an appeal for
posters, pictures. A page may list proposals for school-outings.
Staff, pupils and members of community contribute articles, poems
and stories. Local industries and businesses advertise in its
columns.

(iii) community supports by attendance at:

(a) Annual Community School Concert towards end of first term.

(b) Annual Community School Games in third term.

Links with Community are forged as well in:-

(i)   primarily in continuing education programmes.

(ii)   making libraries, halls and play-spaces available.

(iii) participating in liturgical celebrations in parish churches.

(iv)   organising pupils' service for public functions.

Internal Organization of Community School

Inter-subschools organization is vitally important in order to articulate an unbroken continuum at all levels of the pupils' education. Some means of attaining this objective have been mentioned.

Other ways include:

(i)   A term meeting between Principals and Staffs of all subschools to discuss common educational problems on curriculum, teaching techniques, promotion of community service. Guest speakers are invited to address the gathering on current trends, aspects of professional role of teachers and so on.

(ii)   The focus groups of teachers from middle schools visit primary schools on scheduled visits to exchange views for harmonious, effective operation of curriculum innovations.

(iii) Principals of two Middle Schools in April visit primary schools to address pupils in Sixth Grade, to consult their teachers and parents as a first step towards initiation to Middle Schools.

(iv)   Annual events for staffs of "Community School" e.g. a one-day/week-end Retreat, a seminar on some aspect of education, an outing.

(v)   Invitations to all staff of Community School to each event in a subschool.

(vi)   Editorial staff and Committee of Community School bulletin are drawn from members of all subschools.

The last, but by no means, the least provision the "Community School" model offers to its people is continuing education. A wide choice of courses is offered. The courses to operate in any academic year are determined by needs and demands of the Community. They span a wide field of interests:

(i)   Basic skills of reading and writing.

(ii)   Subject courses to qualify for State examinations.

(iii)   Leisure Education Courses: Arts and Crafts, Home-decorating, Gardening, Floral Arrangement.

(iv)   Social Action Courses.

(v)   Theology and Scripture.

(vi)   Social Philosophy.

(vii)   Adult Religious Education that includes liturgical celebrations, prayer assemblies.

(viii) Adult Religious Education for Parents on their Role in preparation of children for First Communion, First Confession, Confirmation and Marriage.

(ix)   Courses on "What my child learns in school" for parents.

(x)   Adolescent Psychology and Child Development.

(xi)   Community Adult Education for community development.

The "Community School" extends its classes to the factory floor, to small groups in homes, to cultural circles in sectors of the community, to the community centre, to pubs, to any venue that provides a climate where truth is encountered and love stimulates its search among the people of a community.

APPENDIX   B

Appendix B

Sample of Interview Schedule

EDUCATION

6. Age at leaving school:

under 11	1
11 to 12	2
12 to 13	3
13 to 14	4
14 to 15	5
15+	6

7(a). Number of years of second-level education:

None	1
1	2
2	3
3	4
4+	5

7(b). Type of 2nd level education:

Technical	1
Secondary	2

7(c). Examinations undertaken:

Yes	1
No	2

7(d). Have you attended any classes or courses since you completed schooling?

Yes	1
No	2

7(e) If answer to 7(d) is "Yes", which one of the following reasons tells why you attended such classes or courses?

(i) To get a new job	1
(ii) To get promotion in present job	2
(iii)To help the children with homework	3
(iv) To be better educated	4
(v) To have a hobby	5

8. Are you aware of night classes for adults at Technical School?

Yes	1
No	2

9. Do you read newspaper?

	Daily	1
	Weekly	2
	Sunday	3
	Rarely	4
	Never	5

10. Do you get books from local library?

	Sometimes	1
	Seldom	2
	Never	3

11. Do you read parish newsletter?

	Yes	1
	No	2

12. Have you read books during the past year?

	None	1
	1	2
	2	3
	3	4
	4	5

13. If answers to 10, 11 and 12 are negative, would you state why you do not read.

* 14. Do you regret you did not have a little longer time at school?

	Yes	1
	No	2

* 15. Do you regret you did not have a much longer time at school?

	Yes	1
	No	2

* 16(a) Would you like to attend any classes or courses now?

	Yes	1
	No	2

* 16(b) If yes, state kinds of courses.

If no, give reasons for not wishing to attend.

* 17.   Would you like to enjoy reading?

Yes	1
No	2

Note

The Interview Schedule consisted of one hundred and seventy six questions under seven headings:-

        (i)   Control Questions
        (ii)   EDUCATION
        (iii)   Income
        (iv)   Occupation
        (v)   Leisure
        (vi)   Social Relations
        (vii)   Living Conditions

The above seventeen are some of those listed under education.

The asterisk in left-hand margin denotes a question that concerns the "ideal" situation. Questions without asterisk mark typify the "Real" situation.

APPENDIX C

Appendix C.

Theory and Research in Administration by Andrew W. Halpin and published by Macmillan Co., New York, 1966, contains a study of the leadership behaviour of fifty Ohio school superintendents in respect to two dimensions of behaviour which were measured with the LBDQ - Real (Leadership Behaviour Description Questionnaire) on which the staff and board respondents and the superintendents themselves indicate the frequency with which the superintendent engages at specific forms of leader behaviour. The leadership ideology of the members of these same three respondent groups was measured by having each respondent indicate on the L.B.D.Q. - Ideal how he believed an ideal superintendent should behave. Items on the L.B.D.Q. - Real and the L.B.D.Q. - Ideal are identical.

APPENDIX D.   Design and Use of Tests

1.   The Mill Hill Vocabulary Scale

2.   The Standard Progressive Matrices

3.   Achievement Motivation Tests

Appendix D

1.   The Mill Hill Vocabulary Scale was prepared by John C. Raven M.Sc.
and published by H.K. Lewis and Co.Ltd., London 1965.

The Mill Hill Vocabulary Scale provides a reliable index of the best
intellectual level a person has attained whatever his present capacity
for intellectual activity may happen to be. It has been designed for
use together with the Standard Progressive Matrices Sets in place of a
single verbal test of general intelligence, so that it is possible to
assess separately, and clearly:

(a)   a person's present capacity for intellectual work;

(b)   the fund of verbal information he has acquired so far and thence
       his cultural level relative to other people.

(c)   the psychological significance of discrepancies between the best
       cultural level a person has attained, and his present capacity
       for intellectual activity.

The scale consists of eighty eight suitably selected words,
arranged in order according to the frequency with which they are usually
known. It is divided into two exactly parallel series of forty-four
words, known as Set A and Set B. A person can be asked to explain the
meanings of the words in each set and his replies noted on a record
form. This is known as the Oral Definitions Form of the tests. An
asterisk is placed against every fifth word in each Set. For adults
these words by themselves provide a fairly reliable guide to a person's
knowledge of the other words in the scale. At the outset a person can
be asked the meaning of these words only until he finds it difficult to
explain their meaning. When he does, he can be asked the meaning of
each word in turn until about six consecutive words are clearly unknown
to him. The person giving the test then returns to the first starred
word incorrectly explained, and asks the meaning of each word in turn
from this point towards the beginning of the scale until he is satisfied
that all the rest can be explained without difficulty.

2. The Standard Progressive Matrices, Sets A, B, C, D and E is a
test prepared by John C. Raven, M.Sc., and published by H.K. Lewis
and Co.Ltd., London 1960.

It is a test of a person's capacity at the time of the test to
apprehend meaningless figures presented for his observation, see the
relations between them, conceive the nature of the figure completing
each system of relations presented, and by so doing, develop a
systematic method of reasoning.

The scale consists of sixty problems divided into five sets of
twelve. In each set the first problem is as nearly as possible self-
evident. The problems which follow become progressively more difficult.
The five sets provide five opportunities for grasping the method and
five progressive assessments of a person's capacity for intellectual
activity.

Everyone, whatever his age, is given exactly the same series of
problems in the same order and is asked to work at his own speed, without
interruption, from the beginning to the end of the scale. As the order
of the problem provides the standard training in the method of working
the scale can be given either as an individual, a self-administered or as
a group test. A person's total score provides an index of his intellectual
capacity, whatever his nationality or education.

To facilitate comparisons between the results of the Vocabulary
Test and those of the Matrices Test it is useful to describe a person as:-

Grade 1 or   "verbally superior", if his score lies at or above the
              95th percentile for people of his age-group.

Grade 11   "definitely above the average in verbal ability", if his
              score lies at or above the 75th percentile.
              11+ if his score lies at or above the 90th percentile.

Grade 111   "verbally average", if his score lies between the 25th and
              75th percentiles.
              111+, if his score is greater than the median or 50th
                    percentile.
              111-, if his score is less than the median.

Grade IV   "definitely below average in verbal ability", if his
            score lies at or below the 25th percentile.

            IV-, if his score lies at or below the 10th percentile.

Grave V   "verbally defective", if his score lies at or below the
            5th percentile score for people of his age.

        For practical purposes in the Results of the Matrices Test, it
is convenient to take certain fixed percentiles and to group people
as their scores fall between them. In this way, we can classify a
person according to the score he obtains as:-

Grade 1 or "intellectually superior", if his score lies at or above
            the 95th percentile for people of his age.

Grade 11   "definitely above the average in intellectual capacity",
            if his score lies at or above the 75th percentile.

            11+, if his score lies at or above the 90th percentile.

Grade 111   "intellectually average", if his score lies between the
            25th percentile and 75th percentile.

            111+, if his score is greater than the median or 50th percentile.
            111-, if his score is less than the median.

Grade 1V   "definitely below average in intellectual capacity", if his
            score lies at or below the 25th percentile.

            1V-, if his score lies at or below the 10th percentile.

Grade V   "intellectually defective", if his score lies at or below
            the 5th percentile score for people of his age-group.

3. **T.A.T.**

Dr. David C. McClelland and Dr. George H. Litwin developed a
manual for scoring for achievement motivation for use by the Motivation
Research Group, a Division of the Behavioural Science Centre of
Sterling Institute, Suite 3750, Prudential Tower, Boston,
Massachusetts 02199 in 1967.

In examining a story for the achievement motive we first determine
whether there is concern for competition with others or with a self-
imposed standard of excellence, or long-term involvement with an
achievement goal, or a unique accomplishment. If so, the story receives
one point and we go on to see if it contains evidence of one or more of
the following scoring categories, each of which receives an additional
point if it appears:

1.	Stated Need for Achievement	=	N
2.	Activity	=	A
3.	Positive Goal Anticipation	=	GA+
4.	Negative Goal Anticipation	=	GA-
5.	Personal Block	=	BP
6.	Environmental Block	=	BW
7.	Help	=	H
8.	Positive Feeling	=	F+
9.	Negative Feeling	=	F-
10.	Achievement Theme	=	TH

Thus, a story could receive a maximum of eleven points, which
represents the total score for the achievement motive.

APPENDIX   E

1.   Projective Questionnaire

2.   Coding Frame

Appendix E

1.   Projective Questionnaire

1.   Name is ....

2.   Age is ....

16 to 20 years	....	1
20 to 30 years	....	2
30 to 40 years	....	3
40 to 50 years	....	4
50 to 60 years	....	5
60 to 70 years	....	6
over 70 years	....	7

3.   Sex

Male	....	1
Female	....	2

4.   Marital Status

Married	....	1
Single	....	2
Single Parent	....	3
Widow/er	....	4

5.   Age at leaving school

	under 11 years	....	1
between	11 to 12 years	....	2
"	12 to 13 years	....	3
"	13 to 14 years	....	4
"	14 to 15 years	....	5
"	over 15 years	....	6

6.   Second level education

none	....	1
less than 1 year	....	2
1 to 2 years	....	3
2 to 3 years	....	4

7.   Are you

employed full-time	....	1
employed part-time	....	2
unemployed	....	3
retired	....	4

8. Is your weekly income   over £40.00   1

           between £30 – £40   2

           "   £20 – £30   3

           "   £20 – £10   4

           less than £10.00   5

9. What is the source of income?

     (i)   weekly wage   1

     (ii)   Pension (Old Age or Widows).............. 2

     (iii) National Health Insuranco 3

     (iv)   Dole   4

     (v)   Home Assistance   5

     (vi)   Single Parent Allowance 6

10. How often do you feel people look down on you?

     Everyday   1

     Very often   2

     Occasionally   3

     Very seldom   4

     Never   5

11. How often do you feel others do not trust you?

     Everyday   1

     Occasionally   2

     Very seldom   3

     Never   4

12. How often do you feel awkward when approaching people in other areas of the town?

     Everytime   1

     Often   2

     Sometimes   3

     Seldom   4

     Never   5

13. How strongly do you agree that "what is wrong with the people in this street is that they do not believe in themselves"?

     Very strongly agree 1

     strongly agree   2

     agree   3

     disagree   4

14. How often do you feel other people in the street "try to best you"?

very often	1
often	2
sometimes	3
seldom	4
never	5

15. Do you feel "bitter" when you see others around here getting on well?

often	1
sometimes	2
never	3

16. What undeveloped abilities do you feel you possess that you never had an opportunity to develop?

17. Do you feel if there was work in the town that you would be employed?

not likely	1
could happen perhaps	2
likely:yes	3

18. How often have you felt if only you were encouraged at work and given a chance to use your ability, how much happier work would be?

very often	1
often	2
sometimes	3
seldom	4
never	5

19. If you have a job now, do you feel secure in it?

Yes	1
No	2

20. If yes, how satisfying would you say your job is for you?

very satisfying	1
satisfying	2
fairly satisfying............	3
not satisfying	4

21. How "safe" do you feel in this area?

very safe	....	1
safe	....	2
not safe	....	3

22. Most people worry more of less about something, would you say?

you never worry	....	1
worry a little	....	2
worry sometimes	....	3
worry all the time	....	4

23. Do you see life "as punching in time"?

everyday	....	1
sometimes	....	2
rarely	....	3
never	....	4

24. Taking all things together, how would you say things are these days?

Would you say:

you are very happy	....	1
fairly happy	....	2
not happy	....	3

2. Coding Frame

Q.16. What undeveloped abilities do you feel you possess that you never had an opportunity to develop?

       1. Do not know

       2. None

       3. Woodwork/Carpentry

       4. Cookery

       5. Art and Crafts

       6. Other

APPENDIX   F

1.   Illustration A (i) and (ii)

2.   Illustration B

Appendix F

1. Illustration A (i)

Dialogue

A horizontal relationship between persons.

A   with   B

$\longrightarrow$ = communication
$\longleftarrow$ intercommunication.
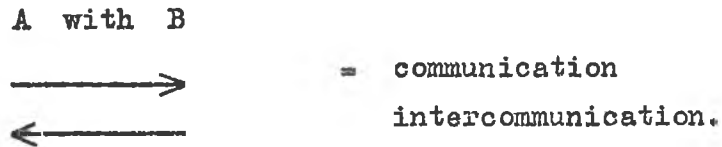
Relation of "empathy" between two poles who are engaged in a joint search.

MATRIX : Loving, humble, hopeful, trusting, critical.

Anti-Dialogue

A vertical relationship between persons.

A
over   = communique
B

Relation of "empathy" is broken.

MATRIX : Loveless, arrogant, hopeless, mistrustful, acritical.

Illustration A(ii)

EDUCATION

Conformist Action
domestication

Cultural Action
liberation

Methodology

For whom?–	the isolated individual. (ignorant)	– man in his environment. (rich in experience)
Why?	– to adapt the individual to the established system of values; man must submit to history.	– to make man critical of the established system of values; man must make history.
What?	– a corpus of knowledge already organized "ready-made packages".	– a corpus of knowledge to be discovered and organized: "tailored packages".
How?	– by a mechanical transfer of knowledge. Use of Repetition and Memorization.	– by the functional discovery of knowledge: use of observation, analysis, interiorization.

EDUCATIONAL COMPONENTS

Group	– isolated individuals: "empty vessels to be filled".	– active human beings discovering the object of their knowledge.
Instructor	sole subject possessing "knowledge". Agent of transmission of knowledge.	– Co-ordinator acting as a catalyser in the search for "knowledge".
Programme	a uniform preconceived ensemble reflecting the "knowledge accumulated by man".	– learning units conceived and prepared in accordance with their identified needs of man and his environment.
Method –	monologue encouraging memorization.	– dialogue inviting creation.

".... it is only by means of an education that does not separate "action" from "reflection", "theory" from "practice", "consciousness" from the "world", that it is possible to instil a dialectic form of thinking that will contribute to man's integration as a subject into historical reality".

2. Illustration B

Unlettered Hunter

NOTE

The debate is initiated by distinguishing in this situation what
belongs to nature and what belongs to culture. "Culture in this
picture", the participants say, "is the bow, it is the arrow, it is
the feathers the Indian wears". When they are asked if the feathers
are not nature, they always answer: "The feathers are nature, while
they are on the bird. After man kills the bird, takes the feathers,

and transforms them with work, they are not nature any longer, they are
culture". By distinguishing the historical – cultural period of the
hunter from their own, the participants arrive at the perception of what
constitutes an unlettered culture. They discover that when man prolongs
his arms five to ten yards by making an implement and therefore no longer
needs to catch his prey with his hands, he has created culture. By
transferring not only the use of the implement, but the incipient
technology of its manufacture, to younger generations, he has created
education. The participants discuss how education occurs in an unlettered
culture, where one cannot properly speak of illiterates. They then
perceive immediately that to be illiterate is to belong to an unlettered
culture and to fail to dominate the techniques of reading and writing.
For some, this perception is dramatic.

APPENDIX   G

Descriptive Tables   1,   11,   111, 1V,   V.

Appendix G

Descriptive Tables

The following tables reveal the similarity or otherwise of the feelings of the population interviewed i.e. ninety persons when the percentage distribution by:

(i)   Sex

(ii)   Age

(iii) Income

(iv)   Source of Income and

(v)   Age leaving school   are compared with status characteristics and social competencies that emerged as significant factors in this Community's identification of its felt needs.

Table 1

Feeling of subordination by others

Q.10. How often do you feel people look down on you?

(i)   Sex

Sex	Everyday	Very often	Occasionally	Very Seldom	Never	Total
Male	5.3 (2)	21.1 (8)	26.3 (10)	26.3 (10)	21.1 (8)	42.2 (38)
Female	7.7 (4)	32.7 (17)	28.8 (15)	13.5 (7)	17.3 (9)	57.8 (52)

(ii) Age

Age	Everyday	Very often	Occasionally	Very Seldom	Never	Total
16–20	0	53.8 (7)	30.8 (4)	7.7 (1)	7.7 (1)	14.4 (13)
20–30	12.9 (4)	29.0 (9)	22.6 (7)	12.9 (4)	22.6 (7)	34.4 (31)
30–40	0	12.5 (1)	50.0 (4)	37.5 (3)	0	8.9 (8)
40–50	7.7 (1)	38.5 (5)	23.1 (3)	23.1 (3)	7.7 (1)	14.4 (13)
50–60	11.1 (1)	22.2 (2)	33.3 (3)	0	33.3 (3)	10.0 (9)
60+	0	6.2 (1)	25.0 (4)	37.5 (6)	31.2 (5)	17.8 (16)

(iii) <u>Income</u>

Income (weekly)	Everyday	Very often	Occasionally	Very Seldom	Never	Total
£40+	0	0	50.0 (1)	50.0 (1)	0	2.2 (2)
30-40	0	20.0 (2)	40.0 (4)	10.0 (1)	30.0 (3)	11.1 (10)
20-30	6.3 (1)	12.5 (2)	31.3 (5)	12.5 (2)	37.5 (6)	17.8 (10)
20-10	3.3 (1)	26.7 (8)	23.3 (7)	30.0 (9)	29.4 (5)	33.3 (30)
Less than 10	12.5 (2)	43.8 (7)	12.5 (2)	18.8 (3)	12.5 (2)	17.8 (16)

(iv) <u>Source of Income</u>

Source	Everyday	Very often	Occasionally	Very Seldom	Never	Total
Wage	0	20.0 (5)	36.0 (9)	16.0 (4)	28.0 (7)	27.8 (25)
Pension	0	16.7 (3)	27.8 (5)	33.3 (6)	22.2 (4)	20.0 (18)
National Health Insurance	25.0 (2)	25.0 (2)	12.5 (1)	12.5 (1)	25.0 (2)	8.9 (8)
Dole	7.7 (1)	38.5 (5)	15.4 (2)	23.1 (6)	15.4 (2)	14.4 (13)
Home Assistance	0	75.0 (3)	0	0	25.0 (1)	4.4 (4)
Single Parent Allowance	0	25.0 (1)	25.0 (1)	50.0 (2)	0	4.4 (4)

(v) <u>Age Leaving School</u>

Age	Everyday	Very often	Occasionally	Very Seldom	Never	Total
Under 11	11.1 (1)	0	55.6 (5)	33.3 (3)	0	10.0 (9)
11-12	7.1 (1)	21.4 (3)	21.4 (3)	21.4 (3)	28.6 (4)	15.6 (14)
12-13	11.8 (2)	29.4 (5)	23.5 (4)	23.5 (4)	11.8 (2)	18.9 (17)
13-14	6.7 (2)	33.3 (10)	23.3 (7)	16.7 (5)	20.0 (6)	33.3 (30)
14-15	0	43.8 (7)	31.3 (5)	6.3 (1)	18.8 (3)	17.8 (16)
15+	0	0	25.0 (1)	25.0 (1)	50.0 (2)	4.4 (4)

* (<u>Note</u>: Total for Sample Size is 90).

Table 11

Q.12. How often do you feel awkward when approaching people in other areas of the town?

(i) Sex

Sex	Everytime	Often	Sometimes	Seldom	Never	Total
Male	2.6 (1)	21.1 (8)	23.7 (9)	31.6 (12)	21.1 (8)	42.2 (38)
Female	13.5 (7)	28.8 (15)	28.8 (15)	11.5 (6)	17.3 (9)	57.8 (52)

(ii) Age

Age	Everytime	Often	Sometimes	Seldom	Never	Total
16-20	7.7 (1)	53.8 (7)	15.4 (2)	7.7 (1)	15.4 (2)	14.4 (13)
20-30	16.1 (5)	22.6 (7)	16.1 (5)	22.6 (7)	22.6 (7)	34.4 (31)
30-40	0	25.0 (2)	25.0 (2)	50.0 (4)	0	8.9 (8)
40-50	7.7 (1)	46.2 (6)	23.1 (3)	23.1 (3)	0	14.4 (13)
50-60	11.1 (1)	0	44.4 (4)	11.1 (1)	33.3 (3)	10.0 (9)
60+	0	6.3 (1)	50.0 (8)	12.5 (2)	31.2 (5)	17.8 (16)

(iii) Income

Income (weekly)	Everytime	Often	Sometimes	Seldom	Never	Total
40+	0	50.0 (1)	0	50.0 (1)	0	2.2 (2)
30-40	0	20.0 (2)	10.0 (1)	60.0 (6)	10.0 (1)	11.1 (10)
20-30	0	6.3 (1)	25.0 (4)	18.8 (3)	50.0 (8)	17.8 (16)
10-20	0	26.7 (8)	43.3 (13)	10.0 (3)	20.0 (6)	33.3 (30)
Less than 10	25.0 (4)	43.8 (7)	12.5 (2)	18.8 (3)	0	17.8 (16)

(iv) Source of Income

Source	Everytime	Often	Sometimes	Seldom	Never	Total
Wage	0	28.0 (7)	20.0 (5)	32.0 (8)	20.0 (5)	27.8 (25)
Pension	0	11.1 (2)	55.6 (10)	11.1 (2)	22.2 (4)	20.0 (18)
National Health Insurance	0	12.5 (1)	12.5 (1)	12.5 (1)	62.5 (5)	8.9 (8)
Dole	7.7 (1)	30.8 (4)	30.8 (4)	23.1 (3)	7.7 (1)	14.4 (13)
Home Assistance	75.0 (3)	25.0 (1)	0	0	0	4.4 (4)
Single Parent Allowance	0	75.0 (3)	0	25.0 (1)	0	4.4 (4)

(v) Age Leaving School

Age	Everytime	Often	Sometimes	Seldom	Never	Total
under 11	11.1 (1)	55.6 (5)	22.2 (2)	11.1 (1)	0	10.0 (9)
11-12	7.1 (1)	35.7 (5)	21.4 (3)	14.3 (2)	21.4 (3)	15.6 (14)
12-13	11.8 (2)	23.5 (4)	35.3 (6)	11.8 (2)	17.6 (3)	18.9 (17)
13-14	10.0 (3)	16.7 (5)	26.7 (8)	23.3 (7)	23.3 (7)	33.3 (30)
14-15	6.3 (1)	25.0 (4)	31.3 (5)	25.0 (4)	12.5 (2)	17.8 (16)
15+	0	0	0	50.0 (2)	50.0 (2)	4.4 (4)

Table 111

Q.13. How strongly do you agree that "what is wrong with the people in this street is that they do not believe in themselves"?

(i) Sex

Sex	Very strongly agree	Strongly agree	Agree	Disagree	Total
Male	52.6 (20)	21.1 (8)	26.3 (10)	0	42.2 (38)
Female	48.1 (25)	32.7 (17)	17.3 (9)	1.9 (1)	57.8 (52)

(ii) Age

Age	Very strongly agree	Strongly agree	Agree	Disagree	Total
16-20	76.9 (10)	15.4 (2)	7.7 (1)	0	14.4 (13)
20-30	61.3 (19)	19.4 (6)	19.4 (6)	0	34.4 (31)
30-40	25.0 (2)	50.0 (4)	12.5 (1)	12.5 (1)	8.9 (8)
40-50	61.5 (8)	30.8 (4)	7.7 (1)	0	14.4 (13)
50-60	22.2 (2)	33.3 (3)	44.4 (4)	0	10.0 (9)
60+	25.0 (4)	37.5 (6)	37.5 (6)	0	17.8 (16)

(iii) Income

Income (weekly)	Very strongly agree	Strongly agree	Agree	Disagree	Total
40+	50.0 (1)	0	50.0 (1)	0	2.2 (2)
30-40	40.0 (4)	20.0 (2)	30.0 (3)	10.0 (1)	11.1 (10)
20-30	37.5 (6)	25.0 (4)	37.5 (6)	0	17.8 (16)
10-20	50.0 (15)	23.3 (7)	26.7 (8)	0	33.3 (30)
Less than £10	68.8 (11)	31.3 (5)	0	0	17.8 (16)

(iv) Source of Income

Source	Very strongly agree	Strongly agree	Agree	Disagree	Total
Wage	44.0 (11)	28.0 (7)	24.0 (6)	4.0 (1)	27.8 (25)
Pension	27.8 (5)	44.4 (8)	27.8 (5)	0	20.0 (18)
National Health Insurance	50.0 (4)	0	50.0 (4)	0	8.9 (8)
Dole	76.9 (10)	7.7 (1)	15.4 (2)	0	14.4 (13)
Home Assistance	50.0 (2)	50.0 (2)	0	0	4.4 (4)
Single Parent Allowance	100.0 (4)	0	0	0	4.4 (4)

(v) Age Leaving School

Age	Very strongly agree	Strongly agree	Agree	Disagree	Total
under 11	88.9 (8)	0	11.1 (1)	0	10.0 (9)
11-12	28.6 (4)	42.9 (6)	21.4 (3)	7.1 (1)	15.6 (14)
12-13	47.1 (8)	41.2 (7)	11.8 (2)	0	18.9 (17)
13-14	53.3 (16)	16.7 (5)	30.0 (9)	0	33.3 (30)
14-15	43.8 (7)	37.5 (6)	18.8 (3)	0	17.8 (16)
15+	50.0 (2)	25.0 (1)	25.0 (1)	0	4.4 (4)

Table 1V

Questions 14 and 15 are closely allied in so far as Q.14 concerns the attempt to rival the neighbour and Q.15 presents the reaction in rating the resentment of success effort.

Q.14. How often do you feel other people in the street try to best you?

(i)   Age

Age	Very often	Often	Sometimes	Seldom	Never	Total
10-20	61.5 (8)	23.1 (3)	7.7 (1)	7.7 (1)	0	14.4 (13)
20-30	51.6 (16)	22.6 (7)	6.5 (2)	12.9 (4)	6.5 (2)	34.4 (31)
30-40	25.0 (2)	25.0 (2)	25.0 (2)	12.5 (1)	12.5 (1)	8.9 (8)
40-50	76.9 (10)	15.4 (2)	0	7.7 (1)	0	14.4 (13)
50-60	44.4 (4)	0	22.2 (2)	11.1 (1)	22.2 (2)	10.0 (9)
60+	75.0 (6)	25.0 (2)	72.5 (5)	12.5 (1)	25.0 (2)	17.8 (16)

Q.15. Do you feel "bitter" when you see others around here getting on well?

Age	Often	Sometimes	Never	Total
10-20	0	23.1 (3)	76.9 (10)	14.4 (13)
20-30	6.5 (2)	6.5 (2)	87.1 (27)	34.4 (31)
30-40	12.5 (1)	12.5 (1)	8.8 (6)	8.9 (8)
40-50	7.7 (1)	61.5 (8)	30.8 (4)	14.4 (13)
50-60	0	11.1 (1)	88.9 (8)	9.0 (9)
60+	0	19.2 (3)	81.2 (13)	17.8 (16)

Table V

How many subjects feel life consists of "a punching in of time?" Does age or employment as denoted by source of income play a distinctive role in fostering this attitude? Is there an interplay of both?

Q.23. <u>Do you see life "as punching in time?"</u>

(i) <u>Age</u>

<div align="center">Age</div>

	16-20	20-30	30-40	40-50	50-60	60-70	70+	Total
Everyday	21.9 (7)	43.8 (14)	6.3 (2)	6.3 (2)	12.5 (4)	0	9.4 (3)	35.6 (32)
Sometimes	16.1 (5)	22.6 (7)	9.7 (3)	12.9 (4)	6.5 (2)	19.4 (6)	12.9 (4)	34.4 (31)
Rarely	4.3 (1)	39.1 (9)	8.7 (2)	21.7 (5)	13.0 (3)	8.7 (2)	4.3 (1)	25.6 (23)
Never	0	25.0 (1)	25.0 (1)	50.0 (2)	0	0	0	4.4 (4)

(ii) <u>Sources of Income</u>

<div align="center">Sources of Income</div>

	Wage	Pension	National Health Insurance	Dole	Home Assistance	Single Parent Allowance	Total
Everyday	3.1 (1)	12.5 (4)	12.5 (4)	34.4 (11)	9.4 (3)	3.1 (1)	35.6 (32)
Sometimes	22.6 (7)	38.7 (12)	6.5 (2)	3.2 (1)	3.2 (1)	6.5 (2)	34.4 (31)
Rarely	56.5 (13)	8.7 (2)	8.7 (2)	4.3 (1)	0	4.3 (1)	25.6 (23)
Never	100.0 (4)	0	0	0	0	0	4.4 (4)

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Section Two   Community Studies and Adult Education

Section Three   Critical Incident Methodology

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