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AN ORAL HISTORY OF THE EARLY YEARS OF CHRIST CHURCH COLLEGE, CANTERBURY

by

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for the degree of MA by Research

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Abstract

Student experiences of Higher Education are playing an increasingly important role in both educational and historical research. In particular, the adoption of an ‘oral history’ methodology in writing commemorative histories of colleges and universities offers unique insights into their life and culture. For the Golden Jubilee Year of Canterbury Christ Church University, a series of narrative interviews has been conducted with the first members of the institution, which began life as a teacher training college fifty years ago.

This is a study of the foundation of Christ Church College, Canterbury, in 1962, built around the documented planning of its administrators and the oral testimonies of its first students and staff. Its establishment was a project characterised by innovation. As well as being the first Anglican training college to be founded in sixty-three years, its designers experimented with having a small first year of students taught in a family house, and with a new interdisciplinary training module to replace the traditional model of training. Both of these policies were designed to create an early sense of college community and benefit the professional development of its students. The extent to which these related to student perceptions of their college experience is the focus of this study.

As well as the unique insights into the life and work of the early college provided by the oral history source, there are demonstrable connections between the college community, its training curriculum and the wider lives and careers of those who attended it. In particular, a common professional identity of the teacher in training, yet varied perspectives of what this involved, coloured both the design and the experience of the early college. Although several of Christ Church’s early designs and innovations may have been limited and ultimately short lived, their enduring success and legacy is evident in these relationships between the institution and its constituent members.

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Chapter One: Introduction

Commemorative Histories and the Student Experience

I think, when I think about my time at college was that it was a place where I was really happy... there were... we worked, but it wasn't that arduous – if you had half a brain... and where I made good friends. We were relaxed, we all got on well together.¹

This is a section of interview transcript given by one of the first students to attend Christ Church College, Canterbury, under the name of 'MR'. Christ Church first opened as a teacher training college on 25 September 1962, and was a significant part of the early lives of the seventy-five students who first enrolled. 'MR's story, alongside the sixteen other former students and staff who have given oral accounts for this study, tells of the life and work of this training college as it began life fifty years ago. Additionally, her account tells of the significance this experience had within her later life and teaching career. In this thesis, we will be examining both of these aspects of the oral history interview; the individual student voice in the history of an institution.

Christ Church College was the first teacher training college to be established by the Church of England since St Gabriel's College in south London in 1899. From its modest beginnings, with just seventy-five students and seven staff, it has grown both in size and stature over the last half century to a University encompassing five campuses and roughly twenty thousand students.² In this, the institution's Golden Jubilee year, we turn to the college's foundations and early growth, with two particular areas of focus. Firstly, this account will assess the design of the new college project, conceived in the late 1950s, and the motives for setting it up. Secondly, an account of the college's early life and work will be built up through a collection of oral narratives given by its first students and staff. Far from being distinct areas of study, this account will aim to demonstrate the connections between the college's administrative setup and the experiences of its members, both in its social life and in its curriculum. Drawing upon oral testimonies and official records, this is an account of how, and why, Christ Church was established, how its students set up its early community, and how its staff set up its first curriculum. In each of these areas, the new college project had distinct innovations which shaped the training of its first students, and which characterised its early growth.

¹ Interview Session Five: 'HHMR', p. 40. Each interview session has a coded name, as outlined in Appendix 1 of this study. At the first citation of each interview, the above format will be used to identify the session and page number of the transcript. Thereafter, an abbreviated version of this coding will be used (in this case, for instance, 'HHMR':40)

² <http://www.canterbury.ac.uk/AboutUs/FactsAndFigures/OurStudents.aspx>

This study draws its focus from the fact that Christ Church University, as it is known today, is undertaking projects for its Jubilee year. Many histories of Higher Education Institutes (HEIs) have been commissioned and conducted as a product of a milestone year or anniversary (Howarth [1997]: 148), and are altogether a diverse genre. Previous studies have included multi-authored volumes with input from across academic departments (Grey [2011]), narratives from former teaching staff (Seaman [1978]; McGregor [1991]; White [1989]), or film projects collated through alumni relations teams.³ ‘The history of universities,’ writes Sheldon Rothblatt, ‘is something of an institutional orphan [...] the field is only occasionally dominated by a central outlook or ‘school’. No work is therefore excluded or ignored, and historians are free, as they prefer to be, in drawing from many sources of methodological and historiographical inspiration’ (Rothblatt [1997]: 152). However, the fact that these studies are usually one-off endeavours means that there is little opportunity for cohesion, collaboration or comparison between the different volumes and projects. Commissioned for readership mainly within the institution itself, there is a danger that the resulting histories may be ‘introspective guidebooks to the buildings and grounds’ (Jacobs et al [2010]: 219). The challenge for these authors, argues Janet Howarth, is ‘to address a very diverse readership, not only the “insiders” [the patrons] [...] but a range of “outsiders”, from the general reader to the academic colleagues, historians or sociologists, who quarry such works for the information they contribute on themes of wider interest’ (Howarth [1997]: 147).

Perhaps the most common point of reference between these commemorative histories is the experiences of those who attend the institution in question. The ‘student experience’ is becoming increasingly studied in recent HEI histories (Brown et al [2004]: 9; Jacobs et al [2010]). The practice of commemorative histories itself has been cited as dating back to the antiquarian tradition of the sixteenth century (Howarth [1997]: 147), which alongside institutional patronage has seen histories for celebratory milestones remain customary to this day. In the years before the post-war developments in social, cultural and interdisciplinary schools of history, such works were imbued with a ‘Whiggish and celebratory trajectory’ (Jacobs et al [2010]: 219), and were partisan accounts of the inexorable rise of the institution. Moreover, there was often an emphasis on the wider historical significance in the growth of the university or college. For instance, in a history of Christ Church’s site given by former college academic registrar Tom Hetherington, the college’s roots are extended even to antiquity:

³ The University of Keele for instance has been conducting a long standing oral history project through its alumni department (see <http://www.keele.ac.uk/alumni/thekeeleoralhistoryproject/>)

Now, if Caesar's men had arrived from the direction of Sandwich Bay, what vantage point would they be likely to come across to the east of Canterbury, from which to sight the enemy? Most probably the higher ground behind St Martin's Church. From there, they would see the enemy fronting them across the river. From there, then, they would advance directly downhill westwards towards the waiting Britons; and it is therefore possible that the first known contact with Christ Church soil was made by the feet of Roman soldiers ... [in] their first battle with the Britons in 54 BC (Hetherington [1976]: 11).

As part of the celebratory purposes of commemorative histories, works can become grandiose in their depiction of the institution's significance. However, over time the focus of 'celebration' has begun to turn instead towards the significance of the institution to its constituent members. Firstly, HEI histories went from being biographic to monographic in tone, approaching the history of an institution along major themes and issues rather than within a broad-sweeping teleological narrative. Studies such as Rothblatt's *Revolution of the Dons* (1968) began to assess the connections between Higher Education and the wider society. Alongside this, commemorative histories began to approach their institutions through problematic studies, recognising the 'culture' of different HEIs (Fulton [1964]; Martin [1990]). Secondly, there has been an increased emphasis on student culture and the lived experience of the body of members.⁴ These developments are not, however, without their criticisms. For one, this focus does not necessarily abate the celebratory tone of a commemorative history. For instance, in a review of Brown et al's oral history of Strathclyde (2004), Lindsay Patterson noted that:

If I have a mild criticism of the book, it would be that it perhaps does not step sufficiently beyond its testimonies. Despite warning the reader about generalizing too readily, it rarely questions the reliability of its witnesses. They do have a tendency to mythologize (Pateron [2006]: 233).

Nevertheless, a collection of individual narratives has become increasingly employed in the histories of Higher Education, as they reflect more acutely the idea of an institution as consisting of a series of diverse lives and experiences (Brown et al [2004]: 1-2). In other areas of study, educational research into HEIs often employs the student perspective as well. The activities of an institution outside of its curriculum and administration are now seen as equally significant, with statements that 'those authors who have investigated aspects of students' lives outside their course have found that the wider student experience plays a

⁴ Such as Jacobs et al (2010), Brown et al (2004), and the 'Keele Forever' project (see <http://www.keele.ac.uk/alumni/thekeeleoralhistoryproject/>)

significant role in their decisions about staying at university or leaving' (Wilcox et al [2005]: 709).

The following study will draw upon the 'student experience' as a way of developing our understanding of this period of Christ Church's history. It will employ a series of interviews from a selection of the college's first students and staff, which I have conducted, collated and analysed as part of this year's Jubilee celebrations. Working in collaboration with Christ Church's alumni relations, thirteen interview sessions have been conducted in total, with twelve former students, three former members of staff, a former diocesan youth chaplain for the area and a family relation of the college's first Principal.⁵ These are an important aspect of the history and development of an educational institution, and are a perspective which will relate most effectively to those outside of this particular institution. Moreover, this study will provide a space for the voices of individuals, alongside the statements of institutions and their administrations which have often dominated HEI history writing at the expense of the individual experience. It will illustrate the depth of experiences, perceptions and analyses within this type of source material which is invaluable for building up an account of an institution's daily life, administration and culture.

There is much scope to introduce oral narrative accounts of the college's foundation in order to develop our understanding of Christ Church's history. In histories of the Church training colleges as a whole, Christ Church is referenced as a new institution founded by the Church in 1962, but receives little attention as an entity in itself (Gedge [1981]). From within the college, and later university, more detailed accounts are given; the majority of these are reflections on the college's history in the form of memoirs by former members of staff, focussing on particular periods or issues.⁶ More recently, however, a commemorative history of the University written in 2007 by Nigel Watson gives an account of the college's development during its first forty-five years, to the point at which it was granted University status in the year of publication. Within Watson's account, the early college itself serves as something of a prologue for its later success. As we will examine in this thesis, the system of teacher training into which Christ Church was born underwent a radical restructuring during the 1970s, which put the future of many colleges like it into some jeopardy. This is seen by

⁵ An exact breakdown of the interviewees themselves, including the years which they attended the college and subjects they studied or taught, is included in Appendix 1 of this thesis.

⁶ Three such accounts were written for a 1976 commemorative book on the college. Education lecturer Tom Hetherington writes about the college site, the first college Principal, Dr Frederic Mason, writes on its foundation, and librarian Anthony Edwards on a historical book collection held at Christ Church (Hetherington [1976]; Mason, F. [1976]; Edwards, A. [1976]). Dr Mason also contributed two articles to the London Institute of Education Bulletin on the college's foundation (Mason, F. [1965a]; Mason, F. [1965b]), and his successor, Michael Berry, contributed a chapter on the college's diversification during his principalship (Berry, M. [1991])

Watson as a successful period for Christ Church, during which it threw off its austere beginnings as a training college and began to expand into other areas of Higher Education. After the retirement of Christ Church's 'worn out' first Principal in 1975, a new leadership was to 'drive the College forward with an entrepreneurial zeal rarely seen in the field of Higher Education at the time' (Watson [2007]: 48). However, whilst this was perhaps the college's most successful period in terms of expansion, the present study aims to augment our understanding of the college's early history in two respects. Firstly, to build up a more detailed account of the college as it started life and established itself, which set the foundations and precedents for this later growth and success. Secondly, it aims to demonstrate the personal significances of its early life to those who attended it, by employing the testimonies of its first members in more detail, and assessing the unique insights into the life of the college they can provide.

An 'oral history' methodology provides the opportunity to collate student-led accounts, but also in a manner which assesses and analyses the problems within them. It is important to state, as I will endeavour to expand upon in Chapter Two of this thesis, that the employment of 'oral histories' for this account requires more than simply citing sections of these interviews verbatim. For one, we must be conscious of the challenges to their veracity which this methodology has often faced, such as A.J.P. Taylor once argued, 'memoirs of years ago are useless except for atmosphere' (cited in Lamont [1998]: 26). Proponents of oral history have long had to answer criticisms over the validity of the source material and the veracity of recollected accounts (Hand [1984]: 56). Moreover, we must take care to employ the interviews in such a way that acknowledges the individuality of each story. Oral history has often been championed on the grounds that it gives voice to those who might otherwise have been ignored (Morrissey [1984]: xxi), and so it is important that the voices and stories of our interviewees are recognised here.

In this study, the narratives given by the interviewees provide us with more than simply atmosphere. The accounts of its founding members will give their perceptions of the college as they saw it, summarising and examining the most important aspects of their experiences. This is of particular interest to the history of Christ Church, as the college was designed in order to imbue it with specific characteristics and qualities, many of which are assessed by our interviewees. We will examine the college's setup in order to provide a context for the student voice and its perspectives of whether these characteristics were evident. In this way, the narrators of our oral histories become more than simply resources for information, but give their own perceptions through their stories. 'The narrator not only recalls the past,' argue Robert Perks and Alistair Thompson, 'but also asserts his or her interpretation of that past, and in participatory oral history projects the interviewee can be a

historian as well as the source' (Perks and Thompson [1998]: ix-x). The interviews collated have produced a vast array of stories and perspectives, which can potentially form the basis of numerous other research topics in future. In this case, however, we can demonstrate the connection between the college's foundation and the narratives of its first members, thus allowing the administrative and student-led accounts to complement each other. The college's design provides a context around which we can represent these student voices.

Research Questions and Thesis Outline

The accounts given throughout these interviews draw considerable relations with the design of the early college. Amongst the hours of recorded material, students and staff spoke at length about the early community at Christ Church, and the factors which contributed to it, as well as the particularities of their training there. Therefore, by focussing on the personal significances that Christ Church had to its first members, this study will address the relationship between their stories and the project to establish and develop Christ Church College. It will address the following questions, which revolve around the idea of what it was to be a trainee teacher at that time, and how Christ Church as an institution influenced this for a number of individuals:

- How did the college's design; its site, location and curriculum, relate to the experiences of its first students?
- In what ways did the shared professional identity of aspiring teachers influence life and work in the early college?
- How does the college 'experience' relate to the wider life stories of its alumni?
- What relationship did Christ Church College have with the wider sphere of teacher training at the time, and how would this shape its early development?

Throughout this thesis, we will be examining the connections between the history of the institution and the history of the individual.

In Chapter Two of this thesis, we will consider the particularities of an oral history methodology in more detail. As well as addressing the issues of veracity and memory surrounding this material, we will establish approaches taken in analysis to ensure that the experiences of the interviewees are most accurately represented.

In Chapter Three, we will examine the administrative setup of the college and its curriculum, in order to provide the context through which to organise our collection of narrative accounts. In Chapter Three, we will recount the genesis of the Christ Church 'project'; the decision made by the Church of England, Ministry of Education and City of Canterbury to establish a new college in this particular city and their justifications for

investing so heavily in its design. In particular, the decision to open the college a year in advance of the completion of its site by taking on a small group of students, and teaching them in a small Priory building, was to have particular significance for the development of its early student community. When Christ Church's first Principal, Dr Frederic Mason, was appointed in 1960, he introduced a new component to the curriculum of his new college. The first students were to undertake an interdisciplinary module known as 'Civilisation,' which was meant to broaden their wider education and nurture a graduating class of more cultured and self-reflexive teachers.

In Chapter Four, we will introduce the oral accounts of our students and staff, whose stories relate notably to the college's design. Firstly, we will examine their responses to this 'Civilisation' module. As a curriculum experiment, it provoked a series of different responses from different individuals. Crucially, these were linked to much wider perspectives of what they believed teaching and teacher education to be, as well as the development of their later careers. Whilst a conclusion on its success is difficult to quantify in some respects, the prominent role the module took within these discussions demonstrates that it was a significant part of the early life of the college.

Chapter Five will be a student-led account of the wider social life of the college as it began to grow. In a similar way, the college's Anglican foundation, its siting in Canterbury and the first year in the Priory building without a college site were all examined by the interviewees in turn, with their responses further assessing the nature of this new college project. As well as this, through their accounts the most significant aspects of early college life are expressed and recounted, and a representative portrait of the college's early life and work built up in their words.

Both aspects of these narratives, the curriculum and the social life, address the notion of what our narrators saw the teacher in training to be. This was influenced both by personal experiences and by external expectations of their profession. Both of these are dynamic and open to change, and we will conclude our account by examining how the wider sector of teacher training underwent a fundamental shift during this period, and the effects this was to have for the early college. As Chapter Six will recount, by the end of the 1960s there were calls for a substantial reappraisal and overhaul of the current system, in which most colleges worked in cooperation with a central University Department. The James Report of 1972 signalled the end of the independent college system, as many were instead amalgamated into universities and polytechnics or closed altogether. Whilst Christ Church survived this, Mason's attempt at curriculum innovation was incompatible with this new system, and was sacrificed to allow the college to move into other areas of training and

education. This marked an end for the early college as recounted by its first students, and highlights the uniqueness of many of their experiences, both social and professional.

The story of Christ Church's early development is tied into each of the oral narratives in this study. The issues addressed across the following chapters are therefore significant both to the institution as a whole and to the individuals who constituted it. This study will demonstrate that their experiences, lives and careers make up the history of an institution far more than simply its buildings.

Chapter Two: Methodology – Oral Narrative and the writing of a history of experience

‘Every old man that dies is a library that burns.’⁷

The oral tradition has been an integral part of historical understanding for millennia. In contemporary academia, however, the oral source has found a place in both historical studies and studies of education. The development of ‘oral history’ over the last half-century has been facilitated by, and in turn influenced, histories of those for whom documentary representation is scarce. This has allowed for an exponential rise in the writing of histories of the domestic, quotidian affairs for which the majority of the population would have a greater affinity; ‘the history of ordinary people as they lived their ordinary lives’ (Morrissey [1984]: xxi). For writing histories of HEIs, it can, according to the authors of the Winchester alumni project, ‘provide a source for understanding the role that living, as well as working, within an academic community plays in the learning lives of its alumni’ (Jacobs et al [2010]: 219). For the study of education, narrative accounts of ‘teachers’ lives’ and careers have long been employed to gain insights into the practice of education Ball and Goodson [1985]; Kelchtermans [1993]; Day and Leitch [2001]); especially, argues Jenifer Nias, as unlike in many other professions the personality and life history of the teacher is often inseparable from the ways in which they apply their craft (Nias [1989]:202-203). Educational historians have at times even criticised past policy makers for not conducting such studies.⁸ The student voice, in both fields, has become a central methodological tool. There is, therefore, a strong precedent for employing the oral narrative source, for the understanding both of an institution’s culture and, in the case of teacher education, the professional lives of its students.

Oral narrative accounts are a particularly insightful source material for a study that concerns both student life and the development of the teacher. The interviews conducted with a number of Christ Church’s earliest students and staff will not only provide us with more detailed accounts of day to day activities and affairs, but will also give a sense of each person’s individual attachment to their college experience. The space created by the interview session allows the narrator to reflect upon and draw links between those elements

⁷ Perks and Thompson (1998): ix

⁸ For instance, Peter Cunningham et al, in an analysis of teacher training reform under the McNair Committee of 1944, criticise the lack of understanding of the profession at the time. This could have been avoided, they argue, had the Committee consulted a 1924 report which included verbatim extracts of qualitative teacher experience – ‘that the archives are not the only places in which we should be looking in order to reconstruct the pattern and practices of teacher training [...] the documents could wait; the oral history element of the research could not.’ (Cunningham et al [1995]: 222)

of their life history which are shown to be significant by virtue of their retention as memories. Past experiences and the influences they create feed into our characters and development. Consequently, the accounts which are given, for which the presence of the interviewer creates a structured environment in which to take place, are not only disseminating details and information, but are extensions of the interviewee themselves. As such, even the most quotidian or indeed atypical anecdote creates a human element to the history of what would otherwise be just a structure or institution. ‘We are,’ as Elizabeth Tonkin puts it, ‘our memories’ (cited in Gardner [2010]: 177), and in that respect Christ Church, as it existed in the 1960s, continues to exist as a part of the development of its alumni.

The interviews themselves were designed and conducted to create most effectively the space within which the individuality of the oral narrative could emerge. Each interview session was conducted at a location chosen by the participant, with either one or two former students or staff present at any one time. The sessions were recorded and later transcribed, before being donated to the University archives at the conclusion of this research, as outlined in the appendix to this study. A series of general discussion points were used to loosely direct discussion, but beyond that the interviewee was encouraged to contribute whatever they felt to be of most significance to them. On the whole, the interviewees discussed, and were invited to discuss, the place of their studies at Christ Church within their wider lives and careers; how their background related to their application to this new college, and the prevailing memories and influences taken from their training experience later on. Of course alongside these wider discussions, a vast series of personal vignettes, anecdotes and digressions were created. The manner in which they were analysed and employed throughout this study is the central point of discussion for this chapter.

Memory and the vicissitudes of the interview

We must consider how best to represent these narratives, with their mix of analysis and anecdote, within an historical account. The personal significance with which each narrator holds their memories allows this form of historical source to be perhaps the most inclusive. As such, the individual ‘story’ cannot be neglected. Moreover, the process of reconstructing memory into a narrative takes a different form from person to person. When constructing an account from narratives given by multiple individuals, we must take care over their representation, so that the individual is not lost. We must be mindful that these are not simply sources of information, and that we cannot simply cite their accounts verbatim as evidence. As Tonkin reminds us, ‘professional historians who use the recollections of others cannot just scan them for useful facts to pick out, like currants from a cake’ (Tonkin [1992]: 6). For one, these may not always be verifiable, and as with any historical fragment must be

treated with due caution, but more uniquely to the oral source, the ‘currant’ may have been phrased in a different manner, or not done so at all, had the interview been conducted under different circumstances. The personal presence of the interviewer, the size of the discussion group and the focus of the questions asked all directly affect the final source material. ‘Irrespective, ‘ argues oral historian Samuel Hand, ‘of the role the interviewer assigns himself, no matter how unobtrusive he may attempt to be or how undirected his question appear, he cannot ultimately escape becoming co-author of the oral memoir’ (Hand [1984]: 56). The interview session is ‘a potentially creative space between people’ (Merrill and West [2009]: 144), each with its own dynamic and rapport. Consequently, we must be mindful of the ways in which a person’s reconstruction of their story, during one particular moment, can be influenced, before we employ it as a source material.

The person of the narrator cannot be neglected as a context within which the narrative source is created. Far more than being the vehicle through which memory is recorded for posterity, their use of language and structure acts as the filter in the process from experience becoming memory, to becoming aural and written recollection. As Tonkin explains, the process of creating a literary source from one’s memories involves several filters:

Memory ... [is] not an individual property; it comes from outside. Everyone recalls, but we recall our responses to the outside world, and so it is the outside world which gives us our understanding of what we individually are (Tonkin [1992]: 104).

Perspectives of events are shaped by the interviewee’s own perceptions and frames of reference. For instance, often when asked about how they perceived the college and their place as students at the time, many of the interviewees were cautious to answer definitely as there was little they could compare their experiences to. For instance, one of the interviewees recognises their inability, through being a participant in the history they are recalling, to act as an external analyst of one aspect of the college:

I’m not sure that the religious foundation of the college really made any difference. I mean it might have made a difference that we didn’t realise was there, if we’d been somewhere else.⁹

Moreover, the former college members, once approached as potential interviewees, will have several preconceptions of their own as to what the interview process is for, or what it is trying to achieve. One student for instance expressed their concern that ‘we obviously didn’t

⁹ Interview Session Seven: ‘SNSP’, p. 24

know to start off with what you were expecting,’ and this concern has meant that repeatedly the narrators have either been apologetic for what they see as ineffectual reminiscence,¹⁰ or they have raised topics of their own with a degree of cautiousness.¹¹ This also affected the preparation given by each interviewee for their session. A few had notes and particular topics to discuss, which heavily dominated their accounts, whilst others were based more around their thoughts at that moment. Whilst potentially salient memories or perspectives may be present in the memories of the narrator, their own concept of what the researcher is ‘looking for’ may mean that it is not transmitted as the source material we will then be able to employ.

The dynamic of the interview session itself will influence the course and tone of the discussion. The rapport between interviewer and interviewee, and indeed between the interviewees themselves in the case of multiple narrators, affects the way an account is recounted. For instance, the age difference between the interviewer and interviewee, usually in this case a now retired teacher or lecturer, meant that there was perhaps added emphasis on explaining the context of their experiences:

I know, you’re looking at me like my grandchildren do, my nineteen year old grandson looks at me like you did there [...] “Good heavens, did they ride penny farthings?” (laughs) It was just such a different era.¹²

Some interviewees used the session as an opportunity to impart wisdom, provide salient information, or simply reminisce. However, others felt a degree of pressure to answer every question put to them; one student, for example, disclosed that she had been unwilling to give an interview until she found a collection of photos and exam papers which had aided her memory.¹³ Additionally, sessions in which two narrators were present were often more detailed and analytical as ideas and discussions were exchanged more freely between the two long acquainted interviewees. However, this could also at times lead to corrections or interruptions. Each interview session was unique, a dynamic space within which oral narratives are given, with certain structures, dynamics and preconceptions. It is not a blank canvas, and as such we must be aware of how we as historians influence it.

The interviews conducted for this study are, therefore, literary sources, based upon memories rather than being a manifestation of the events themselves. Moreover, the sources

¹⁰ For instance, ‘I think we just chatter on don’t we? ... Hopefully there will be a few nuggets in there that will be useful.’ (‘HHMR’:42)

¹¹ For instance, ‘Well, um, well I don’t suppose you’re particularly interested in the technicalities of library and this was written for a professional library journal ... I don’t think you want to look through it’ (Interview Session Four: ‘AE’, p. 22)

¹² Interview Session Six: ‘Brigid’, p. 11

¹³ Interview Session Eight: ‘Anon’

for this study are a sample of individual stories, and do not represent the life of the institution in its totality. This, however, does not negate their use; it in fact gives them their own unique purpose. As oral history pioneer Alessandro Portelli explains:

Subjectivity is as much the business of history as are the more visible ‘facts’. What informants believe is indeed a historical fact (that is, the fact that they believe it happened), as much as what really happened ... once we have checked their factual credibility with all the established criteria of philological criticism and factual verification which are required by all types of sources anyway, the diversity of oral history consists in the facts that ‘wrong’ statements are still psychologically ‘true’ (Portelli [1979]: 36-37).

For this study therefore, the interviews conducted are not simply sources of incidents and anecdotes, but also an opportunity to examine the attitudes that are portrayed through them. We can ask of them for instance: which aspects of the life and curriculum of the college were held, simply by their inclusion in the narrative, to be particularly significant to its staff and students, and inversely which by their omission less so? How well do the perspectives of the staff and students correlate with each other? What can we learn from the uncorroborated individual story? These questions form an important part of the analysis of these interviews, and their subsequent use for examining the history of the institution as a whole. According to Portelli: ‘the first thing that makes oral history different [...] is that it tells us less about events than about their meaning’ (Portelli [1979]: 36).

Representing the student voice

The challenge when constructing a broad account from these individual narratives is to find a balance between highlighting the recurrent and corroborating themes within the collective mass of interview material, whilst still maintaining the individual voice and context of each narrator. Paul Thompson in *The Voice of the Past* identifies three approaches through which an oral history can be constructed. The first is as a single life-narrative, either of an individual or as a group of people representing a single entity. The second is as a collection of distinct narratives, with the primary focus being the individuality of each. The third is cross-analysis, treating oral evidence, in his words ‘as a quarry from which to construct an argument’ (Thompson [1978]: 205). The benefit of the latter is that we are able to analyse a mass of accounts in greater detail, extrapolating significant themes through their recurrence. Moreover, it would allow for a more linear and thematic narrative, as we would not need to digress as much to the peculiarities of each narrative as it is quoted.

However, we cannot neglect the individual voice. For one, this would be to ignore the person of the narrator, who as we have established is not simply a vessel for information.

Instead, the way in which a narrative is constructed and recounted can tell us as much about the significance of certain memories as well as the evidence they contain. In this way, interviewees become, in the words of Marc Bloch, ‘witnesses in spite of themselves’ (Bloch [1992]: 51). The personal significances, vignettes and nuances in each narrative would be lost, however, if we approach the collection of narratives as a ‘quarry.’ Unfortunately, there is insufficient scope within this study to address each individual’s story in turn. A compromise must be reached therefore between assessing the collective body of evidence provided through our interviewees, and demonstrating this evidence within the context of the individual who expressed it.

The interview sessions, once recorded and transcribed, were approached in two ways; firstly, as individual narratives, with their own nuances and linguistic structures and secondly, as a collective mass of corroborating accounts and opinions. For the first, an interview Proforma was drawn up for each individual. Reading through the transcript and listening to the recording, I have detailed each of the major themes raised by the narrator and associations they had with their college experience; how they structured their stories, how different points reminded them of others, and where their time at Christ Church fits into their wider life and career. The stories of each narrator, which are an important context for each account, are detailed in a section of the appendix to this study (Appendix 1). As well as this, the interview session itself is recounted; the dynamic between interviewee and interviewer, what they considered the purpose of this research to be, and their willingness to discuss certain issues over others. For the second, each section of every interview transcript was annotated and coded with each new point. These coded annotations were then reorganised separately, and a detailed index of recurrent themes and issues was drawn up as a reference from which to construct the oral based account below.¹⁴

In this respect, the structures of Chapters Four and Five, which address the college’s curriculum and social life from the perspective of these interviewees, are derived from the most recurrent, corroborated and significant themes, the product of fragmenting and reorganising the narratives as a collective body. However, within each of these discussions, illustrative quotes from the written transcripts of each session have been selected which fit within the context of the wider individual narrative, so as not to exploit or misrepresent the voice of the narrator.

Much of the testimony given by our interviewees relates, as we will see in the following chapters, to the elements which each student felt characterised their time at the college. It demonstrates the connection between the design of the college and the lives of its

¹⁴ See Appendix 3 for a sample of coded interview transcript

students, and so we first turn to these designs as context. Chapter Three establishes the context within which our oral accounts can be recounted, as they set out the features of the college's social life and curriculum which were intended for its students. We begin our history of Christ Church from its inception as a project in the late 1950s, as these intentions were present even at this early stage.

[A note on the use of interview transcripts in this thesis](#)

Transcripts of each interview have been donated to the University's archives at Augustine House along with their recordings. When cited, each interviewee is referred to by their initials or a suitable pseudonym, at their discretion. The interview session will be referenced in full at first mention, with an abbreviated form comprising of interview code and page number of transcript (e.g. 'HHMR':13) used thereafter. Where multiple narrators are quoted, their initials or pseudonyms will proceed their section of the text. Quoted transcript material in **bold** denotes the words of the interviewer. All have consented to the use of their stories for this research.

Chapter Three: The Foundation of Christ Church College, Canterbury

When the Church of England was given the opportunity to expand its teacher training operations in the late 1950s, it was decided that investment would be better placed in new colleges rather than the expansion of those which already existed. Christ Church College in Canterbury, alongside St Martin's College in Lancaster, was founded as a result. The choice of city, location and staff for this new project were all intended to impact upon the early professional and personal developments of its first students. This chapter will focus on the particularities of the foundation of this new college, which are an important context for the oral narratives of our interviewees, both of their academic and social experiences of Christ Church.

The New College Project

Christ Church College opened its doors to a first group of seventy-five students and seven staff in September 1962. The project to set up a new teacher training college in the city had been running for four years previous to this; it was first decided by the Church of England that its presence as an educational body in England and Wales would be demonstrably improved by investing in a new institution.¹⁵ A shortage in teaching numbers was projected for the 1960s, as a result of the Conservative government's policy to extend the length of the training course from two to three years. The subsequent growth in allotted teacher training numbers provided the opportunity for the Church Council for Training Colleges (CCTC) to fulfil its desires for expansion, and to reassert its activity in teacher training, having recently been criticised for their fragmented Diocesan education system (Gedge [1981]: 33).

A number of sites were recommended to the CCTC for this new project once its planning began in 1958. The vast majority, however, were rejected on the grounds that they were too peripheral.¹⁶ Instead, the CCTC wanted its new institution to be at the centre of a town, city or community. Such a site was available to the CCTC in the grounds of a former Benedictine Abbey in the centre of the city of Canterbury. This, they felt, would improve the cultural, social and indeed spiritual growth of their new trainees:

There is a real difference between living in the centre or being merely on the fringe, for we want the students to live and work within the community of the city

¹⁵ Letter from Robert Stopford (Bishop of Peterborough) to R.J. Harvey (Secretary to the CCTC), 18th July 1959 (Church of England Record Centre [CERC] file BE/CCE/COLL/CAN1)

¹⁶ Including a former hospital in Eastbourne, a mansion in Rochester, and in fact other sites within Canterbury itself (CERC file BE/CCE/COLL/CAN/1: 1958)

with its theatre, music and historic tradition. We hope that they will also be closely associated with various forms of social service, particularly youth clubs, and play a substantial part in their work.¹⁷

At only a short distance from one of the centres of the Anglican Communion, Canterbury Cathedral, as well as hosting the Anglican Theological College of St Augustine, purchasing the site for a new training college would be a physical manifestation of the Church's commitment to education. The CCTC claimed that geographical proximity to St Augustine's would enrich the spiritual identity of the trainees. 'Since St Augustine's draws its students from the whole Anglican Communion,' claimed a Church statement to the Ministry of Education, 'this association should provide the students with an unusual breadth of outlook.'¹⁸ Moreover, it was decided early on that the new college would have a specialty status in Divinity teaching, as well as Science, which would be facilitated by its connection with this theological training centre:

It appeared to the committee that particular emphasis should be laid on mathematics, science and divinity; the latter being particularly appropriate owing to the close proximity of the new college to St. Augustine's.¹⁹

The County Borough of Canterbury was also keen to see the St Augustine's site used in this way. J.L. Berbiers, the City's Chief Architect, stated that:

The unique character of the site demands that its use in the future should be for major development of an educational or cultural nature.²⁰

A section of the St Augustine's site was purchased in 1960. Members of the Church, County Borough and Ministry of Education formed together into a Steering Committee for the design of this new project. The name 'Christ Church College' was decided in accordance with its relation to the nearby Cathedral of the same name, and a soon-to-be Anglican minister, Dr Frederic Mason, was appointed Principal-designate in anticipation of its opening.

¹⁷ Letter from [author unknown] (CCTC) to P. R. Odgers, Ministry of Education 20th March 1961 (CERC file CBF/CTC28/1/3)

¹⁸ Letter from [author unknown] (CCTC) to P. R. Odgers, Ministry of Education 20th March 1961 (CERC file CBF/CTC28/1/3)

¹⁹ 'Council of Church Training Colleges – New Training College Steering Committee' – minutes of the meeting held at 69, Great Porter Street, SW1, on October 22nd, 1959 (CERC file BE/CCE/COLL/CAN5)

²⁰ J.L. Berbiers, Canterbury City Council [CCC], 'Site for Proposed Teachers' Training College – St Augustine's, Canterbury', 14th March 1961 (CERC file CBF/CTC28/1/3)

The first staff appointments took place in 1961. Alongside Dr Mason, whose connection with the Theological College at St Augustine's as a student for ordination counted him in strong favour with the college's Steering Committee,²¹ Vivienne Young, formerly of Whitelands College, was brought in as Vice Principal. Jean Medgett was appointed college secretary, and the three new administrators built up the first body of teaching staff, with assistance from the Steering Committee. These were: H. Armstrong-James (Education), Alfred Flight (Mathematics), James Gibson (English), Lorna Kendall (Divinity), Jeffrey Kirkham (Physical Sciences) and Mabel Whitaker (Biological Sciences).²² In 1962, Anthony Edwards was brought in as the college librarian, and A. Knight as the bursar.²³ After an open architectural competition,²³ won by Messrs Matthew and Johnson-Marshall, construction work on the new college site began that year.

However, the CCTC's ideological commitment to the St Augustine's site came at a notable financial cost, and affected the way in which Christ Church's early activities were conducted. As well as the large cost of the site in general, the funding for the project also included the legal and administrative fees for purchasing a section of the site which was then owned by a small fruit packing business, which had to be compensated and relocated.²⁴ The Ministry of Education and the Church's Central Board of Finance (CBF) eventually recognised the value of this site despite its logistical problems, and along with the City itself, covered the extra costs. However, the lengthy process of removing the small business from the grounds, in order to begin construction, meant that a full college site could not be completed in time for the Ministry's requested opening date, September 1962.²⁵ Dr Mason's recommended solution to this was to begin teaching a smaller intake of students in a temporary location. As well as meeting the Ministry's requirements for opening, this would allow a functioning student community to have already developed by the time they moved into the constructed site in the following year. 'Such a small group,' he felt, 'would be better able to set the pattern for those who could come later.'²⁶ The 'pilot' year group, as the policy was known, would be an important part of the process for setting up the life of this new institution.

²¹ Letter from Canon Kenneth Sansbury (Warden, St Augustine's College) to Frederic Mason, 6th June 1960 (Canterbury Cathedral Archives [CCA] file CCA-U88/A2/15/C289)

²² Minutes of the College Steering Committee, 23rd March 1961 (Governors' Records, University Solicitor's Office [GRUSO], Box 30 [Governing Body Minutes 1959-3/69 inc. F&GP])

²³ The first college chaplain, Graham Neville, was appointed in 1962, with youth work also coordinated by the diocesan youth minister, Reg Humphriss.

²⁴ CERC file CBF/CTC28/1/2

²⁵ As outlined by the CBF, 'New college at Canterbury – Notes for candidates for the Principalship', 22nd Feb 1960 (CERC file CBF/CTC28/1/1)

²⁶ Minutes of the meeting 'Council of the Church Training Colleges – New Training College Steering Committee', 7th July 1960 (CCA file CCA-U88-A2/2/30)

Temporary premises were available nearby. The Bishop of Dover, Alfred Rose, was in the process of selling his former Priory at St Martin's Church,²⁷ which was across the road from where the construction was taking place. The Ministry of Education were willing to fund the purchase of this building as long as it remained a permanent feature of the college rather than temporary classrooms. The acquisition of the Priory would allow the college site to have an extra foothold in what was 'a small and crowded city,' should it start to expand.²⁸ The first year group of students, a half-intake of the traditional number of 150 in other colleges, had their lectures, library, labs and meeting areas in this one building. Without any accommodation yet available, they spent their first year living in lodgings and billets around the city, or else were day-students living at home. After the college site opened in September 1963, Dr Mason and his family moved into the Priory, using it as an office and social meeting place. The 'pilot' year group, as well as the new full intake of 150 students, all moved into the halls on the St Augustine's site.

The Curriculum

The training curriculum at the time of Christ Church's birth consisted of four main elements. There was a specialist Main Subject studied geared towards what one intended to teach, a series of 'Curriculum Studies' (consisting of educational theory and the basic or 'curriculum' courses needed for the lower echelons of schooling), and a 'Secondary Subject' study (Collier, K. G. [1973]: 180). As well as this, each student would spend incrementally increasing periods of time in local schools on 'teaching practice:' a week's observation shortly after arriving at the college, three weeks teaching at the end of the first year, five weeks in the second, and six weeks in the third.²⁹ Each of these courses would be examined by an external validating body – in this case the University of London – and a Certificate of Education awarded at the end of the three years. For the most part, the design of Christ Church's first curriculum followed this model. The first Main Subjects to be provided at Christ Church were Art, Divinity, English, Geography, Mathematics, Music and Science, alongside the students' Curriculum Studies (Mason, F. [1965b]: 19). Schools were approached for the students' teaching practice, and literature on the theory of education was ordered for the library.

Instead of the 'Secondary Subject' study, however, Christ Church's students were the first to undertake a new addition to the training course, devised by Dr Mason and developed by the college's first staff body. The new college Principal-designate had only

²⁷ CERC file CBF/CTC28/5

²⁸ D.H. Doig (CBF), 'St. Martin's Priory', Attachment to CBF (61) F. 20, 29th June 1961 (CERC file BB/CCE/COLL/CAN6)

²⁹ 'SNSP':13

recently left his previous post in Malaya, where he had been the Dean at the Faculty of Education and had headed a project to establish a new University annex at Kuala Lumpur (Mason, F. [1957]). He returned to England in 1960 to take up the responsibilities of Christ Church's establishment, alongside his ordination, bringing with him a particular philosophy towards teacher education which he then applied to this new project. He insisted that the new college would not be rigidly departmentalised. For one, he wanted to promote a collaborative ethos amongst the teaching staff, but also saw the most effective school teacher as one who was broadly aware of the world in which he lived:

A teacher is committed to impart a fairly specific culture pattern and he must be given at least the elementary techniques and knowledge to achieve this. However culture patterns and educational systems need reforming: a student should understand the role of education in society, how reform can be achieved, and be encouraged to question the content and techniques of present day teaching. (Mason, F. [1976]: 20)

A successful teacher could not be trained within the three year course alone; their attitudes, approaches and enthusiasm towards education as a whole had to remain constant throughout their career. 'Main Subject' studies alone, he felt, were insufficient to instil this attitude within the students. Instead, the Principal and his staff designed an interdisciplinary module which would attempt to introduce future teachers to a wide range of subjects. It was originally entitled 'Civilisation,' and was an overview of the science, philosophy and culture of the modern era and its recent history.

In the first year of study, students would be introduced to the 'language' of various academic disciplines, such as science, theology and literature. Having a basic understanding of each, all students would then be able to undertake an interdisciplinary study of the nineteenth and twentieth during the second year, before moving to more contemporary developments in the third. Lectures were grouped together under wider themes. For instance, a series entitled 'Man and his natural world' encompassed both technological and scientific developments during the nineteenth century, combining industry with demographics in the history of British society at the time, along with lectures on how the ideas and understanding of the world were being influenced at the time.³⁰

This was different from the conventional 'secondary' study in the training college curriculum, as it focussed on the education of the future teacher themselves, rather than

³⁰ 'Combined Studies Course', *Bestiary* (Christ Church Student Union Magazine) vol.1.1 (1964), p. 18 (Augustine House Archives [AHA] file CC-U/105). For a sample of a student's course notes, and an outline of some of the lectures, see Appendix 4, Figures 1-2

giving them rudimentary information to recite in a classroom. Dr Mason felt that in the past students at a training college were being taught at a level no different to their own schooling. Without any academic challenges of their own, a trainee teacher would become uninspired by the process of learning, and this lethargy would translate to the classroom. ‘Civilisation’ was intended to provide that challenge; its examination for instance required students to write essays on subjects which they would not otherwise have considered, to apply what they knew to more conceptual debates about the outside world. In 1963 for instance, questions given to the students included:

- ❖ ‘Men won’t give a fair day’s work for a fair day’s pay until there are ten men after nine jobs.’ Discuss.
- ❖ ‘Never has man had more leisure time than he has now and never had he spent it more badly.’ Discuss.
- ❖ ‘The crucial error of the scientists that over Nuclear Energy they thought they could behave like the Roman Governor and wash their hands of Hiroshima and Nagasaki. The Jews at the Crucifixion were more realistic.’ Discuss.
- ❖ What is the relevance of the Christian religion to the world in which we live? Illustrate your answer by reference to books which you have read as well as by your own ideas.³¹

Former science lecturer Graham Brown recalled the importance of this contemporary relevance in his own classroom:

I mean if you were training for primary schools it was very important to have a background knowledge of the... we’d had the atomic bomb and all that, atomic energy, and there were a whole range of topics that were very much in the news – developments, you know there was space travel, and all those, all those things were being talked about, and it seemed to me that teachers should have some knowledge about what was happening as it were.³²

Mason felt that past courses ‘have been unrelated, and because of the students’ inability to see their relevance, incentives have been lacking, resulting in poor achievement for the amount of energy expended’ (Mason, F. [1965b]: 19). This new module would attempt to reinforce the relevance, benefits and perhaps even excitement of education.

The inspiration for this new module was twofold. Firstly, when justifying his course, Dr Mason cited the precedent set at the University of Keele for pioneering interdisciplinary

³¹ ‘Civilisation’ Examination – 1963 (Appendix 4, Figure 3)

³² Interview Session Nine: ‘GB’, p. 2

studies and the concept of a 'broad' education. In 1949, A.D. Lindsay, a former Master of Balliol College, began a project to establish a University College in the Potteries region, based on his experience in the adult education sector and a desire to set up an institution which would benefit local industry. Feeling that traditional university curricula, rigidly demarcated across academic disciplines, was insufficient for this,³³ he designed this interdisciplinary course with the intention of encouraging conscientious and active citizens, which post-war reflections such as the 1946 Harvard Report, *General Education in a Free Society*, had seen as a fundamental aspect of democracy. In the wake of the demise of Nazism, the report by Harvard University championed the cause of inclusive and general education, which was 'especially required in a democracy where the public elects its leaders and officials; the ordinary citizen must be discerning enough so that he will not be deceived by appearances' (Harvard University [1946]: 54).³⁴ Lindsay's experiment in the Potteries was a notable influence in the conception of 'Civilisation,' as many of the lecture groupings shared similar themes. For a training college curriculum in particular, however, Mason and the staff at Christ Church saw the new course as having a particular professional advantage. Specialised training towards one specific subject, it was felt, would not sufficiently allow a teacher to appreciate the ever-changing nature of their profession, and a teacher who was only training to teach by rote would be incapable of adapting to the realities of the school. Dr Mason gave the following analogy for this:

The old aphorism that in order to teach John Latin one must know John as well as Latin needs to be extended. John belongs to a number of groups; he lives in a particular country at a particular time. One needs therefore to know not only Latin and John but also something about the society within which he lives, and in the light of the previous point whether Latin should be taught. (Mason, F. [1976]: 20-21)

Testimonies of the Principal by those who knew him agreed that this was a personal vision, that 'he thought that their education, their knowledge, and their attitudes ... were more important than hands-on professional studies.'³⁵ The 'Civilisation' module was partly

³³ Other commentators of the time lamented specialisation within universities as a betrayal of their original values. In an article for *Universities Review* in 1933 for instance, M. Alderton Pink advocated the return of a holistic humanities degree on the grounds that 'specialization has no philosophical basis; it is rooted solely in expediency and practical convenience.' (Cited in Mountford [1972]: 122).

³⁴ Lindsay himself, having participated in German reconstruction, had questioned why their academics had failed to oppose the rise of the Third Reich, and concluded that the answer unfortunately lay in their disassociation from the public sphere, exclusive social structure and unwillingness to participate in adult education programmes. (Mountford [1972])

³⁵ 'GB':1

inspired by the notion of a general education, but above all was a statement by the new college on what the education of the teacher should involve.

This came at a time when the college sector in general was re-evaluating its role in the education sphere. The emergence of the training colleges had come about in the mid nineteenth century with pioneers such as Reverend Derwent Coleridge, who believed that institutions should be established to formally train teachers and to ‘nurture educated and cultured persons’ (Dent, H.C. [1977]: 13). From that point, training colleges were continually established throughout England and Wales, and towards the end of the Second World War had developed a number of administrative connections with the University sector, many of which were undertaking teaching courses of their own. In 1944, a committee set up to coordinate the two sectors, chaired by former Liverpool Vice-Chancellor Arnold McNair, recommended a number of ways in which working relationships with Universities could benefit the training of teachers in colleges, and with the expansion of the training course to three years from 1960, the academic value of the colleges was examined again. Given the extra year, it was felt that students should have a learning environment more akin to the Universities, with seminars and private study. Indeed, by 1963 a point of notable prestige for the colleges was reached when the Robbins Report on Higher Education proposed closer coordination between University degree courses and college training. They were to be renamed as ‘Colleges of Education,’ with the report stating that:

In recent years the great effort of the colleges has been to improve the general education of their students. [...] The extension as from 1960 of the course in general colleges in England and Wales from two to three years [...] and a steady rise in the effective standard of entry have given them an educational opportunity for which they have long pressed. The teachers of the future will have had the opportunity to be better educated than their predecessors. (Committee on Higher Education [1963]: para. 311)

Education theory was also becoming more academic in its content; teachers were being taught about the psychology and sociology of their pupils as well as how to conduct themselves in a classroom (Taylor [1988]: 51). The emphasis upon reflexivity and cultural awareness intended for the ‘Civilisation’ module reflected this optimistic mood for the training sector at the time. Christ Church’s design contributed to the wider debate about what a trainee teacher should be.

The introduction of the module into the college’s first training course, however, met some initial opposition. As part of the University which validated the college’s teaching certificate, the Institute of Education at London had reservations about the place of an

interdisciplinary module in a training college. They invited Dr Mason to sit on a committee in London to examine ‘Civilisation,’ and in particular to assess whether it could be established as a proper ‘discipline’. The main problem for the Institute was that they could not send a lone expert to assess the course, as it did not correspond to any particular department (Mason, F. [1976]: 23). In his interview, the former college librarian, Anthony Edwards, recalls how this was problematic:

If you take the science bit, well they’d send down, say, a professor of Chemistry. Well, you know, the professor of Chemistry... you know the amount of chemical content in the science could hardly have been very great you see, so they were baffled and there wasn’t really a meeting of minds.³⁶

Nevertheless, ‘Civilisation’ continued as a part of the Christ Church curriculum. It became its own department in 1964 with the appointment of Roger Gleave as course director, and was finally accepted as a course ‘in its own right’ at London in 1968.³⁷ By this time, it had changed its name twice, to ‘Combined Studies’ and then ‘Contemporary Studies.’ Staff from across the college continued to contribute to its lectures and seminars.

The administrative setup of the college focussed heavily around the notion of the ideal training environment for the students, both socially and academically. The Church and the City had arranged a site which would supposedly imbue the college with a sense of metropolitan centrality and a Christian ethos, and had emphasised the importance of a college ‘community’ by purchasing St Martin’s Priory for a ‘pilot’ year group. Dr Mason and his staff then continued their intentions for the college with the addition of the ‘Civilisation’ module, which aimed to bring innovation to the way in which students viewed their future profession. In Chapters Four and Five, we will examine the development of these academic and social designs through the stories and reflections of those interviewed.

³⁶ ‘AE’:10

³⁷ Minutes of the Board of Governors, 28th March 1968 (GRUSO, Box 30)

Chapter Four: Student accounts of their training at Christ Church

The first timetables at the new college allotted five hours a week to the students' Main Subject, nine for the different aspects of Curriculum Studies,³⁸ and a further six for the new module, 'Civilisation.' They would then spend a number of weeks or months³⁹ in local schools as teaching practice. The students and staff who gave interviews spoke at length of the training provided by the early college, which we will address in this chapter.

As a teacher training college, the students who attended Christ Church during the 1970s all shared a professional identity and sense of preparation for their later careers. Our first examination of the oral testimonies given by these first students focuses on this professional identity, as it was a crucial factor in the retelling of their stories. Rather than simply recount the details of their training, the vast majority of the students interviewed endeavoured to assess them, and place the course's influences within the wider narrative of their teaching career. Each had acquired an individual sense of the qualities of a good teacher, and the purpose of their profession, and these formed a framework within which the merits of Christ Church's early curriculum, and Dr Mason's innovations for it, were discussed. Each student had an expectation for their training as preparation for their later career, which as well as dominating recollections of their college curriculum, also had a notable influence on their student life and identity. As such, these professional stories are an important context for the account of the college's social life in the next chapter.

This chapter will recount a selection of interviewees, whose professional stories best encompass the wide array of attitudes towards the college curriculum, using extracts from the transcripts of their interview sessions. Thanks in particular to the new 'Civilisation' module, the business of training for a teaching career at Christ Church was by no means quotidian. Its particularities in fact characterised the life and work of the early college, and demonstrate a strong link between college administration, student experience and wider life narrative.

'I think I enjoyed 'Civilisation,' although I did decry its usefulness at the time. Strange'⁴⁰

Research by B. Ashley, H. Cohen, D. McIntyre and R. Slatter on College of Education students in 1970 attempted to establish the different motives behind students' decisions to

³⁸ As a students' timetable for the 1963-1964 year states, these included lectures on education theory, basic lessons on English, Maths and Divinity, and one session a week on 'Speech Training' (For a sample of a student's timetable, see Appendix 4, Figure 4)

³⁹ Of increasing lengths as the course progressed

⁴⁰ 'HHMR':33

enter into the teaching profession. It identified four main ‘types’ of student (Ashley et al [1970]: 59). The ‘teacher-as-educator’ saw themselves as providing a necessary and worthwhile service, the ‘teacher-as-worker’ focussed on the personal benefits it was felt the job would bring,⁴¹ the ‘teacher-as-person’ anticipated the personal enjoyment they would gain from the classroom environment, and the ‘teacher-as-teacher’ looked to the job-satisfaction and productivity of the profession as a whole. These categories distinguished the differing attitudes each student would have towards the idea of what they were at college to do (Ashley et al [1970]: 64). These varying perspectives as to the purpose of the profession had a notable influence on how students perceived their training course, and as such how student experiences at Christ Church related to the wider narrative of one’s career.

When reflecting upon their training course, many of the interviewees adopted a set of criteria by which to assess and analyse its merits. In nearly every case, these were very much synonymous with Ashley et al’s ‘four roles’ of the teacher, focussing on either the personal traits which a good teacher should develop, or else the professional and practical training which the student should be provided with. In the case of the latter, a functional attitude towards training was commonplace, such as criticisms of not having been taught basic skills, like making lesson plans.⁴² In addition, students assessed their course in terms of their preparedness to teach by the end of it. For some this was not a problem. ‘PJ’ for instance was a member of the first year at the Priory, President of the Student Union from 1963-1964, and went on to hold a number of headships. He recalled that ‘you’d had quite a few teaching experiences, and you knew a whole range of things, so you were armed,’⁴³ and staff felt that the students came for a purpose and ‘got what they came for.’⁴⁴ For others, however, the feeling of unpreparedness is ‘accentuated’ in their memories,⁴⁵ and this is accompanied by a feeling of guilt for the effect this would have on the children they were entrusted with. ‘SN’ and ‘SP’ were both female members of the Priory year. Whilst ‘SP’ continued teaching until her retirement, ‘SN’ only taught for a few years. Both recalled the difficulties of their first teaching posts:

‘SN’: But I did feel that, when I first went to my first teaching post, you know my permanent post, that I felt really very raw...

‘SP’: You felt so vulnerable...

⁴¹ Such as long holidays, job stability, attractive salary etc. (Ashley et al [1970]: 59)

⁴² ‘SNSP’:10

⁴³ Interview Session Ten: ‘PJ’, p. 10

⁴⁴ ‘GB’:14

⁴⁵ ‘SNSP’:15 (see also ‘HHMR’:34, ‘EW’:8)

‘SN’: Walking in, and I’m thinking “I’ve got 42 children, how on earth am I going to keep control of these for a whole year?” (laughs)

‘SP’: That’s right, “how am I going to hear them all read?”

‘SN’: Yes, “I’m not going to have enough hours in the day”, um, which proved to be the case actually, I felt the children got a raw deal in my first year actually.⁴⁶

This criteria, that students should be sufficiently prepared for their profession, was common throughout discussions of, for instance, the students’ teaching practice, in which students would spend incrementally increasing amounts of time in a local school during each year of the course, firstly to observe classroom practice and then later to take classes of their own. Some students associated the prospect with a sense of ‘excitement’,⁴⁷ whereas others were shocked by the immediacy of being ‘kicked out’ so soon by the college.⁴⁸ Overall, a prevailing association was that this was where the real business of training took place:

A lot of it we had to learn later, because we all thought with school practice really, that that was one of the main ways in which we learned about life in the classroom and life in the schools, yes. It was mainly through school practice I think. I don’t think we were given a great help on discipline and things like that, and behaviour, from college. As far as... again I can’t really remember but I know that a lot of it came from school practice, and then of course once we started teaching.⁴⁹

For most the consensus was that teacher education was primarily an opportunity for practice in the classroom.

By contrast, therefore, the more theoretical learning within the training course was less positively reflected on. For instance, the students’ primary Main Subject did not appear as heavily in these discussions, where several felt that they had to make concessions over their choice of Main Study given the dearth of options.⁵⁰ This resulted in a feeling in some cases that it was less relevant to their later career,⁵¹ or that it was interchangeable solely on the grounds of personal interest.⁵² The students’ second module, Curriculum Studies, was at the time dominated by an emerging theory of childhood learning, the ‘discovery method.’ This was influenced by the developing school of educational and instructional psychology of theorists such as Jerome Bruner and Jean Piaget (Mayer [1996]: 30), and cemented as

⁴⁶ ‘SNSP’:14

⁴⁷ Interview Session One: ‘EMCL’, p. 15

⁴⁸ ‘PJ’:9

⁴⁹ Interview Session Two: ‘EW’, p. 8

⁵⁰ ‘SNSP’:10 (see also ‘PN’:5, ‘Anon’:3)

⁵¹ ‘EW’:5

⁵² ‘EMCL’:4

schools policy by the 1967 Plowden Report. It centred around the idea of the individual as an active learner rather than passive recipient. As Bruner explains:

We shall, of course, try to encourage students to discover on their own. Children need not discover all generalizations for themselves, obviously. Yet we want to give them opportunity to develop a decent competence at it and a proper confidence in their ability to operate independently (Bruner [1966]: 96).

However, although some students acknowledged that in theory it was a ‘bloody good way of teaching,’⁵³ most reflected that, in their experience, ‘ideas’ such as this were unrealistic in actual classrooms. The realities of schooling had not yet come to reflect these developing theories, and so the realisation that ‘not many youngsters are going to discover Pi’⁵⁴ again reflects that this was for most an ultimately practical training course. ‘PN,’ a former Priory student who herself went on to a headship, saw a marked difference between college theory and school practice at the time:

I went into a school in Hornchurch, as I told you, where the headmistress was like “ooh, came out of the ark”, very, very strict. And her belief was that children should be sitting in straight lines, with their arms folded, listening to the teacher. You could not do child centred education, in a class of 46, with iron framed Victorian desks with lift-up lids and pop up seats. You couldn’t move them for group work, and there was no way I could put that into practice in that situation. Apart from the fact that I would have failed my probationary year, because she used to walk past the room, and if she saw a child not looking at you or whatever, she would walk in and extract that child and he was in trouble, and so was I.⁵⁵

During the course therefore, the practical skills needed to successfully enter the teaching profession were the primary expectation of a large proportion of students.

These expectations were to have a considerable and problematic effect on perceptions of the ‘Civilisation’ module. At the time, it was felt that student responses to the course were largely positive. Dr Mason recalled that as part of the Institute of Education committee’s assessment of the module, students were approached to give their feedback, in what was an unprecedented step in course validation. The committee were surprised to find that the students asked ‘supported it strongly as a valuable part of the course’ (Mason, F. [1976]: 22). In our oral accounts, however, for those who, like ‘PN’ above, recognised the

⁵³ ‘EMCL’:14

⁵⁴ ‘HHMR’:8

⁵⁵ Interview Session Three: ‘PN’, p. 8

necessity of primarily practical training at that stage of one's career, this addition was felt to be problematic. 'Civilisation' was above all a theoretical, academic module, and as such was at odds with the practical training which many were expecting. In 'PN's case, the overall tone of the discussion of the module was largely one of disassociation; the interviewee immediately deflects the discussion of it for instance by stating that:

...you will hear quite a lot about the secondary course called 'Civilisation'...

Absolutely, well we will touch upon that later...

That'll be a challenge for you (laughter) ... I would love to know what it was all about, because I still don't know (laughs).⁵⁶

Conceding that there would have undoubtedly been a purpose behind it, that there was some idea for her of 'what they were trying to do,'⁵⁷ the primary association was that at that time she was concerned ultimately with its relevance and the effect this would have on her career. The training course itself was a stage of professional development rather than something to enjoy for its own sake, as demonstrated in her reflection on her teaching practice:

I hated the notes, the preparation... I just didn't enjoy it. And you think "well why the hell did you go into teaching?" but once I got on my own, in a classroom, loved it.⁵⁸

In this respect, any sense that 'Civilisation' broadened her own learning was an irrelevance. One worry in particular illustrates this well:

The only thing I can think about is, even at the time, we didn't know what it was all about – we sort of said "what are we doing?" – it was very difficult, filling out application forms, "what was your main subject in college?" "Divinity", "what was your secondary subject?"... "Civilisation?". Right, and then people would say "what was that about?" "Umm..."⁵⁹

'PN's narrative, and the account of her training, was predominantly given from the point of view of the student at the time, concerned about the relevance of a course such as this for career development, and therefore unconvinced by the more conceptual intentions for it.

⁵⁶ 'PN':4

⁵⁷ 'PN':9 – and that with the benefit of hindsight and a teaching career this has become more understandable ('PN':6)

⁵⁸ 'PN':8. This approach moreover is transferred even to a discussion of my own education ('I mean you can remember your GCSEs, presumably for you – have no relevance once you start your A Levels, and of course your A Levels don't have any relevance once you've got your degree... and what relevance has your degree got now?' 'PN':24)

⁵⁹ 'PN':9

When the student gave their professional story from a different point of view, however, we can see how opinions of ‘Civilisation’ varied across different stages of a career. ‘PJ’, for instance, reflects the same concerns from the point of view of a student at the beginning of their career:

So I don’t think we had an adequate explanation of why we should be doing this course, and therefore it was a subject of, I think of great concern for students when they were hard pushed to deliver essays on education, or hard pressed to prepare for a teaching practice, that they should in fact divert to the Kingdoms of the Gold Coast or how Ashanti Gold came to be the currency.⁶⁰

Here are demonstrated the two most recurrent criticisms of the module, that it was both a distraction to the real business of teaching, or that it comprised of simply a disparate series of trivia.⁶¹ For many, such as ‘HH’, its attempts at interconnectedness were too vague:

‘HH’: At the time, um, I couldn’t see the point. At the time in the first year it was a haphazard mismatch, and it was... and I remember Fred [Mason] getting hung up on society and community. Do you remember that, in our first year?

‘MR’: Yes I do.

‘HH’: We had to write a five page essay on community and society... out of nothing, and I found that very difficult, so that was probably off-putting.⁶²

If students were able to recognise and appreciate the purpose of the course, they often did not see this as effectively expressed to them at the time.⁶³ Above all, it was the excessive academic demands of the course which were felt to be the most pressing concern, as recognised by a Student Union newspaper editorial from the time:

In conclusion one must say that while the ‘Combined Studies’ course is an excellent one in many ways, often exciting and unusual and very efficiently administered, there is at the present time too much of it.⁶⁴

However, ‘PJ’ reflects elsewhere on the course’s real ‘values,’ from the retrospective viewpoint of a career of teaching experience. Here, his opinion notably alters:

⁶⁰ ‘PJ’:4

⁶¹ Perhaps the most damning indictment of Mason’s vision as it directly contradicts his idea of holism. Students usually gave just one example, of a fact they had learned, to demonstrate this. (‘PJ’:4, ‘HHMR’:6, ‘HHMR’:32, ‘PN’:9)

⁶² ‘HHMR’:32

⁶³ ‘EW’:7, ‘PN’:4, ‘HHMR’:6, ‘PJ’:4

⁶⁴ Insight (Christ Church Student Union Newspaper), #13, p. 3 (AHA file CC-SU/2/1)

I think what the ‘Civilisation’ course was trying to do was to start you thinking about what you were doing, what your values were, how things developed, so a way of growing your mind and growing you as an individual, which obviously lasts longer. (laughs) I mean I – some of the principles which were involved, with the way that people react with each other and deal with issues – I mean they last with you for life. I can’t remember any of the details of the education course at all at the moment – but I can remember these other things – after 50 years the ‘Civilisation’ aspect becomes important and the education bit becomes really insignificant.⁶⁵

The concept of roundness and adaptability as an essential part of successful teaching was the dominant teaching philosophy of the narrator as he is now, that the profession required the day to day ability to react to new demands and situations.⁶⁶ ‘A teacher is an actor, and the classroom is your stage,’⁶⁷ reflected one student interviewee from the late 1960s, and in this respect ‘Civilisation’, or ‘Combined Studies,’ introduced this to some students from an early age.

More positively, therefore, the course introduced new areas of study to students, who felt that their training may have been too insular otherwise,⁶⁸ and as ‘SN’ reflected:

If I’d only done Divinity at college I would have been a very, much more narrow person if you like, whereas I did find the maths quite fascinating, and the English Literature, so it broadened you as... and surely from the point of view of being a teacher, that’s actually quite a good thing.⁶⁹

For some students, in fact, the entire course was felt to be a professional irrelevance, to the extent that this tempered the very positive social experience of attending the college:

‘SN’: ...I suppose one big family wasn’t it? In many ways.

‘SP’: But, it lacked.

‘SN’: Yes, in guidance.

‘SP’: In guidance, in the education.

‘SN’: Which was actually what we were...

⁶⁵ ‘PJ’:3-4

⁶⁶ ‘EMCL’:29, ‘EW’:17, ‘HHMR’:10, ‘SNSP’:18, ‘PJ’:12

⁶⁷ ‘EMCL’:15

⁶⁸ ‘EMCL’:18, ‘HHMR’:6, ‘HHMR’:33, ‘SNSP’:3, ‘SNSP’:9, ‘SNSP’:17

⁶⁹ ‘SNSP’:17

‘SP’: ... there for. I mean perhaps all universities and colleges were like that, I don’t know, but it didn’t prepare you for your job.

What were you hoping for, coming into the course?

‘SP’: Well I thought you were going to come out a teacher, and you didn’t.⁷⁰

In those cases, the professional relevance of ‘Civilisation’ was not its main purpose, and so it could be enjoyed as independent learning for its own sake. For geography student ‘SP’ for instance, this had the long term effect of initiating an interest in the arts which persisted to this day:

‘SP’: ...next year I start again with the Open University.

And what’s that in?

‘SP’: It’s Literature.

[...]

And did you have a particular interest with the literature side of things at the time?

‘SP’: Well because we had ‘Combined Studies,’ and we had Dr Fricker for English, and he introduced me, introduced us to lots of different books, and though I’d, before I went to college I’d read, but as I said I think I was very young before I went to college, and I didn’t really get into any classics or modern literature. He opened that up for me, and then I read and read and read ever since. So that’s how that’s come... from that really... and I enjoy it.⁷¹

Another student, ‘EM’, who studied the course from 1969, described the positive impact that this broad range of subjects had on her ability to teach later in life:

I think that the grounding that I had at Christ Church, because it was such an all round education [...] I ended up working full-time in this one school, which I worked at for the last fifteen years, and full time in that school I taught English, in these fifteen years – these were full time – I taught RE for a year, maths, French,

⁷⁰ ‘SNSP’:9-10

⁷¹ ‘SNSP’:3

and I ended up teaching history [...] And I haven't got a history O Level mate, I tell you.⁷²

Students' reactions to this new aspect of the training course did not exist, therefore, in isolation. Within nearly every discussion, its analysis was related to a wider sense of what the teaching profession itself consisted of, and consequently the 'purpose' of the college course. It influenced and was influenced by the experience of having attended Christ Church in particular, and as we will see, was representative of the college as a new project.

That the course was pioneering addition to the curriculum was acknowledged by the majority of students. Although many were unaware of the fact that Dr Mason had trouble with its validation,⁷³ the fact that it was unique to the college was largely recognised. The college librarian Anthony Edwards for instance recalled how it set Christ Church apart amongst the wider body of training colleges:

I very quickly got involved with library association conference and eventually within three years was chairman of the group of the library association that was interested in, you know, for colleges – and I do remember people saying “what's this ‘Civilisation’ course that you're doing at Christ Church?” Because it was different from the average course which you did in the average college.⁷⁴

The course was seen at times as synonymous with the personal influence which Dr Mason and his staff had in the college as a whole. For former student 'HH', it was in fact the only aspect of Mason's influence on the college which came across:

You know I don't think we were ever really astute enough to, to look at what his aims would be, other than the fact that he was obviously completely sold on 'Civilisation.' Yes, yes that was his theme tune wasn't it?⁷⁵

As the discussions of students' wider associations with their college experience will later demonstrate, there was a prevailing recognition of the college as a project, a new entity with room to develop traditions and set precedents, and that they were an active part of that. The change from 'Civilisation' to 'Combined Studies' was the manifestation of that sense of development; the module had become its own department after 1964, and specialised members of staff were brought in to teach the different components. Students recognised the improvement brought about by the sense of structure and separate department of staff which

⁷² 'EMCL':28

⁷³ But applauded him for it – 'well good for him, good for him I say' ('EMCL':19)

⁷⁴ 'AE':p.6

⁷⁵ 'HHMR':27

emerged around the course under the direction of Roger Gleave, who was appointed the first designated ‘Civilisation’ lecturer in 1963.⁷⁶ For ‘HH’ and ‘MR’, fellow students who interviewed together, there was a distinction between the first year, where ‘there wasn’t a lot of cohesion,’⁷⁷ and the second:

‘HH’: But they were interesting, and that’s when it did start to have some cohesion and some direction [...] When we had some specialists in, who had some inkling as to what this grand idea was all about, but in the first year it just wandered around didn’t it, and it just became the butt of our jokes.⁷⁸

As a whole, the course was an embodiment of the idea that the college was still in development, connecting student narratives of their training to the wider experience of being a student at a fledgling institution. In fact, the lessons learned through the initially haphazard setup in the Priory where, as ‘PJ’ recalls, students would be ‘stewing up acids and goodness knows what in the top attic of the house, and on occasions having to run like hell down the stairs because it was smoking and fuming,’⁷⁹ demonstrate the necessity of the ‘pilot’ nucleus year group altogether for establishing the college’s best practices. Through the teething problems of the early curriculum, students were able to recognise the college as a developing, almost living entity.

Moreover, the course came to direct part of the development of a college community and relationship between students and staff. T.W. Eason, in his 1970 study on the place of academicism in Colleges of Education, recognised the need to maintain an interdepartmental atmosphere amongst the college staff, for the sake of flexible teaching and greater cooperation. ‘There is,’ he argued, ‘a felt need for a sound rationale for the work and deployment of the whole staff in college course’ (Eason [1970]: 40-41), a cohesion which several of the early members of Christ Church felt the ‘Civilisation’ module provided. Amongst the staff, the collective design of the course allowed an early cohesion through teaching each other’s specialities:

Well, the ‘Contemporary Studies,’ really I think, uh, it would be fair to say that we planned the total course together – Gleave was a very good leader, we planned the total course together but I would have a complete say in the kind of... I would be able to delineate what the physics would be [...] you’d give these lectures to everybody – staff would all be present and then there would be the Contemporary

⁷⁶ Minutes of the Board of Governors, 21st March 1963 (GRUSO, Box 30)

⁷⁷ ‘HHMR’:6

⁷⁸ ‘HHMR’:7

⁷⁹ ‘PJ’:2

staff, quite a few people would be present, you were lecturing to staff and students, and then we'd break off in to, um seminar groups, and then staff would be discussing what I had been talking about, and then perhaps relating it to their interests and disciplines.⁸⁰

As well as this, the fact that each member of staff taught their own subject area within the course meant that students had contact with the staff body as a whole, introduced to lecturers as well as subjects which they may not have otherwise encountered:

...so they were very good, excellent really. But we knew them all, we knew Mabel, we knew IV, and they knew us, because they touched on us with this 'Civilisation.'⁸¹

Teaching styles for this course, which had to be adapted towards a non-specialist class, also allowed for a more personable dynamic within the classroom. In Graham Brown's 'Combined Studies' science lectures for instance, there was scope to focus on the contemporary relevance of science instead of the theory which most students would not have had a grounding in:

Yeah well if you wanted to capture the students' interest, let's take the chap that had gone to the moon in '69, they, they wanted to know about that, and so you had to talk a little bit about the gravitation and you know, how it was achieved. Well that was really my approach, my approach was to try to relate it to what their interests were.⁸²

This was recognised by several students as being indicative of a distinct style of teaching, more like the University practice which Mason was hoping to emulate, as it involved discussion rather than simply learning by rote:

'SP': Yes, yes, and it was little bit like school because, um, they wrote things on the board and you copied them down – in geography anyway – it wasn't sort of enlightened. But, but with the 'Combined Studies' the teaching seemed to be enlightened.⁸³

The extent to which students felt this to be the case of course varies across narratives, but nevertheless 'Civilisation's place within the experience of the college is evident in these

⁸⁰ 'GB':4-5

⁸¹ 'PN':6

⁸² 'GB':5

⁸³ 'SNSP':11

discussions as more than simply the quotidian business of training which characterised the other modules.

A consensus over the 'success' of this new curriculum design cannot be ascertained from this wide array of perspectives. However, the 'Civilisation' module connected the college curriculum into the wider narratives of these students' careers in a manner which the more traditional aspects of their training did not. The professional identity of the teacher changed from person to person, as Ashley et al endeavoured to demonstrate in 1970. Although many saw the module as irrelevant or time-consuming at the time, perhaps the most positive influence of Mason's curriculum design was that it introduced the complexity of the profession from an early age. If its content was not necessarily essential for successful teaching, the course could develop one's own learning, allow the future teacher to expand upon the subjects they were able to teach, and also develop a wider degree of student-staff interaction. Despite its practical shortcomings, it was seen as a central part of the developing college environment.

Chapter Five: The college setup and early student life

The richness of accounts given in these oral narratives comes not only from student attempts to assess and contextualise their training, but from the anecdotal, the idiosyncratic and the individual accounts of college life. Each student and staff member constructed a portrait of the early Christ Church through stories and incidents which were retained as memories through their personal significance, later influence or even humour. Often, there was an intent portrayed by the interviewee that their anecdote was in some way indicative of the character of the early college, or that it represented an idea which they felt was important for the listener's understanding of their life as a student.

Therefore, whilst the previous chapter focussed on the analytical and the professional aspects of these narratives, we will now build up an account of the college's social life, through the anecdotal and personal. Far from being solely a pleasant or humanistic portrayal of the institution's history, the social life of a training college was considered at the time to be just as important for the professional and personal development of the teacher in training. There is a wealth of narratives left to be examined within this series of interviews, and no one account will be able to address every aspect and point of discussion raised. The account given in this chapter, however, focuses on the establishment of the early college community, how the students and staff first interacted, and how the design of the college, and professional identity of the student teacher, affected this.

What we will see is the importance of this shared professional group to the social life of the early college. The intentions for this new Anglican college, to nurture a group of teachers, affected much of its design and activities, and the professional expectations of the conduct of its students were a crucial part of their college community. The life and activities of the early Christ Church were not only isolated incidents within these individual stories; the following account will demonstrate the relationship between the history of the institution and the history of the individual.

[‘That was our personal and social education’⁸⁴ – The significance of the social life of the college](#)

Analyses of HE have in the past increasingly focussed upon the social experience as a crucial factor in the retention and success of the student (Wilcox et al [2005]; Hountras and Brandt [1970]). This has been of arguably greater significance in the case of teacher education or

⁸⁴ ‘HHMR’:1

training. As theorists place greater emphasis on the inseparable nature of the teacher's craft and classroom persona from their own personalities (Hallett [2010]: 435-448), so too is there greater recognition of the invaluable role of personal development during one's training, and the role of the college or university department within that. Consequently, literature is abound on the relationship between trainers and students (Lunenburg et al [2007]), on the psychological benefits of preparation for a personally demanding profession (Day and Leitch [2001]), and in particular that 'as different colleges provide different levels of intellectual stimulation so they can be expected to generate a specific ethos or "climate", an affective and conative atmosphere as characteristic of the college as its intellectual and academic aspiration and pretensions' (McLeish [1970]: 2; Atkinson [2004]). Within the right conditions, the college of education is far from merely the vehicle for practical training and qualifications.

In this respect, it is perhaps unsurprising that throughout these narratives the primary association held with Christ Church was this personal and social development. At both the beginning and end of the interview, the students were invited to summarise what they felt to be the most important aspects of their experiences at the college. Some pointed to independence and the importance of moving away from home,⁸⁵ some to the association with a new venture,⁸⁶ and most to friendships made and sustained within those three years and the college. 'EW' for instance, herself a 'pilot' year student, summaries the personal significance that this held:

That's not easy really, I mean I have to say that my three years there were, I think, three of the best of my life really, which... it was just I suppose different being at a completely new college, so that in the first year there were so few of us that we were very close, with the rest of the students and with the staff. And then the second and third year of course there were more students each time, so that made a difference, but... I think it was generally a very good place to be (laughs)⁸⁷

For a student led account, we cannot neglect these personal associations. In some cases, narrators were anxious to note this in spite of the expectation that they were being interviewed about their training.⁸⁸ The inescapable presence of the social life is further demonstrated by the fact that a perceived sense of 'purpose' for these interviews led many students to recognise and apologise for the social recollections which they saw as

⁸⁵ 'EMCL':1, 'HHMR':1

⁸⁶ 'EW':1, 'PN':1, 'SNSP':28

⁸⁷ 'EW':1

⁸⁸ 'HHMR':1

‘rambling’,⁸⁹ yet ultimately the content of these digressions formed the vast majority of the recollected experiences, and characterised the narrative as a whole when the students were asked to reflect upon and summarise it.

‘I thought at the time that anybody who could stand up and say their name was in’⁹⁰ – Student backgrounds and their application to a new college

I went for bizarre reasons. Now this will sound very odd to you, I wasn’t from a church family, I didn’t have any Christian affiliations – I am now a Christian, and in fact I’m an ordained minister, and when I look back I see that my path of faith began there, basically. And so as a Christian I might say it was in God’s hands, however it was more the fact that I had an interview at Nottingham – I knew I wanted to teach, I didn’t want to go to university, and then... there wasn’t a degree in teaching at the time, it was just a college... and I got the train times and everything, and in fact they gave me the wrong times for the train. So the one, the train that I got on... that I’d been told was a straight through one, stopped at every village, so I was extremely late arriving, you know, I was then – what, 17? –very anxious, it was an enormous place and I was very taken aback by it, and not surprisingly wasn’t offered a place. And I was, not exactly distressed – you know because I’d been so overwhelmed by the place – but one of my teachers... I went to a girls’ grammar school, and our RE teacher, Dr Lorna Kendall, who had also been my form tutor. And let’s – she was extremely intelligent and hardworking woman – she’d worked as a missionary for many years, and... but unfortunately she was one of those people that spit voluminously when she spoke [...] and she called me into the staffroom one day and said “I gather that you haven’t got a place”, and I said “no, I’ll have to think of something else”, and she said well, she had been appointed for a post at Christ Church, she said “it’s a brand new college that’s opening, and I think it would be good if you applied there.” So I did, and I got a place, but as I say it was slightly odd and had Lorna Kendall not been teaching in my school I probably wouldn’t have gone there. But I was enormously grateful to her that I did and forgot all of the times she’d spat on me (laughs).⁹¹

Most of the students, like ‘MR’ above, started their oral histories with how they became involved in this new college project. ‘MR’s in particular speaks volumes about how for many, this was a college of which they were not yet aware. Many narratives like this speak of a serendipity, or even grander design or providence, which led them to be a Christ Church

⁸⁹ ‘PJ’:12, ‘EMCL’:30, ‘HHMR’:25, ‘SNSP’:29

⁹⁰ ‘PN’:1

⁹¹ ‘HHMR’:4

student. We can see through them the beginnings of a personal connection to the new college project, and that its novelty was an important part of its early identity.

Dr Mason expressed concerns, when writing for the Institute of Education Bulletin, that compromises might have to be made in setting up the first student body at a new institution without an established tradition or reputation:

Are people adventurous and do they apply to join new colleges in preference to old ones? [...] The evidence suggests that academic staff welcome the opportunities in a new college but that students (and schools) are conservative in their choice ... [they] prefer to choose established institutions [...] the majority of students 'play safe' and Christ Church has had to select students from those who were unable to gain places in very popular colleges (Mason, F. [1965b]: 16).

This concern was partly reflected in those who didn't consider the college itself as their first choice.⁹² Some were drawn simply by its location, either that it was near to their home⁹³ or indeed far enough away.⁹⁴ The decision to enter into teaching altogether was often unrelated to the college; students usually felt drawn to working with children⁹⁵ or else saw the profession as an adequate career path.⁹⁶ When considering Christ Church as part of their career path, there were repeated references to the kind of entry qualifications the students felt they would need to be taken on by the new institution, which suggest that its novelty made it a less prestigious option. A few students who recalled their application process added that they saw the college as the best chance of training with fewer qualifications,⁹⁷ and at the time considered the place on the course easier to obtain than with other, more established colleges:

'SN': ...and of course other girls at school were struggling with Avery Hill and Goldsmiths and all the rest of it, you know, and it was sort of "oh you got into your first choice?"⁹⁸

However, for others it was this same element of novelty and pioneering which was the dominant factor in applications. For some it represented a change from their own, more traditional schooling,⁹⁹ and most who reflected positively on the idea of a new college made

⁹² 'PN':1, 'HHMR':4

⁹³ 'SNSP':5

⁹⁴ 'EMCL':1

⁹⁵ 'EW':2, 'SNSP':4

⁹⁶ 'EMCL':27, 'PJ':1

⁹⁷ 'EW':1, 'SNSP':4, 'PJ':1

⁹⁸ 'SNSP':4

⁹⁹ 'PN':2

the association with excitement, challenge, and the status of ‘going somewhere new and being at the start of something.’¹⁰⁰ This acted alongside the pull of Canterbury itself as an aesthetic and metropolitan centre. ‘PN’ for instance associated her application with applying to move to Canterbury in particular. She recalled: ‘I can remember sitting in the Cathedral and seeing the sun streaming in through that beautiful modern window, and thought “here I would like to be.”’¹⁰¹ These aspects of the college’s early design served to placate initial concerns over its academic credibility.

Within these early exchanges in the student narratives, we are introduced to the significance of the college as a new venture, a counter point to the concerns that it did not yet have the academic or professional respectability which the early students and staff would be charged with establishing. For many, the decision to enter into the profession was a separate part of their life story, and instead the attraction of Christ Church was its novelty and aesthetic.

Student accounts of the early college’s activities

I heard various stories of how Christ Church had started the year or so before, and it was very interesting because one of the buildings used was St Martin’s Church, Canterbury, where in [19]76 I was to return as rector. And I knew the rector at that time, and he would tell exiting tales of how they would use the Priory – which was where the Principal lived – as a base for the college, but also St Martin’s Church, and how on one occasion there was a funeral, and that wasn’t told to the lecturer, and all of a sudden they had to hide in the vestry while the funeral took place.¹⁰²

This account was given by the college’s first diocesan youth chaplain, ‘RH’. He had come into the college after 1963, when the site at St Augustine’s had been part opened and the students more numerous. He came in hearing about this first year in St Martin’s Priory, when there was no college site and little in the way of an organised student body. Each student was living in lodgings around the city, and at first there was a feeling that there was not a great deal of cohesion amongst the students as a result. ‘PJ’, who we met in the previous chapter, recalled:

¹⁰⁰ ‘EW’:2; see also ‘HHMR’:3, ‘SNSP’:28, ‘PJ’:1

¹⁰¹ ‘PN’:1

¹⁰² Interview Session Eleven: ‘RH’, p. 1

When we were at St Martin's Priory and we didn't have anything on the site and we seemed to be drifting around the place and all over the city, there seemed to be no need for a student organisation.¹⁰³

The challenge, for this first group of roughly eighty-five students and staff, was to establish a working college community, its activities and social life.

Without a college site, there were few places for the students to gather. In this respect, one of the most important early features of the college was its Anglican status. Regular mass attendance was one of the first occasions where the fledgling Christ Church community could meet. For instance, in 'HH' and 'MR's first association of their college experience as a primarily social one, the role of the services in St Martin's Church as a communal activity in the absence of a college site is the first example drawn:

'MR': Wasn't it odd that during our first year here, when we were all spread about the town in digs in twos or threes, or tens in your case...

'HH': Because there was no college (laughs)

'MR': I think every morning we had a short service, I think every Sunday morning there was an early morning communion service at St Martin's Church, which was next to the Priory where our college was, and almost every person went. Now it was a church college but not all of us were from church families at all, and for 18 year olds to be there for an early morning service... and we almost all turned up and we all went back to the Priory for boiled eggs for breakfast, and it was a good social time. Once we were into the main building of the college, and there was the chapel and there were more people, we didn't go to the services. We went because we were part of that, it was a tight group.¹⁰⁴

Church activity was not often the central point of the vast majority of narratives. There were certainly incidents of activity recalled; Dr Mason allotted time during the weekly schedule for services,¹⁰⁵ 'RH' would encourage students to do charitable work in the city and attend youth conferences,¹⁰⁶ and the Dean at Canterbury Cathedral, Ian White-Thompson, would regularly host students.¹⁰⁷ Nevertheless, as 'MR' alluded to above, once the college site opened with a new chapel, attendance lessened. 'SN' and 'SP' also recollect this change, and

¹⁰³ 'PJ':7

¹⁰⁴ 'HHMR':1-2

¹⁰⁵ 'AE':13

¹⁰⁶ 'RH':1

¹⁰⁷ 'RH':1-2

highlight the importance of this communal aspect of the services for attendance during the first year:

‘SN’: I mean some of us continued to go reasonably regularly to chapel, I mean it actually wasn’t the same somehow.

‘SP’: Yes, and most of us went to St Martin’s in the morning, when we were first started – it was part of the day, whereas it was an optional part of the day afterwards.

‘SN’: Yes, and being an option it doesn’t feature quite in the same way, yeah.¹⁰⁸

Regardless of the students’ own spirituality therefore, as an initial feature of the early college community, Church attendance was a way of facilitating social cohesion.

Outside of the classroom and Church, however, students were mostly socialising within the houses in which they were living. This was less problematic for those in large houses, such as a property on London Road which housed ten of the first year women together,¹⁰⁹ but others either lived alone in a family’s spare room or else travelled into Canterbury during the day.¹¹⁰ An organisation of student activities was needed, and very quickly the first year group at Christ Church set about arranging sports clubs and societies within a Student Union. The organisation of this body was recognised as a necessary part of establishing the traditions of the college. As Dr Mason reflected in his account on the need for structured student activity to placate the ‘lack of precedents’:

In a college community activities can be divided into three classes, first, those for which the staff are primarily responsible, the second in which staff and students are jointly responsible and the third for which students are primarily responsible ... Patterns of procedure and behaviour have to be worked out (Mason [1965b]: 17).

The organisation itself has produced a number of publications which have been invaluable in establishing contemporary student experience. The first issue of the Union magazine, *Bestiary*, includes several editorials regarding the setup of the college’s social scene, and the responsibilities of pioneering, including a section on the setting up of the Union itself by first-year President Mike Wagg:

No one knew how to start a College, so, instead of starting in the traditional manner of tackling the task in hand, we set out to find what the task was. This took

¹⁰⁸ ‘SNSP’:23

¹⁰⁹ ‘PN’:2-3, ‘HHMR’:3, ‘SNSP’:2

¹¹⁰ ‘EW’:1

about a year. We created a constitution which, in spite of its obvious fluency, was changed immediately in the second year and this became practical! A vast number of societies threatened to come into being and a few managed it.¹¹¹

Within the new Union, the first structured social activities of the college took place. The first clubs, societies and sports teams were established; the first societies to write reports for the Union Magazine in 1964 included a Dramatic Society, Jazz Club, Music Society, Christian Society, Rambling Club (who in 1964 organised a trip to Switzerland), a Bell Ringing Society and 'Les Cercle Francais.' Amongst the first sports teams to be established were a Netball, Hockey, Tennis, Cricket, Soccer and Basket Ball Club.¹¹² The publication of newspapers and magazines encouraged greater participation in activity and debate over college affairs.¹¹³ However, for those less involved in the clubs and societies,¹¹⁴ the Union as a building was seen as the place from which social occasions could spontaneously emerge. In the case of 'MR', it was those occasions which held the most significance, as the following account demonstrates:

'MR': You know this sounds a silly thing, but this was the early 60s and we were young, and students, but the most fun evening I ever remember us having there – it came about quite spontaneously, the refectory was in the room above what was then the Students Union, because I think it's changed now.

'HH': It's now the Senior Common Room, and we opened into the cloisters...

'MR': That's right. And we used to come down the staircase after a meal into the Students Union and we used to hang about a bit – and I think Alex Pollock might have started it off – or someone was playing a guitar or singing, and somebody started a country dance – and it grew and grew until everyone coming down grabbed a partner and joined on, and it went on and on and people laughed and laughed and it was a very spontaneous thing, but because we all got on well everyone was welcome to join in and everyone came and had a go.¹¹⁵

A similar relationship is had in these narratives with the wider city of Canterbury, where thanks to the college's centrality the various pubs, cafes and cultural sites form another context for many of these more casual gatherings, which hold a particular significance to

¹¹¹ Bestiary #1, p. 13, 'Ab Initio' (AHA file CC-U/105)

¹¹² Bestiary #1 pp. 26-38 (AHA file CC-U/105)

¹¹³ Often in the form of calls for students to participate more in Union activity (Insight #2, p. 1, #4, p. 2, #8, p. 1), as well as articles involving wider social issues such as the CND (Insight #4, p. 4) which were occasionally present (AHA file CC-SU/2/1).

¹¹⁴ 'EW':10, 'PN':16, 'HHMR':20, 'SNSP':21

¹¹⁵ 'HHMR':21-22

each student. Pubs such as the ‘Leopard’s Head’ in Canterbury were discussed by several students¹¹⁶ and others were recalled as regulars by the students: ‘the Becket was our pub wasn’t it? We could go to the Becket and we knew everybody, and everybody knew us.’¹¹⁷ The Cathedral and the Marlowe Theatre were the other most commonly cited cultural sites within the city.¹¹⁸ As well as establishing official groups and activities, part of the task of making a socialising group of students therefore seemed to include impromptu gatherings such as this, with the communal locality a crucial aspect in providing the opportunities for this to happen.

Establishing links beyond the college also allowed the first students to develop their own social environment. Notwithstanding the later established University of Kent, which does not particularly feature within these narratives, there were a number of other colleges in the city and surrounding county with which an informal relationship could be set up between students. These included Wye Agricultural College, Nonington College of Physical Education, and the theological college at St Augustine’s. The connections made between the institutions were not a foregone occurrence, as their geographical separation and varied specialities attests to, but some formal associations did exist. The students of these different colleges, for instance, joined together to form the ‘East Kent Student Association.’¹¹⁹ For the most part these relationships were developed by the students themselves; Christ Church’s first secretary ‘JM’ for instance didn’t recall ‘knowing any of the [other college] staff, no, mostly student contacts.’¹²⁰ This would for instance involve inviting students from other colleges to their social events and vice versa:

‘HH’: Well obviously we had social evenings, we had our first dance – which Nicky organised didn’t she? – in the Red Cross Hall on the Long Market, and invited Wye College – because of course we were mostly women (laughs) and we wanted some fellas there. And the architects were involved weren’t they... whenever we did anything, because of our small numbers, the architects were invited and Wye were invited.¹²¹

The presence of ‘other’ students also gave Christ Church students rivalries to define their own college identity by. Consequently, the narratives were coloured with pranks orchestrated

¹¹⁶ ‘HHMR’:22, ‘SNSP’:21

¹¹⁷ ‘EMCL’:8

¹¹⁸ ‘SNSP’:9, ‘PN’:1

¹¹⁹ Insight #7, p. 8 (AHA file CC-SU/2/1)

¹²⁰ Interview Session Twelve: ‘JMPPM’, p. 6

¹²¹ ‘HHMR’:16

between the colleges¹²² and competition amongst the events around Canterbury organised by the different colleges for RAG week.¹²³ Mike Wagg's Bestiary editorial recognises this from an early point:

Our finest moments were both achieved at the expense of our neighbours; Wye College. We had the unparalleled success of being the first college to capture their heavily guarded mascots and we beat them at Football with a scratch team of part-time tennis players and basketball enthusiasts.¹²⁴

For the early students, responsible for the growth of the college's social presence and an active component of the 'pilot' year group, these social organisations were essential. As well as being an important social role of the religious activity in the college, the need to set up a community set a precedent, by establishing a Union at a very early stage, by gathering together as a cohesive and inclusive group, for setting up informal relationships with other colleges, and above all by acting as proactive members of the early college rather than being simply attendees. These were the first tasks in the setting up of a college 'community'.

['We became more like a family, because it had started from a small number and then gradually people came in'¹²⁵ – The importance of 'pilot' year to the social life of the college](#)

You could see the limitations, 75 people doing a variety of courses, and you were scrambling around a building which was never intended for the purpose of instruction, particularly for my subject which was science. So you had this crazy notion of – well, wouldn't be now through the notion of health and safety today, of us stewing up acids and goodness knows what in the top attic of the house, and on occasions having to run like hell down the stairs because it was smoking and fuming and doing things... so you see it was a Heath Robinson sort of setup.¹²⁶

'PJ', whose account we see here, had a number of practical criticisms about the 'pilot' year. 'I don't think the facilities were really ready at St Martin's,' he recalled, 'so the way you get students in, and then face up to the fact that you haven't got things ready was to throw them out into the schools.'¹²⁷ The first year, between 1962 and 1963, was unique in the history of

¹²² The most recurrent being the theft of the Wye College tortoise which escalated to the point of Wye students storming the staff offices at the Priory – see 'EW':11, 'SNSP':22, 'JMPM':6

¹²³ 'HHMR'15-16 (For a newspaper cutting on RAG Week, see Appendix 4, Figure 5)

¹²⁴ Bestiary #1, p. 13, 'Ab Initio' (AHA file CC-U/105)

¹²⁵ 'JMPM':7

¹²⁶ 'PJ':2

¹²⁷ 'PJ':9

the college. For one, it was not residential, which had long been a staple of teacher training since the nineteenth century (Dent [1977]: 31), and the students were responsible for setting up a college community and working relationships with the staff alongside their own training. However, its small size, and the inclusion of students in the task of setting the college life up, meant that very quickly the problems of having such a dispersed year group were lessened. With the opening of the new site, an active college community was already in place, thanks to the sense of ‘camaraderie’ which came from this ‘Heath Robinson’ setup. In their accounts of the experience of the early college, many of these students give vindication to the decision to set up the ‘pilot’ year.

By the time new recruits arrived in Septembers 1963 and 1964, the college traditions Dr Mason had planned for were gradually beginning to take shape. Societies and sports clubs, as well as the Student Union, had been established from the very first year, and a sense of student identity was emerging. The Priory itself had acted as one of the centres around which students could form their first organisations. Bestiary editor Neale Muller recalls in its first edition how an appeal for help setting up the magazine ‘was probably one of the first notices to be posted on the Students’ board in the Priory in September, ‘62’¹²⁸ – and because of its status as a family house the Masons were able to organise social events, which it was hoped would facilitate a community of students and staff, to a far greater extent than in offices or classrooms. At Christ Church, cementing working relationships between students and staff was seemingly an active interest on the part of the Principal and the other tutors. Dr Mason again noted this in his own reflections on the first years of Christ Church:

There is a large number of informal social contacts. Each student has a personal tutor, and they and other tutors often entertain students in their own homes. My house must be impregnated with coffee and each year students and I, in these servant-less days, help to wash and dry hundreds of cups and saucers (Mason [1965b]: 17).

Staff would be required to act as pastoral carers for a select group of their students,¹²⁹ to take them to the Priory on occasion to dine or have coffee with the Principal and his wife,¹³⁰ and tutor ‘GB’ noted that in general ‘Fred Mason wanted that taken pretty seriously.’¹³¹ There

¹²⁸ Bestiary, # 1, p. 11 (AHA file CC-U/105)

¹²⁹ ‘GB’:7

¹³⁰ ‘GB’:7

¹³¹ ‘GB’:7

was therefore an intention to facilitate this relationship beyond the basic dynamics of the lecture hall.

As M.D. Shipman's study of the staff-student relationship at Worcester College of Education at this time suggests, the idea of community, which was seen as vital in a smaller college such as Christ Church, was highly dependent on the cohesion between students and staff. 'Academic and professional work of the college,' he concludes, 'were influenced by the social life which helped determine the working environment' (Shipman [1969]: 32. See also: Hallett [2010]: 437; Lunenburg et al [2007]). Shipman's study suggests that the most successful relationships between members of an institution such as this were those which developed organically:

Through all the questionnaires, and the interviews that were used to supplement them, the students stressed that the relations that were most valued were those that arose spontaneously after lectures, in the corridors, or around the site. Staff who stopped to talk were seen to be expressing a genuine interest, not merely carrying out a duty (Shipman [1969]: 31-32).

In this respect, the small initial year group was essential. A recurrent association was made between the idea of a college community and its facilitation through a small initial group,¹³² an informal structure which 'HH' recalls:

There wasn't any designated pastoral system, nothing was overt was it? I think it was just an expectation that you would go and talk to whoever you felt comfortable with. And I suppose we were small enough for that in the first instance, yes.¹³³

The relationship between size and community was a driving force behind the Priory year, and dominated student accounts of their college experience.

As a 'pilot' year, problems inevitably arose. As well as the practical teething problems, the first year living experience had a negative impact on some of those moving away from home for the first time. For instance, experiences of the 'over-mothering' first landlords, uncomfortable billets and the horrendous winter of that year did not provide the most welcome introduction for 'SP':

¹³² As an example, for 'PN' this was the first association made – 'I think it would definitely be our first year, when there were so few of us and living out, we were all out and working in the Priory. You can imagine having all of our lectures in the Priory was quite an experience, so yeah, that first year was the best.' ('PN':1) For other examples, see 'AE':12 (that the need to eventually regulate the library system to prevent book theft was indicative of the drop of community ethos with growth), 'HHMR':8, 'SNSP':1, 'Anon':7, 'PJ':13

¹³³ 'HHMR':31

The first night, there were eight of us in this... in these thingys... and I think that was the lo... that night was the loneliest night of my life. Never forgotten that...¹³⁴

Nevertheless, for the most part the students reflected positively on the benefits of a small first year group. Alongside the inter-departmental arrangements of ‘Civilisation,’ it was felt that, with the Priory at its centre, a familial, almost parental atmosphere was created by the Mason family and college staff, many of whom were actively engaged in student activities:¹³⁵

‘SP’: They knew us didn’t they?

‘SN’: Yes, and they’d invite you to a meal. I mean, not all the lecturers, but quite a number. I can remember going to Peter Asprey’s, John Conway’s, um, Miss Young’s, Fred’s. Because Fred [Mason] used to have all of these wooden puzzles, and he’d sit you down with these puzzles and you had to, you know, sit and do these puzzles while you were waiting for your dinner (laughs).

[...]

‘SP’: Well he was a bit of a tease really. You know he made jokes in a sense – not true jokes but – you know he was warm. You know, he was interested, and warming, in people.¹³⁶

The importance of these early interactions between students and staff is demonstrated throughout the narratives by the emphasis on recalling individual staff members as personalities. For instance, lessons were primarily associated by teaching styles rather than content, as with Divinity lecturer Lorna Kendall:

She did do some Isaiah with us, and um, the suffering servants’ songs – but unfortunately Lorna had a lateral ‘s’, so it always came out “shuffering shervants’ shongs” – right, ok, thanks Lorna. And she was always quoting “my friend the Archbishop, my friend the Archbishop, my friend the Archbishop”, and mummy

¹³⁴ ‘SNSP’:5

¹³⁵ A number of staff members for instance contributed to a regular feature in the Union entitled ‘First Loves,’ in which they discussed their own passions for literature and culture (See Insight #3, p.3; #4 p. 5; #6, p. 5 [AHA file CC-SU/2/1]). Within the narratives moreover, students recalled incidents of staff organising cultural outings. MR for instance recounted going to Folkestone on a day trip arranged by English tutor Dr Fricker to hear Kenneth Clarke give a lecture on Rodin (‘HHMR’:22-23), and ‘Brigid’ referenced Jim Gibson’s ‘enlightened’ teaching through poetry sessions at Dover Castle (‘Brigid’:4)

¹³⁶ ‘SNSP’:24

and daddy, she lived with her mummy and daddy still. So all those things stick rather than what she was saying.¹³⁷

The early members of staff all had their own place in these accounts of the community, beyond simply the lecturer of a certain subject; something which was made noticeable by the compact surroundings of that year. ‘PJ’ for instance, alongside many of his classmates, recalled Dr Mason as more than an administrative figure:

As a student one could speak freely to the Principal as he walked around the Priory [...] you could talk to him, you could go up to him – he was your father, your loco parentis, he was the father of the college. And then to support the concept of being father, you’d have his wife, who was always organising coffee parties and events, which students would be invited to – a formal invitation, and then you’d go there and you’d be accepted to their home and become part of the family, and all the rest of it.¹³⁸

The size of the first year group, and the small location which accommodated them, meant that the manner of student-staff relations recommended by Shipman was able to develop. The repeated presence of so many staff personalities in these accounts, even after fifty years, is striking.

The most notable success of the pilot year was that it encouraged the development of an active college community, as students and staff were jointly responsible for establishing college life. As the college’s first year group, there was almost a carte blanche for the students and staff to stamp their own personal influence upon it. ‘PN’ for instance recalled that ‘anything that we wanted, someone said “we’re going to have a...” and we set it up.’¹³⁹ ‘SN’ and ‘SP’ saw this reflected even in Mason’s decision to have a squash court built on the new site:

‘SP’: He was a good man, he always amazed me because at Christ Church they built... when they built Christ Church they built a squash court, because he played squash.

‘SN’: That was one of the first things that went in.

¹³⁷ ‘PN’:6

¹³⁸ ‘PJ’:12

¹³⁹ ‘PN’:16

‘SP’: Yes that’s right, and it was possible at that time to do things like that.¹⁴⁰

Perhaps challenged by the absence of a college site of their own, this created what was repeatedly seen as a ‘camaraderie’¹⁴¹ amongst the austerity of the early Christ Church:

‘HH’: It was just the enormous challenge, and the fun of making things work in adverse conditions, and that was... that was really quite an education in itself.

‘MR’: There was a big sense also that we were all in it together, the staff and the students, with this new venture.¹⁴²

A common theme in recounted incidents of setting up the college is the continued involvement and interest by staff. In ‘PJ’s account of the setup of the Union, it was ‘even, I think Dr Mason – the Principal – [who] may have said “you know you really ought to have somebody who is the student representative.”’¹⁴³ In a popular anecdote of early staff-student activity, ‘HH’ recalls a trip to London to dismantle the organ from the Warner Theatre in Leicester Square and transfer it to the new chapel:

When we went up to Leicester Square... I mean Leicester Square on a Saturday night, in the early hours of the morning... naïve students, naïve Frederic Mason, with the sort of chain gang bringing down these organ pipes and so on, um, we had two Pantehnicon vans and Fred was in charge of the tea urns, and he made sure that everybody was plied... because it was ever so dusty, and Sue and I did those little pipes, we had to wrap them. So he was in charge of tea urns, and he, in an old anorak and dog collar and tea urn was staggering around Leicester Square, so give him his due, he put his full penneth in.¹⁴⁴

Incidents like this, with the students actively involved in setting up the college, allowed them to interact with the staff and others more closely.¹⁴⁵ Setting the precedents for the life of this small college was both a source of prestige and a shared experience which encouraged cohesion within the group, a significant part of the ‘pilot year’ design. The Priory continued to be used as part of college life even after the opening of the new site thanks to the hospitality of the Masons, who adopted it as a family home and office. Nevertheless, for the ‘pilot’ students, the association with being a member of the first year of this ‘project’ was a

¹⁴⁰ ‘SNSP’:2

¹⁴¹ ‘SNSP’:1

¹⁴² ‘HHMR’:5

¹⁴³ ‘PJ’:7

¹⁴⁴ ‘HHMR’:26

¹⁴⁵ In this case for instance the anecdote actually qualifies the fact that ‘HH’ had just stated Mason ‘was the butt of many a joke’ (‘HHMR’:26)

unique of identity, as a year group who were ‘the only ones that had the experience at the Priory.’¹⁴⁶

‘What you might loosely call discipline’¹⁴⁷ – The teacher in training and the life of the student

On the campus, as far as I can remember, we did all come in with, I think, very different experiences, we were very young , 18, (laughing) I’m not going to ask you how old you are, um, I know it was a very different era, I was protected, overprotected almost, coming out of a rectory family. And, um, it was quite a shock to me I think to suddenly, a, have to share a room with someone, but – meeting all these people in quite an intimate way.¹⁴⁸

Here, right at the beginning of her story, ‘Brigid’ sets out to contextualise what student life was like at the time. Talking to a comparatively much younger interviewer, there was perhaps an added emphasis for most narrators that their life as a student was unrecognisable by today’s standards. Canterbury itself was recalled as a very different place,¹⁴⁹ and the idea that students today have more independence and maturity was commonplace. ‘Brigid’ for instance talks about her own granddaughter:

I’m just so aware now of how naïve I am compared with my 21 year old granddaughter, who’s just finished at Christ Church, or just finishing her third year. So much more street-wise, so much more articulate and thinking, which I don’t think I ever was.¹⁵⁰

Within many of these stories, stories and incidents were raised to challenge and examine the idea of their youth and maturity as a student. This was determined by a range of factors, all of which characterised life at the early Christ Church and how it fit into their later lives. As well as legal definitions of youth, there were the social expectations of their profession, the general conservativeness of the college sphere, Christ Church’s own Anglican makeup, and of course the students’ own background and attitudes. In this context, defining oneself as a student was perhaps the most challenging aspect throughout these interview sessions.

The fact that Christ Church College in particular had a strong rhetoric of modernity around its foundation made its conservatism perhaps more challenging for the students. On

¹⁴⁶ ‘EW’:4

¹⁴⁷ ‘GB’:6

¹⁴⁸ ‘Brigid’:1

¹⁴⁹ ‘EW’ for instance states of Canterbury itself: ‘it was a lovely city in those days. I wouldn’t say it’s the same now at all’ (‘EW’:10).

¹⁵⁰ ‘Brigid’:3

the one hand, it was a new venture, the students were able to participate in its setup, and its architecture, described by Dr Mason as ‘twentieth century conservative’ (Mason [1965a]: 26)¹⁵¹ was a statement that it should be seen as such. Dr Mason’s son for instance recalled:

I certainly don’t remember any conversation with father about it – but I really couldn’t see him favouring, presumably he was backed up by the Board of Governors, favouring sort of mock, mock medieval architecture for the new building. He wanted something, a statement, that the college was new and therefore the buildings should be the latest design or whatever.¹⁵²

However, both the city and the nature of the college sphere in general provided very traditional surroundings. The City Council was staunchly Conservative; ‘PJ’ as Union President in the second year recalled sitting in on a meeting:

Mayor making would take place at the Westgate – the socialists would sit on the one side, the left hand side facing the altar, the Tories would sit the other side, and they’d have the service to make the Mayor. And for the whole time I was there, there was one socialist candidate and his wife on the one side, and everybody else on the other side – and they sang the whole of the national anthem, including the verse with the bit “confound their politics”, at which point all the Tories would turn around to the one socialist and sung it with gusto.¹⁵³

Moreover, it had been long recognised that the residential training colleges were very conservative in their rule making and conduct; a report in 1965 stated for instance that they ‘have tended towards monasticism’ (Oatley [1965]: 3). Despite the growth of Student Unions in the colleges, cases still existed of registers being taken in classes and of women being prohibited from going out after tea.¹⁵⁴

The college’s Anglican foundation and surroundings partly contributed to this. ‘PJ’ recalled that ‘every single student to get into the place had to have a pretty good reference from their parish priest,’¹⁵⁵ and in general there was an underlying churchliness to most interviewees’ memories. Student would gather together for Evensong; ‘PJ’ himself served

¹⁵¹ For a model of the college’s architecture, see Appendix 4, Figure 6

¹⁵² ‘JMPM’:12

¹⁵³ ‘PJ’:5-6

¹⁵⁴ Dent’s account of pre-war colleges highlights a combination of student self regulation – citing an incident for instance of the Darlington college Debating Society rejecting a motion that ‘self-government is advisable in Training Colleges’ – and the ‘iron discipline’ of the residential setup and a separation of the sexes leading to a mixed picture of the life of a trainee teacher at the time (Dent [1977]: 107)

¹⁵⁵ ‘PJ’:7

for Dr Mason at the anniversary of his ordination¹⁵⁶ and felt that Canterbury itself was ‘quite a key spiritual place for us.’¹⁵⁷ However, for the most part our narrators weren’t conclusive as to whether their Church presence was any more than nominal, and consequently whether the college’s Anglican foundation truly defined their status as students. ‘HH’ and ‘MR’ for instance attempted to assess this in their discussion, and largely had to base their conclusion on background rather than an active faith:

‘HH’: ... I think if... someone who had come into our year group and sort of stood back and looked at the whole scenario, would perhaps not even had known that it was Church foundation. Would... is that fair?

‘MR’: No, unless they looked at family details because there were more offspring from clergy families than would be normal in a group of youngsters at that age...

‘HH’: In a small group yes.¹⁵⁸

Student life at Christ Church was partly based on its Christian activity, but a sense emerged from these interviews that this was not its defining characteristic.

Instead, this ‘monastic’ tradition had its roots at Christ Church more notably in the nature of the students’ professional training. There existed an underlying expectation that the teacher-in-training, as a soon-to-be respectable and responsible participant in society, should conduct themselves in a befitting manner during their college years. This was recognised by commentators on the sphere at the time; according to James Lynch and Dudlet Plunkett ‘the criteria for teacher education are largely distillations of common expectations within a culture about what teachers are and what they should do’ (Lynch and Plunkett [1973]: 53), and so colleges were scrutinised on the basis of the service they provided. On the one hand, this was positively viewed as representative of the respectability of their chosen profession. The significance of this profession as a ‘role’ in society meant that the decision to enter into it was more like a ‘vocation.’¹⁵⁹ ‘CL,’ a student from 1969, felt that by contrast this sense of vocation, and a respect for teaching, had been lost, which was a very important context for understanding her own professional life:

I can remember teaching in one school – I was doing some supply work actually after I retired – and I was talking one girl who asked me how long had a been teaching. So I told her and she said “what?!” she said “haven’t you done anything

¹⁵⁶ ‘PJ’:13

¹⁵⁷ ‘PJ’:7

¹⁵⁸ ‘HHMR’:31-32

¹⁵⁹ ‘EMCL’:28, ‘PN’:1, ‘SNSP’:4, ‘RH’:10

else?” and I said “no”, because teaching in those days was a lifetime vocation. It was like going into the church, or being a doctor or a nurse... like a... and she said “oh I’ve only done it as something to do for five or six years, then I’m off round the world.” She said “I’m not gonna teach all my life,” she said, “I couldn’t think of anything worse.” And I thought “what a waste of our taxpayers’ money, if that’s their attitude nowadays.”¹⁶⁰

Many of the narratives were characterised by discussions of what it meant to be an effective teacher, and how that has changed. A consensus commonly reached in those discussions was of a personal responsibility to commit to that profession, and it was often felt that during the application process the college was looking for one’s personal aptitude and commitment.¹⁶¹ Moreover, this meant that, with a few exceptions,¹⁶² the city itself was happy to welcome the first students in. At first, the fact that there was a relatively small group of students in the city meant that several students felt they didn’t really impact on the life of Canterbury at all,¹⁶³ and that if they did ‘there was never the worry of student misconduct or trouble, because it was quite important if you were going to become a teacher that your background reputation was unblemished.’¹⁶⁴ This professional standing was a common identity amongst the early students, often employed in their narratives to define their training environment.

With this standing in society came, however, a number of responsibilities and expectations, which set the parameters for student experience. Wider societal values of teaching as a ‘service,’ and therefore their education as a public investment, still impacted on, for instance, expectations that women would commit to a lifelong profession over family life. Consequently, their behaviour in college was scrutinised:

‘HH’: One thing I must tell you while I remember [...]the first year in college, we had Southern ITV come in to film us, do you remember?

‘MR’: No, I was in a dream (laughs)

‘HH’: And we were all herded in to one large room, and the cameraman asked specifically for all of the women who were engaged to sit in one area – they were

¹⁶⁰ ‘EMCL’:27

¹⁶¹ ‘EMCL’:14

¹⁶² Some students recall initial objections by the city, for which, in the absence of a University, the college would have meant a large introduction of students. These ranged from ‘letters in the paper about these noisy students with their northern accents’ (‘HHMR’:15) to complaints about the amount of ‘unsightly’ cars being introduced. (see Appendix 4, Figure 7 for a newspaper cutting)

¹⁶³ ‘EW’:11, ‘PN’:4, ‘SNSP’:8

¹⁶⁴ ‘PJ’:2. For most, the first real contact with the city came in collaboration with the other colleges, organising a RAG week in 1965 with events around the city, one which was felt to have been generally well received. (‘HHMR’:16)

supposed to come in... they were doing a short documentary on the opening of Christ Church you know, the first Church of England training college this century blah blah blah. And there was a small group of women, but then of course... I suppose a high percentage out of a small group of us, um who were engaged, young people who were engaged. And the broadcast when it came out, the main, line of the broadcast was “why are we bothering to educate these women when they are going to get married and leave education?”¹⁶⁵

Issues such as this were representative of the pressures faced by the students to return the investment in their training.¹⁶⁶

For all students, expectations over their conduct were inescapably linked to their future profession. Responsible behaviour was seen as an intrinsic part of the students’ personal development, as Dr Mason reflected in an article for the University of London:

There is much talk of democracy, of students being adults, of being responsible for their own behaviour and of being allowed to make mistakes. These words are rarely defined – should a student, for example, be allowed to make a mistake which will ruin his career[?] (Mason [1965b]: 17).

This notion was not lost on the students of the time. Dr Mason highlights the presence of student calls for autonomy, and there were elements of the Student Union publications which shared these concerns. In particular, an ongoing debate over the students’ right to have an input on regulations for college residence, which at the time had a system of curfews and monitoring of visits from members of the opposite sex after hours, provoked several reflections over how autonomous trainee teachers should in fact be:

This declared right of students to be consulted in the formulation of Regulations also carries with it the duty of students to consider seriously their responsibilities in regard to regulations within the college [...] Emphasis should be placed upon the words “entering an adult community”. I do not think that there are many students who would say that this was the general feeling at Christ Church.¹⁶⁷

However, other contributors saw this ‘responsibility’ and professional status as an unnecessary social burden, and if anything strengthened the idea that this should be an adult community of greater parity with the staff:

¹⁶⁵ ‘HHMR’:18

¹⁶⁶ ‘EM’ and ‘CL’ for instance recalled a sense that it was de rigueur that ‘if the county had put up the funding to send you, then the least you could do was go back and work for them,’ (‘EMCL’:22) and so many students found themselves returning to their home counties for their first teaching positions.

¹⁶⁷ Insight #3 p. 8 (AHA file CC-SU/2/1)

It is not uncommon to overhear the remark passed: “Fancy him doing that, and he’s a teacher” [...] The Students of this college are often told: “We are trying to treat you as adults” [...] Yes we are still forced to wait until the stroke of six (often later) outside the dining room [...] Just what are these restrictions trying to equip us for? They are definitely not equipping us for taking our place in an adult society.¹⁶⁸

‘Youth’, and rebukes of its place at a college rather than a university, dominated early submissions to Union publications.

This issue was further brought to the fore by the fact that the legal age of majority during this period was still 21, and would remain so until 1970. As such, like all HEIs at the time, the college had a further responsibility for its students, acting in loco parentis. It was commonly accepted that for the colleges in particular, residential training of this kind was an essential aspect of the growth and maturity needed in these early years for their later profession (Hatch [1968]: 5).¹⁶⁹ For the students, this was for the most part not only recognised but openly accepted, that in many respects they were still socially, as well as legally, minors. This issues was at times raised as one of the first associations with their college experience:

‘SP’: And also we were still very young, I don’t think perhaps students...

‘SN’: No, very naïve.

‘SP’: Yes, very naïve.

‘SN’: And we were of course underage in those days, because you didn’t reach your majority until 21, um, and that actually made a difference to the rules that we were under, with regard to how we conducted ourselves, because there was a limit to...

‘SP’: We had to be in by half past ten, and you were only allowed to go home two weekends a term – you couldn’t come and go as you wanted. And also I think we were well occupied all the time, in some ways it was like being at school because you started at nine and finished at four – you didn’t have to arrange your... look after your own time at all.

¹⁶⁸ Insight #6 p. 2 (AHA file CC-SU/2/1)

¹⁶⁹ This had been a long rooted tradition amongst the colleges since their birth in the mid nineteenth century. In an 1887 report on the sector, the Reverend J.P. Norris stated ‘I should deplore the adoption of day training colleges in England ... a training college ought to be a home; you ought to have the students all through the twenty-four hours in order to form their personal habits’ (cited in Dent [1977]: 31)

‘SN’: No, we were fully occupied. Yeah, completely different from a modern day student really.¹⁷⁰

Students reflected upon often being too busy, seeing their college experience as ‘very much like a school day,’¹⁷¹ or sometimes simply not having enough money for the fact that they were minors to present a genuine obstacle to their enjoyment of the college experience. It was ‘not that we drank an awful lot,’ recalled one student, with her friend adding: ‘we didn’t have a lot of money to spend because most of us were simply on a grant.’¹⁷² Moreover, the fact that for many this was their first experience living away from home, the college experience itself provided a sufficient sense of independence and adult life. This, for instance, was ‘MR’s first association with her college experience:

For me, and I suspect for several of us, we were 18, we were straight out of school, and then, I mean we are talking a long time ago, 18 year olds, 17 or 18 year olds didn’t have the same freedoms that they do now, or the independence, so for me it was heaven – I mean I had nice parents and a happy home but it was bliss to be away from home.¹⁷³

Consequently, although strict regulations imposed by the college were often referenced, from late passes to curfews to security staff,¹⁷⁴ they were not recalled as being particularly restrictive at the time.

The issue of minority was in fact largely positive with regards to the living arrangements at the college, as it meant each student was well provided for. ‘PJ’ for instance recalled:

Well a lot of things were prepared for us, I think in general conversation I think I mentioned the majority age was 21, therefore the college acted in loco parentis – the college had to find accommodation for us, the college had to provide us with meals, the college had to support our needs.¹⁷⁵

Negative associations came instead from a minority treatment by others outside of the college, most commonly for those first students lodging in family houses until the site was completed, such as ‘SN’ and ‘SP’:

¹⁷⁰ ‘SNSP’:1

¹⁷¹ ‘EMCL’:11

¹⁷² ‘HHMR’:22

¹⁷³ ‘HHMR’:1 – See also ‘EMCL’:1, ‘SNSP’:9, ‘PN’:3

¹⁷⁴ ‘EMCL’:7, ‘HHMR’:17, ‘SNSP’:1, ‘GB’:6

¹⁷⁵ ‘PJ’:1

‘SP’: We were, we were together in Stour Street – there were eight of us to start with and six of us in the end I think, for that year, and the woman there just treated us like her child, yeah. Not, not that we wanted to be treated like that, but she over-mothered us, yes she over-mothered us.¹⁷⁶

Although the new campus accommodation was supposedly designed ‘to separate the sexes,’¹⁷⁷ ‘SN’ recalled that these were by contrast far more autonomous surroundings:

Yes, but we could just couldn’t wait to get onto campus, because we felt we would be so much freer, and we were, of this maternal, sort of – “my girls”...¹⁷⁸

Minority status was not seen as an obstacle to most of these trainees’ enjoyment of student life. Expectations of life in a college were relatively conservative, and so the arrangement they entered into, under the legal care of their tutors, seemed sufficient.

Furthermore, whilst incidences of ‘misconduct’ undoubtedly existed, and were referenced in these accounts, they were often qualified as being isolated and anomalous, or simply not expanded upon at all. To an extent this is largely the result of a perceived ‘purpose’ for these interview sessions, which on occasion did not seem to involve discussions of these areas of social life, such as at the end of ‘PJ’s narrative:

Well you only remember the good things of course, you don’t remember the Alfie Flight, head of mathematics’ car being put up a tree so he couldn’t get his car down again, terrible student pranks like, or watering the lawn with “we hate Fred” so that after a time the weed killer comes into action – or other things like that which I won’t go into (laughs).¹⁷⁹

Likewise, there was little association with the more political issues which were felt to be prevalent amongst other students at the time, but which little impacted life at the early Christ Church:

‘SN’: And I think the majority of us weren’t particularly blue-stocking or whatever, I mean when you hear of people were who at Oxford or Cambridge at the same time as us, the women tended to be extremely blue stocking and, you know,

¹⁷⁶ ‘SNSP’:2

¹⁷⁷ ‘EMCL’:7

¹⁷⁸ ‘SNSP’:9

¹⁷⁹ ‘PJ’:15

“women’s rights” and rights of whatever, and putting the world to rights, and we weren’t really that political weren’t we?¹⁸⁰

Political consciousness existed amongst some students, who contributed pieces to the Union magazine on issues such as the Campaign for Nuclear Disarmament,¹⁸¹ or debates over the counter-culture.¹⁸² However, incidents of unrest were rare in these narratives, and demonstrated for the most part an acceptance of the expectations of trainees:

‘MR’: I don’t think there was any unrest about things...

‘HH’: There wasn’t.

‘MR’: The only unrest I can remember was with the Cathedral – I remember I said no one raised their head above the parapet, I did with Steven Howard. We went to see the Dean about... you know I can’t remember what it was, was it Canon Strutt, something about money and equipment, hmm... that’s dredging back into the...

‘MR’: But things which could have impinged upon us, like the curfew, we tended to...

‘HH’: Accept it...

‘MR’: Work around it (laughs, CT)¹⁸³

One of Mason’s original fears was that without a social precedent to draw upon, the first students would follow instead the influence of the NUS and become disruptive (Mason [1965b]: 17). For the first few years at least there was little corroboration between Mason’s concerns and the accounts of students, for whom more conservative surroundings were considered the norm:

‘MR’: But I do remember that in our first year, must have been our first year in college, in the hostel, that we were asked to make the rules, do you remember that? And one of the things we did was make half past ten or whatever it was the time that we had to be in... and I do remember, I think it was a member of staff, telling me afterwards that when the staff looked at the rules we had drawn up, they would have been more lenient. They were surprised that we were so conservative, so strict on things... silly us...

¹⁸⁰ ‘SNSP’:21

¹⁸¹ Insight #4, p. 4 (AHA file CC-SU/2/1)

¹⁸² See for instance an article by ‘Rebel’ on pacifism (Insight #9, p. 4) and a series of rebukes in the next issue (#10, pp. 6-7) (AHA file CC-SU/2/1)

¹⁸³ ‘HHMR’:20

‘HH’: But that was our upbringing wasn’t it? We thought that we were pushing the boundaries at half past ten didn’t we? (laughs)¹⁸⁴

Again, students submitted to their Union newspaper to decry ‘a juvenile sense of urgency about our demands,’ such as in a piece from 1965 under the heading ‘Rome Wasn’t Built in a Day:’

Do the students of Christ Church really think that they can accomplish the three years that degree of freedom and autonomy for which the older Universities are renowned?¹⁸⁵

With recognition that this was a community in development, there existed a strong sense of conservatism and self-regulation amongst many of the early students.

When recounting student-staff relations, many of the students saw their respective age as a point of reference for how the in loco parentis pastoral responsibility was practiced. In this respect, students such as ‘HH’ and ‘MR’ made distinctions between formal and informal interactions within the college, based largely around the different ages of the tutors:

‘HH’: Tutor interaction? Not really.

‘MR’: There was a divide. The older tutors like Miss Whittaker and Dr Kendall, and the Principal...

‘HH’: And IV [Young].

‘MR’: And that, yes, they were very, I don’t... well they were aloof in a way, they had very much a staff student divide, I mean John George at that time was a single man, and he at the time lived on site – he and Frank Harris had flats. So there was lots of to-ing and fro-ing there, they were much more friendly. They were the two who were most friendly I should think...

‘HH’: They got involved in student activities, and that... got started the drama society, which put on some very good plays.¹⁸⁶

Younger tutors would sometimes meet the students around the city; ‘HH’ and ‘MR’ for instance reference a ‘snuff club’ set up by one of the tutors at a local pub.¹⁸⁷ Staff were not as

¹⁸⁴ ‘HHMR’:17

¹⁸⁵ Insight #6 p. 1 (AHA file CC-SU/2/1)

¹⁸⁶ ‘HHMR’:24

¹⁸⁷ ‘HHMR’:24

formal as had perhaps been traditional in residential colleges, and as a result issues such as student conduct and well-being were approached between the spirit and the letter of the law.¹⁸⁸ In an often referenced¹⁸⁹ early example of college regulations, the staff were, for instance, able to differentiate between necessary and draconian discipline:

In 1962, oblique 3, it was a very, very chilly winter, extremely cold. And, the female members of the student body – lady students – they decided – there was a fashion at the time to wear coloured stockings. Um, preferably thick and woolly, and... well perfectly alright, nothing wrong with them at all, as far as I could see. Anyway suddenly, Miss Young, who was the Vice- Principal, and I suppose in a way was sort of responsible immediately for discipline and things like that, um, certainly social conditions in digs and what have you – whether she consulted with Fred or not I don't know, I imagine she must have done but I don't know – she suddenly decreed that coloured stockings were inappropriate wear... I mean it sounds absolutely ludicrous, uh to college. Well I must say I thought it was damned silly, and I'm delighted to say that Lorna Kendall – who incidentally this book [Watson (2007)] sums up very well I think, Lorna Kendall who was an awkward woman in many ways – she and Mabel Whittaker both went out and purchased coloured stocking and ostentatiously turned up in college the next day in coloured stockings (laughs) and the decree was soon changed. I mean it was a ludicrous storm in a teacup but it, it does – you know there's lots of things about it – would anyone dare to say these days to students “well you must wear trousers or something”, but no, it was a... it was a silly misjudgement, uh, it shows you the spirit of the academic staff, well those two, the only two ladies on the staff anyway.¹⁹⁰

Life at Christ Church, and the sense of what it was to be a student, was regularly characterised by these factors. Each person's story of course differs, but common to many of them were the influences of their future profession, of the college ethos which surrounded them and their personal relationships with the staff. It was an important context for nearly every narrative, but ultimately was not a negative one. Despite their conservative surroundings, this was an accepted type of student life, and one which many were content with. The fact that so many of these stories were recounted for their humour is perhaps the best testament to this.

¹⁸⁸ For a list of some of the college's earliest rules and regulations, see Appendix 4, Figure 8

¹⁸⁹ See also 'Brigid':1, 'RH':1 – the incident is also retold by Watson (2007: 36)

¹⁹⁰ 'AE':18

The place of Christ Church's story in the individual narrative

From these accounts, we can get a perhaps more detailed idea of what was involved in the early community of the college. We are only afforded the space to address a small proportion of the stories and incidents surrounding the college's setup, and if told in its entirety these accounts would provide a long and rich narrative. However, for this study we have seen the importance of the college's design, for which so much was invested, in the stories of its students. The purchase and use of the Priory as part of the 'pilot' year allowed college traditions to be established even before the occupation of the new site, staff endeavoured to create the sense of community which was felt to be an important part of the nurturing of teachers, and the college's place at the heart of Canterbury meant that the city featured heavily and, for the most part, positively in the recollections of its students.

Perhaps an even more important aspect of these accounts is the sense of an enduring connection between this three year period and the wider lives of the students. For one, the connection to Christ Church was often strongly linked to their upbringing, sense of professional vocation and family background. As a final point, however, it is worth noting the connection which existed after each student left the college. As we have already seen in the discussions of their later careers, these narratives did not simply end with the students' completion of the course. Rather, the particularities of teaching and the best approaches to training formed a substantial part of many interviews. Likewise, the social life of the college did not end upon certification either. The successes of later reunions were for instance recalled to demonstrate the enduring closeness of the group:

'MR': When we have a reunion now, and I'm meeting people I haven't seen for donkey's years, we're chatting immediately, you know it was a very special bond.

'HH': It's almost like it was yesterday.¹⁹¹

Students and staff alike discussed the people with whom they have remained in contact, be it marriages forged at the college¹⁹² or even Christmas cards:

Mabel Whittaker, who was my personal tutor, up until the time of her death used to send me a little homily at Christmas, encouraging me to carry on my good work, or telling me where things might go astray, which is, which is fascinating.¹⁹³

¹⁹¹ 'HHMR':1

¹⁹² Both 'Brigid':(1) and 'HH':(42) met their husbands at Christ Church, and 'JM' in fact married Dr Mason some years later ('JMPM':21-22)

¹⁹³ 'PJ':10

In some cases, being part of the Christ Church community was still a source of identity. ‘PN’ for instance, when discussing a group of female students who used to live together, recalled ‘*I’m [my Italics] one of the house of women.*’¹⁹⁴ ‘Anon,’ who was a mature student from 1962, spoke at great length about how the students and staff at Christ Church helped her through the illness of her husband. Hers was not a professional interest in attending the college, but through it she and her children received a great deal of support:

Once, when my husband was back in hospital for some reason, she took me and my children out to one of the woods, and telling us about plants and leaves and this, and all the rest of it, and she was really interesting, she was really good, Miss Whittaker, really, really good.¹⁹⁵

These interviews were not simply exercises in disseminating information; ‘Anon’s for instance pertained very little in fact to the details of the college. The history of an institution such as this is instead constituted by this myriad of personal stories.

The oral narrative source places the significance of the institution’s history and development within the context of the wider lives of those who attended it. Both professionally and socially, the foundation of Christ Church College was not an isolated incident in history. As these two chapters have demonstrated, the college’s design, curriculum and community had enduring connections through these memories, and the careers it helped to shape. That the early college’s personal legacy is important will be demonstrated in the concluding part of this thesis, as many of the elements which made up its early character would soon have to be changed in order for Christ Church to keep up with later developments in the education sphere.

¹⁹⁴ ‘PN’:3

¹⁹⁵ ‘Anon’:4

Chapter Six: Changes in teacher education and the early growth of Christ Church College

‘Whether that was good or bad, there was a different world beginning’¹⁹⁶

The accounts of student experience at the early Christ Church were heavily characterised by a shared professional identity. Their status as trainee teachers had a large influence on the expectations of and attitudes towards the curriculum, as well as on the cohesion of their social group and conduct as ‘students’. The status of the teacher in some ways, therefore, defined the early college. However, as Christ Church grew and established itself throughout the 1960s and into the 1970s, this status was to undergo a substantial reappraisal. Wider educational developments were to have a significant impact on the character of the fledgling college, as we will recount in this final chapter, and for many of Christ Church’s contemporaries, the system of teacher training, as our interviewees had experienced it, was soon to come to an end. Christ Church survived this, but many of its early defining characteristics did not.

Shipman’s study in 1969 suggested that as a College of Education grew past a certain number of students, a natural cohesion amongst the college community became unsustainable. In his experience at Worcester:

The crucial number was around 500 students. Below this it had been possible to sustain a personal, informal organisation. Above that tensions developed that made a new formal organisation necessary (Shipman [1969]: 9).

Life at the college after the Priory year may have followed this pattern. By the end of the 1960s, student numbers had reached 720 (Watson [2007]: 42), nearly ten times its original size, and there are suggestions that the college as a community had changed since the experiences of the founder members. The youth chaplain, ‘RH,’ had said that by the end of the decade ‘it had settled down to less of a dynamic Christian college,’¹⁹⁷ with Union newspaper articles by the chaplaincy team concerned with a sharp drop in attendance.¹⁹⁸ Student-staff relations were felt to have been similarly affected, as Dr Mason’s son recalls:

¹⁹⁶ ‘RH’:7

¹⁹⁷ ‘RH’:4

¹⁹⁸ ‘CEPHOR’ – Christ Church Union newsletter from 1966 (AHA file CC-U/107)

The attitudes of students had changed quite considerably from the 60s to the 70s. So quite what they thought of having to go and have coffee with the Principal and his wife is another matter.¹⁹⁹

Christ Church, as portrayed by its first students, was developing into a larger institution, and as such would undergo a number of changes in its character.

Throughout the 1960s, the Principal and staff at Christ Church were aware that the institution's success would be influenced by external factors. The college's Governing Board had been given greater autonomy by the CCTC than had traditionally been the case,²⁰⁰ but on a number of issues the early Christ Church administration was not the final arbiter. During the decade it had its specialty teaching status altered by the Ministry of Education, plans for geographic expansion rejected by others, and lost the prerogative to raise the funds for repaying the debts accrued in the St Augustine's site. However, the most significant example of this was the loss of the 'Civilisation' module. Mason's primary design for the college became incompatible with the changing teacher training sphere, and there was much external pressure for its removal in 1978. Just as its introduction was part of a wider trend of university emulation in the colleges, so too did the reversal of this trend bring about its demise.

Towards the onset of the Second World War, the balance and administration of the system of educating teachers in England was showing the first signs of shift. The traditional system of residential, parish-run colleges had been in operation since the 1840s, but the introduction of day training colleges around the turn of the century marked the point at which other educational authorities became more greatly involved (Dent [1977]: 8-14). Added to this, growing governmental involvement in funding their own colleges and the rise of the University Departments of Education (UDEs) gave birth to a 'dual system' in the early decades of the twentieth century between theirs and the traditional, voluntary sector of the colleges.²⁰¹ The first attempts at coordinating the system after the War were left ultimately frustrated. The McNair Committee of 1944 remained divided over how to administer college and University education courses effectively between them, with a compromised system of Area Training Organisations (ATOs) (Crook [1995]: 233-235). A central University would administer for 'provincial' colleges on a largely ad hoc basis, meaning that little uniformity remained within the system.

¹⁹⁹ 'JMPM':6

²⁰⁰ This was outlined in the CCTC's 'Draft Instrument of Government for Voluntary Training Colleges' (1948, with amendments in 1952/1957) (CCA file U88-A2/2/30)

²⁰¹ Within this group, it should be noted, were included the colleges run by other denominations and churches, of which the Anglican Church had the majority by the post-war era.

The colleges were initially able to benefit from this disunity. With the Robbins Report of 1963's recommendations for University Grant funding for colleges and an introduction of degree status to education training (Dent [1977]: 144), the academic status of the new 'Colleges of Education' began to rise. Mason's 'Civilisation' course embodied this optimistic mood, as did the wider integration of sociological and psychological elements into the Curriculum studies in other colleges. However, criticisms of these developments were soon in coming. The debates over whether teachers were being 'trained' or 'educated' in their courses were long standing; disagreements existed in the early founders of the college system during the nineteenth century (Dent [1977]: 5), and have continued unabated ever since (Heikkinen [1997]). During this period, however, sociological assertions, such as those of Amitai Etzioni, that the teacher belonged in the sphere of the 'semi-professional', whose members are trained within a relatively short period and thus acquire a less specialised body of knowledge (Etzioni [1969]), began to question the relevance of academic pursuits in what were essentially 'training' courses. Moreover, by the end of the decade it was increasingly felt that the colleges were losing touch with their original purpose. They were at once insufficiently and excessively academic, unable to realistically compete with the finances and appeal of the UDE degree courses they were attempting to emulate, whilst at the same time shutting out students of a lesser educational background, and consequently losing their original role as a provider of common and easily accessible training for the wider population.²⁰² It was felt that many had overreached their academic aspirations; as one commentator observed in 1973, 'the College of Education has rendered itself superfluous' (Ross [1973]: 147).

By the late 1960s the calls for a government inspection of the colleges were coming from two fronts, from those claiming that the ATO system was arbitrary and ineffectual, and that under their jurisdiction the college curricula had become professionally irrelevant, and from those wanting an independent review to refute this (Dent [1977]: 149). The Department for Education and Science (DES)²⁰³ resisted these calls until 1970, when Margaret Thatcher, then Minister for Education, appointed Lord James of Rusholme, the Vice-Principal of York University, to chair an enquiry. James himself was highly sceptical of the growth in university emulation by the colleges, as he revealed in an interview in 1975:

What I'm afraid of is the desire to give intellectual responsibility to a lot of studies that aren't really very profound, or to give them an air of slightly spurious profundity, or in the pursuit of equality to force people through studies which have

²⁰² As philanthropic pioneers of the sphere such as James Kay-Shuttleworth had envisaged a century earlier (Dent [1977]: 4)

²⁰³ The Ministry of Education had been renamed in 1964 after a merger with the Ministry of Science

all the aroma of academicism without the real essence of true scholarship (Silver [1975]: 12).

The resulting 'James Report' offered a series of potential changes to the structure of the course in order to reemphasise the necessity for practical, schools based training (Dent [1977]: 150). Its most significant impact, however, was to influence the 1972 White Paper, 'A Framework for Expansion,' which finally determined the fate of the Colleges of Education in a way that McNair and Robbins were unable to do. Talks of 'cooperation' with the HE sphere in the past had ultimately come to little, and had weakened the college's sense of purpose, and whilst the James Report skirted around the issue of forced amalgamations, the White Paper finally proposed a series of mergers for them, not only with the universities, but with the wider sphere of Further Education (FE) colleges and polytechnics. For those colleges too peripheral to realistically be included in these new amalgamations,²⁰⁴ the White Paper was notably blunt on their prospects:

Some [...] will continue to be needed exclusively for purposes of teacher education and increasing emphasis on in-service rather than initial training. Some may seek greater strength by reciprocal arrangements with the Open University on the lines of the experiment recently initiated. Others may find a place in the expansion of teachers' and professional centres. Some must face the possibility that in due course they will have to be converted to new purposes; some may need to close' (D.E.S. [1972]: 44).

The traditional system of independent training colleges providing certified teachers had come to an end. In August 1975 the DES announced the future of 110 colleges, with roughly one-quarter remaining free standing, another quarter amalgamated with other Colleges, and the rest either merged with polytechnics or further education colleges, or else discontinuing their initial training altogether (Dent [1977]: 154-155). The future for each college was dependent on how it could adapt to these new demands; they would have to either 'diversify or die' (Berry [1991]: 160). Commentators at the time saw this as the death of the old college system (Bibby [1975]: 20; Dent [1977]: 155). For many colleges, and later their historians, the extent to which this constituted a crisis depended on the extent they had embraced the academic values and developments of the 1960s. For some, the precedents for survival had been set by resisting the urge to emulate university practice too readily, rather than being

²⁰⁴ To either be transformed into UDEs in their own right or begin collaboration with other training colleges

swept up in the sentiment of Robbins, and therefore maintain their primary justification for being, training teachers.²⁰⁵

Christ Church had set important precedents moving into this period. For one, during the 1970s its new administration, Principal Michael Berry and Vice-Principal Graham Brown, set about expanding the college's activities, both in teacher training and, crucially, in other areas of training and academia. In-service training and evening classes were introduced for teachers, but as well as this Christ Church began offering specialist education training courses in 'Health Education' and 'Youth and Community Studies', and began activities in training for the caring professions: including nursing, occupational therapy and Radiography. Over time, other degree qualifications became available; the Bachelor of Arts was introduced, alongside opportunities for postgraduate research (Berry [1991]: 164-165). Moreover, during the 1960s the college had developed a working relationship with the University of Kent which was not mirrored on the now maligned ATO system. Kent's Vice-Chancellor, Geoffrey Templeman, had expressed that the University had no desire to set up a Department of Education.²⁰⁶ Instead, it coordinated a 'University Delegacy for the Training of Teachers,' which would coordinate teaching and education research between colleges, schools and LEAs in the area.²⁰⁷ The relationship between Christ Church and Kent was not without initial disparities, but eventually meant that the college had established connections beyond its ATO, and could have a working relationship with a University²⁰⁸ without fear of amalgamation.

The Bachelor of Education was allowed to remain and flourish in this new setup, but with one major omission. Despite being an integral part of Christ Church's early academic activities, 'Contemporary Studies' was no longer a tenable part of the college as it expanded. Initial difficulties in establishing the module within a University of London qualification had been overcome, but with a number of concessions to its original design. Establishing the course as its own separate department meant that its teaching began to be divided amongst different staff specialties rather than being a collaborative staff project, as librarian Anthony Edwards recalled:

²⁰⁵ The problem, according to G.P. McGregor, author of a history of St John's College, York, was that this assessment was all too easy in hindsight: 'institutions [...] are no more inclined than individuals to sober re-appraisal during periods of buoyant optimism.' (McGregor [1991]: 177)

²⁰⁶ Letter from Geoffrey Templeman (Vice-Chancellor, University of Kent) to Frederic Mason, 4th April 1967 (CERC file BE/CCE/COLL/CAN7)

²⁰⁷ Letter from Geoffrey Templeman (Vice-Chancellor, University of Kent) to Frederic Mason, 4th April 1967 (CERC file BE/CCE/COLL/CAN7)

²⁰⁸ During the 1980s, Kent began validating and awarding the degrees and qualifications of Christ Church students.

Gradually, as the college got bigger, they began to appoint people just for the ‘Contemporary Studies’ – the ‘Contemporary Studies’ science bit or something, or the ‘Contemporary Studies’ this bit or that bit you see. So that made it slightly different.²⁰⁹

By the end of the decade, students such as ‘EM’ saw it as a series of different subjects: ‘you could choose what you did within it.’²¹⁰ Paradoxically, it had become more like the secondary main subject it had once replaced, and so rather than being a central part of Christ Church’s training course, it was instead described as ‘this extra subject which we all had to do as well as our main subject.’²¹¹

Despite these concessions, ultimately what had been deemed acceptable as part of a training course, the Certificate of Education, had to be reconsidered, however, for a degree qualification. For Christ Church’s validating body, the University of London, this meant a more critical reappraisal of the merits of what was then called ‘Contemporary Studies’. ‘GB’, as a member of staff, recalled:

The universities didn’t know how to handle a diversified course like ‘Contemporary Studies,’ it wasn’t a discipline – and although it was tolerated and validated as part of the certificate, they put their foot down quite sharply when it came to the degree, they wouldn’t recognise it as part of the degree. So ‘Contemporary Studies’ became an enormous weakness.²¹²

Christ Church survived the crises presented to the colleges by the James Report and subsequent White Paper. As well as avoiding amalgamation, the college diversified its professional training, as well as offering a wider range of degree courses, growing and developing to the point where it became a University in its own right in 2005.²¹³ The sacrifice for this success was, however, the demise of the college’s first ideal for education training through Mason’s ‘Civilisation’ experiment, which was finally dismantled in 1978, according to Graham Brown:

From about ’75 onwards, the college had to diversify, and whereas they tolerated it as part of the certificate course there was absolutely no way they were going to

²⁰⁹ ‘AE’:10-11

²¹⁰ ‘EMCL’:18

²¹¹ ‘EMCL’:12

²¹² ‘GB’:2

²¹³ For an overview of the developments made from the 1970s and beyond, see Berry (1991)

tolerate it as a discipline in a diversified B.Ed or BA degree, and therefore 'Contemporary Studies' had to go.²¹⁴

It had been a relic of bygone optimism and potential for university emulation in teacher training which paradoxically had to be cast aside, at the cost of numerous staff redundancies, if that potential was to be realised. One of the first aspects of Christ Church's early ethos was lost.

²¹⁴ 'GB':2

Conclusion

Christ Church College, Canterbury, was founded as a result of the desires of the Church and the city of Canterbury for a flagship educational institution. The project itself was made possible through the expansion of the teacher training sector at the time, but behind its design was the hope that a new college in the centre of what was seen to be a spiritual, cultural and intellectual Kentish heartland would imbue a generation of teachers with a sense of vocation and community. The heavy investment in an area of land which would embody this ethos, as well as the purchase of a small family house to build a sense of community between the first students and staff were testament to these intentions.

Behind the design of its new curriculum was a noble, but ultimately limited and short lived ideal. Dr Mason's hope for following the precedent set by general educationalists such as Lindsay and the Harvard Report was tied to the idea of the responsibility of the teaching profession through the introduction of the 'Civilisation' module. It was innovative in its design, and attempted to answer some of the long standing debates over the academic content of the teacher training course. Through it, a collaborative staff body was built up around 'fields of study' rather than rigid departments, and an emphasis on the continued relevance and interconnectedness of the students' own learning and development was introduced to their training. Its place within the training curriculum was, however, twice scrutinised; first by the college's sponsoring University over doubts that it could be considered an independent main subject, and secondly by those trying to diversify the college during the 1970s to justify the continued existence of the training degree at Christ Church. Its eventual demise notwithstanding, it was a central element of the college's original design and teaching, to the extent that it was described by one student, 'HH', as Dr Mason's 'theme tune.'²¹⁵

How have the oral testimonies of these first students and staff informed us about the character of this fledgling institution? On the one hand, we are left with a personal and more nuanced account of how the first students and staff at Christ Church set about establishing a functioning student community, the incidents which demonstrated their modest yet familial surroundings, and the problems encountered along the way. This alone would justify the inclusion of the student voice in an institutional history, as otherwise the sense of a living, dynamic college community could not be articulated in the same way. However, as we have seen, the individuality of each story, and the significance it had for their wider lives and careers, demonstrates that these narratives are far more than 'a quarry from which to

²¹⁵ 'HHMR':27

construct an argument' (Thompson [1978]: 205). The particularities of the college's early life and work had an enduring connection to that of its first members.

Whilst the 'Civilisation' course had logistical problems, both for the institution and for the students' preparation for their first teaching posts, the connection between the course and many of their lasting professional values and practices was a notable feature of these interviews. The fact that opinions of the course could change even within the same interview session, as the account moved from the perspective of the young student to the hindsight of the retired professional, demonstrates that the perceptions of the 'Civilisation' module developed alongside one's professional values and experience. This was despite concerns at the time over its professional relevance. Its use as an example by students to recount the manner of their training and tutors at Christ Church shows the importance of an educational ideal like 'Civilisation' for the wider experience at this training college.

Moreover, the placement of the college in the centre of the city, and the decision to begin its life with the 'pilot year' at the Priory, had a lasting significance. For one, it meant that a sense of community was built up around the collaboration in setting up the college's life and its place as part of the city, as stories such as the 'Leicester Square organ' and the incident of the 'coloured stockings' have shown. However, a significant aspect of these individual stories was the continued presence of Christ Church's social life beyond the three year training course, repeatedly expressed through the friendships maintained, reunions organised and contacts with the staff. The Priory year had benefits both for the college community at the time, and within the wider narratives of those involved. Consequently, rather than being abstract characteristics of the Christ Church project, these aspects of the college's life continue to exist in the memories of, and influences on, our interviewees.

Undoubtedly, disparities between the college's design and the student experience were present, as we have seen, for instance, in some accounts of 'Civilisation,' or in the college's supposed Christian ethos. Moreover, the characteristics of the college identified by our interviewees; its small community, shared professional identity and emphasis on vocation, may arguably have been lost or diluted as the college grew and diversified, and as teacher education as a whole underwent a substantial reappraisal. The question of what it was to be an aspiring teacher at the time dominated students' expectations and experiences of their college years. This professional identity varied from person to person, and consequently their perspectives of Christ Church varied accordingly. These disparities, however, are part of the dialogue which exists between the administrative and the personal in the history of an institution. These oral sources have not always corroborated each other, and at times have created an inconclusive array of perspectives. Nevertheless, examining the

reasons for this can tell us just as much about what it was to be a trainee teacher at the time as when the interviewees are in accordance. Recounted together, the designs of the administrators and the experiences of the individual members contextualise each other in turn, and are complementary sources for the history of an institution.

There is much that the history of the individual can tell us about the history of the institution. Even today, many of the issues which surround the teaching profession, and the sense of community provided by an HEI, are still problematic. Debates as to what truly constitutes the 'education' or 'training' of teachers have yet to be resolved (Bullough [1994]; Atkinson [2004]), questions over whether an institution can be said to have a 'culture' or ethos still dominate research upon them (Silver [2003]),²¹⁶ and the language of prospectuses is still imbued with what could be considered abstract sentiments.²¹⁷ Therefore, the value and insight of the individual narrative remains relevant even outside of the historical sphere, as through the stories of an institution's members, we can better examine and highlight the areas where these sentiments hold a more tangible significance, and consequently gain a better understanding of the teacher-in-training and the world of Higher Education as a whole.

²¹⁶ In American HEI research, there has been a recent trend towards looking at the decline of an institution's spirit, especially those universities founded as Christian colleges in the nineteenth century, as a result of growth in numbers and social pressures. (Benne [2001]; Burtchell [1991; 1998])

²¹⁷ For instance, according to Watson 'the College throughout this period was a small, intimate, friendly place. The Canterbury campus still retains these characteristics today,' (Watson [2005]: 32) Moreover, according to a recent statement by the Reverend Jeremy Law 'Canterbury Christ Church University was literally grounded in the church [...] Today our connection to the Church of England and the wider Anglican Communion, is as important to our identity as ever. Now, as a University comprising five campuses across Kent and Medway, the meaning of our Church Foundation extends beyond history alone to encompass ethos, values and practice.' (<http://www.canterbury.ac.uk/AboutUs/ChurchofEnglandFoundation/Home.aspx>) The extent to which these sentiments can confidently be held to account could be better established with the continuation of narrative research into the college's later years.

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Appendix 1 - The student and staff narratives

Below is an overview of the thirteen interview sessions conducted for the purposes of this research. The vast majority were contacted through links with the University's Jubilee staff, but one or two came about through other informal contacts. Each session took place at a location of the interviewee's choosing, and lasted in general between one and two hours.

The purpose of this overview is to introduce the basic narratives and backgrounds of each of the individuals. Its purpose as an appendix to this thesis is to provide an important individual context to each of the analyses and anecdotes cited throughout the text. Each interview session concerns its own life story, or stories, as well as providing insight and information on the college itself. As such, their individuality cannot be neglected, and it is hoped that their recording for posterity will provide resources for other themes of research in the future.

The recordings and transcripts of each of these sessions will be available as part of the University's own archive at Augustine House Library, Canterbury.

Interview Session One: 'EMCL' – 8th December 2011

The two interviewees in this session, 'EM' and 'CL', were both female students at Christ Church who started their training in 1969. Both of them had subsequent careers in teaching, and are both now retired.

'EM', originally from the Midlands, came down to a college in Canterbury feeling that it would be far away enough from her family home to provide a sense of independence. She was the first person in her family to go into Further Education, but at the time felt that teaching was merely one of the professional options one was 'ciphered off' into from her social background.

'CL', by contrast, felt that she entered into the teaching profession in spite of the social expectations of her to enrol onto a University, and loved the idea of teaching even though it meant she was looked down on by her family and friends.

Uniquely to these interview sessions, both were students at the end of the decade, and portrayed Christ Church as a college that was now successfully established. They knew far less of its original setup, and saw it as more of a 'student' experience than perhaps some of the others. The opening of the University of Kent by that time meant that they felt part of a wider student culture which by this point had grown considerably in the city. Future studies of the college may wish to consider this session in more detail as a context, as there are many

allusions to the idea that by this time the college ethos had somewhat changed, given its size, and that the 'Contemporary Studies' course had become more modular. Whilst many earlier students refer to the idea of Dr Mason's designs for the course, even if they didn't agree with them, here it does not feature as strongly in the narrative.

Interview Session Two: 'EW' – 12th December 2011

'EW' belonged to the first year group at Christ Church, taught in St Martin's Priory for her first year. She had grown up in Ramsgate, where she was later to return to live and work, and so was partly interested in this new college due to its proximity. She was slightly older than the average student entering college from school at the time, twenty rather than eighteen years old, as she had spent some years after school teaching in a school.

It was this experience, as well as volunteering as a Brownie leader during her youth, which encouraged her to enter into the teaching profession. Like many, she felt that this new college would be an easier one to get into with fewer qualifications.

She lived in Ramsgate during her first year and travelled into Canterbury for classes, before moving onto the college site with friends the next year. Another student suggested that those like her 'missed out' as a result of being a day student during the Priory year, but this was not seen as a problem here.

She went on to teach after her college years, going back to Christ Church during the 1980s to gain her DipEd at the suggestion of Graham Brown, who had once been her lecturer and was now Vice-Principal of the college. She notes that the city had become, and is still now, comparatively much noisier. She reflects at times upon some of the aspects of her teaching career, and that most of her professional knowledge was acquired 'on the job'.

This interview session seemed to be more of a 'question and answer' session than an open discussion or life narrative, and there was a continuous concern from the narrator as to whether she was giving sufficient information. Nevertheless, there were a number of reflections upon the professional influence of her course at Christ Church, and how teacher training may be improved in the future.

Interview Session Three: 'PN' – 13th December 2011

‘PN’, another former member of the ‘pilot’ year group, spoke much about how her background related to her application for the new college. On the one hand, she was attracted to the novelty of the college, having been to a ‘traditional’ grammar school, but also felt at the time that ‘anybody’ could successfully obtain a place at Christ Church, which was encouraging as she had been unsuccessful in an application to Nottingham. She did, however, rescind this preconception as it had been ‘corrected’ by another student some years later.

The aesthetics of the city of Canterbury was also a strong factor in applying, and there is a strong sense of the spiritual connection to the college throughout. She has been active in parish work in her native Essex since retirement, and at the time was highly positive of the numinous impression given by places such as the Cathedral.

The professional aspect of the college’s life is strong here, and there is a large proportion of the interview devoted to a discussion of her subsequent teaching career, and how it related to elements of her training. A career of teaching experience, including a deputy headship, has afforded her with a strong sense of the personal qualities required for successful teaching, many of which she had to learn ‘on the job’, and had several suggestions on how training could be improved.

Christ Church as a pioneering project, and as an Anglican college, is a recurrent theme in this narrative, as well as a strong enduring connection to her college experience and peers. There is a continued sense of identity as a Christ Church student, and of the continuation of the friendship dynamics she had established there.

Interview Session Four: ‘AE’ – 16th January 2012

‘AE’ was the college’s first librarian, and the first member of staff interviewed for this project. He was appointed in 1962 as an academic librarian for the college (a distinction he was keen to make, as Dr Mason had specifically intended it) and a graduate in history. A Kentish man himself, he was at the time looking to move from being a city librarian to work in colleges, which he saw as an exciting prospect, making the opening of a new college in Canterbury an ideal opportunity. He continued working at the college until his retirement in 1990.

His narrative therefore spanned the setup of the college, early growth, small threats of closure (which he believes were never that strong at Christ Church) and later expansion. As a librarian, he had largely second hand experience of the content of the course and the

relationship with the students, but knew that vast majority of the staff extremely well, and recounts them at length.

His deliberate use of illustrative anecdotes and analogies was one of the first indications of their potential application to this historical account. In particular, his story of the coloured stockings, which is cited fully in the thesis, is actively prefaced with the idea that it represents several things. Likewise, his discussion of reunions as an analogy for how the college community has changed serves as a very strong example of the connection between the anecdotal and analytical throughout these interview sessions.

Unlike many of the other interviewees, who were at times apprehensive about what this research was hoping to achieve, 'AE' had prepared a number of notes and points for discussion with which to direct the course of the interview. In particular, there were elements of the book by Nigel Watson – *The First Forty-Five Years* – which he wished to revise, especially the portrayal of Dr Mason and of the 'Civilisation' course. Both of these, he felt, had been unfairly criticised, and he was surprised that a former students had given so damning a quote (Watson [2007]: 38) about its usefulness. The academic attainment of the early staff was one of the main subjects he felt should be emphasised, and the wider cultural activities which took place at the college as a result of the staff's, and particularly Mason's, wide interests and enthusiasms.

Although there were elements of his entire three decade career at the college discussed in his narrative, he was most positive about the familial atmosphere of the early years. Its change, he felt, was partly the inevitable result of growth, especially in the number of staff, and partly of the wider societal changes which meant that student-staff relationships became less informal outside of the classroom, citing his own university experience as an example.

Interview Session Five: 'HHMR' – 23rd January 2012

By far the longest interview session of this series, the discussion with these two former 'pilot' year students serves as perhaps one of the best examples of the potential fluidity of narrative construction, and of the wealth of themes and topics which can be raised in relation to the training college experience.

Both of their initial stories began with a series of events which led to becoming a student at Christ Church. 'HH' wanted to go to University to study science, but after her parents forbade her attending her choice of University, she decided to enter into teaching as an alternative, almost as a rebellion, and greatly enjoyed it. After a year in a school, she felt

encouraged to apply for a college, and chose Christ Church in particular because of the sense of pioneering, novelty and challenge surrounding it.

'MR's story, which has been recounted within the thesis, tells of her Christ Church experience as the beginning of her 'path of faith'. The element of providence which she suggests comes from the fortuitous circumstances under which she enrolled: having missed an interview at her first choice due to transportation issues, she was informed about this new college by Lorna Kendall, who at the time was teaching at her school in the Midlands. Both went subsequently into teaching careers, with 'MR' in fact becoming an ordained minister.

The connection between past and present provided by 'MR's 'path of faith' is one of the many memories of the college's life which are recounted as continuous elements of their identity rather than simply artefacts of the past. For instance, discussions of the Jubilee as a whole, and of 'HH's connections to the University's alumni relations team, meant that comparisons between the college as it was, and the University as it is, were commonplace. Discussions about the changing nature of the teaching profession were also common, with recurrent reflections upon the professional success of their course and what they would change. However, it is the references to the college's reunions which form the greatest connection between past and present, as former students and staff are recounted as they were at the time, and then fifty years on. The enduring early college community remained strong throughout their lives as alumni, and the ease with which staff and students alike were remembered as individuals, each with their own anecdotes, is strikingly reflective of how the early college community was forged.

Interview Session Six: 'Brigid' – 25th January 2012

'Brigid's story revolved quite centrally around the social world of the college's at the time. She had entered into teacher training, through her own admission, as not a particularly diligent student. At the time, she felt, parents had a great deal more say in their children's career paths, and it was decided for her that teaching would be the best path. As such, she enrolled as a member of the 'pilot' year at Christ Church; its Anglican status being of huge importance for her parents.

Now an ordained minister with her own parish, 'Brigid' reflects that certain elements of this path were pre-ordained. After her training, she taught for a while (all students found there to be very plentiful work upon leaving college, due to the shortage of teachers at the time), before moving with her husband (whom she met at Christ Church) to South Africa for a

considerable period of time. Upon returning to England, she studied Divinity and was later ordained.

In particular, 'Brigid' was very positive on the social experience of the college, and of the maturity she gained there. Upon reflection, the student experience is something she feels a lot of people take for granted, and in hindsight she would have 'made more' of it. This is particularly important as she felt unprepared professionally all the same after her training; the particularities of life in schools and the personal traits one ought to have as a teacher being largely irrelevant to the content and substance of her training at Christ Church.

Interview Session Seven: 'SNSP' – 26th January 2012

'SN' and 'SP' were both former Priory students. Both remaining good friends, they decided to interview together at the home of 'SN', whose husband occasionally contributes throughout the recording, as he knew them both at the time.

Both spoke of a vocation to enter into teaching, largely revolving around a love of teaching, but neither chose to apply for Christ Church straight away. 'SN' in fact recalls her application being at the last minute, as a flyer for the new college came through her door as she was choosing her colleges, but was so attracted that she in fact made it her new first choice. She also hoped to attend a mixed college, as she had previously been at a single sex school and wanted a change. 'SP' was not as drawn to the college in particular, but didn't want to move too far away from her family home in Medway. Both recall thinking that the college would be easier to get into with fewer qualifications.

Somewhat uniquely amongst these interviewees, 'SN' did not spend the majority of her career in teaching. After leaving the profession to start a family, she later returned to work as a registrar, and was very happy to recall an enjoyable subsequent career. Interestingly, 'SP' had never discussed with her the reasons for this career change, and at this point in the interview was also questioning 'SN'. This highlights the opportunity for reflection which can be provided by these interview sessions; elements of one's life which were previously taken for granted are suddenly open to scrutiny once an individual is encouraged to become the historian of their own life.

'SP's further story particularly highlighted the importance of the college's curriculum and cultural surroundings. She is currently undertaking an MA in English Literature at the Open University, a passion which she feels was ignited by her tutor.

As a whole, the experience of living in Canterbury for three years featured equally alongside that of being a student at Christ Church. This was in part helped by the presence of 'SN's husband during the session, as it was there that the two met, although the husband himself was not a student at the college.

Theirs was largely a narrative of the enjoyable social experience at the college, and the room maturity it provided, rather than their training, which they felt was mostly lacking when it came to discussions of their later careers.

Interview Session Eight: 'Anon' – 26th January 2012

'Anon' requested that she was to remain unnamed in this research due to professional reasons. Hers is a story which most clearly underlines the idea that these narratives are not simply sources of information about the college itself.

When 'Anon's husband, an archivist at Canterbury Cathedral, was diagnosed with cancer, she devoted much of her time to his care and that of their children. When the plans for Christ Church's foundation were being made in the early 1960s, it was recommended to her by Gordon Strutt (a canon at the Cathedral and for a time chair of the college's Governing Board) that she should take part in a training course in order to occupy her mind in other ways. Her family were supportive of the decision and she spent the next three years as a day student. When she and her family moved to Oxford a few years later, with her husband's condition deteriorating, she spent some time as a substitute teacher, and for the most part greatly enjoyed the experience. Her husband died a short while after, and she returned to Canterbury.

The structuring of this narrative is in stark contrast to those who had preconceptions of the interview's purpose and so consequently planned issues for discussion beforehand. There were numerous digressions from one subject to another, but underlying them was a sense that the atmosphere of the college community, and the intellectual stimulation of the course (her main subject was English), formed a welcome addition to what was otherwise a very difficult period in her life. The stories of how her student and staff friends would help her at the time, of her husband's illness and of her return to the city where they had lived are the best example amongst this oral narrative research of the personal connections between the history of an institution and the lives of its members.

Interview Session Nine: 'GB' – 6th February 2012

'GB' was appointed as a science tutor at the college in 1964, and was made Vice-Principal in 1984. He had been appointed to the college by Mason having previously been a science teacher and head of department at a school in Hornchurch, Essex, something which he felt was of great practical use to his students at Christ Church. He saw the move from teaching to lecturing as a 'pleasant change,' and greatly enjoyed being able to convey practical advice to a new generation of teachers.

As an interviewee who had a sense of purpose behind this session, 'GB' was keen to emphasise two things. Firstly, that the real success of the early college community came from the eager commitment of its teaching staff as well as its administration, and likewise for the college's later success in diversifying its courses. Secondly, as a member of staff who witnessed the demise of 'Contemporary Studies' first hand, he had a very strong emphasis on the inherent and systemic paradoxes of the course. Whilst he applauded Mason's vision, and wished to give a positive account of the man, he saw the course as ultimately limited in the changing environment of teacher education during the 1970s. Nevertheless, he enjoyed its teaching and content, and saw its focus on contemporary issues as one of its most successful features for the nurturing of young teachers.

In general, this account was given by a man who was very proud of the institution which he had played a notable part in developing. Its presence as a body has been, he felt, very beneficial for the local area, and there seemed a certain emphasis on recording these successes for posterity.

Interview Session Ten: 'PJ' – 22nd February 2012

'PJ' characterised his background as one which had affinity to the novelty of the Christ Church project, himself a member of the 'pilot' year group. Having attended a secondary modern school in Southampton, he transferred to a grammar school having failed his 11+ exams, feeling that he was the first person to do so. His school felt that he wouldn't achieve the requisite A Levels to attend University, and when he found out that he in fact would, it was too late to apply. Places in training colleges were, however, still available, and so he was attracted to a place at Christ Church due to its novelty. He had also been quite active in his local church, and felt that, nominally at least, this was an important factor in his application.

During his training course, 'PJ' was heavily active in the early political life of the college. He tells of the setup of the Student Union, and that although they had a representative during

the 1962-1963 year, he was its first official 'President' the year after. Through this experience, he recounted at length the college's political dealings with the County Borough of Canterbury, who had much vested interest in its growth and success. As well as this, he had dealt with what he called 'the Church militant', of the Church's presence on the governing bodies of the college, and had at time been sceptical as to their allocation of funds.

His career as a teacher, head teacher and later educational consultant had led 'PJ' to re-evaluate many of his own teaching philosophies, and attitudes towards his training. As a student, he was largely critical of the 'Civilisation' module, but later had come to see its virtues, and had in fact adopted many of the values of teaching within the contemporary resources of one's local area in subsequent curriculum projects. He had set up one of the first academies in the Docklands during the 1980s, and was a strong advocate of 'the city is the school' approach.

As someone with a long experience in political dealings, even during his teaching career, he referenced a number of times that the real conversations and dealings take place behind the scenes, or after the recording. There seemed to be elements of this during our meeting, as he had run through before many of the topics which he wished to raise, and kept much of the personal details of his college experience out of our recorded interview session. As with 'GB', there was a strong sense that this was a measured account for posterity. Certainly, he was unhappy with misrepresentation in the past, as he had criticisms of an unreferenced quote about the 'Civilisation' course used in Watson's *The First Forty-Five Years* (Watson [2007]: 38). Given his negativity towards the idea of reunions, this account may have been less imbued with nostalgia than had been the case for many others.

His account is a student's first-hand experience of the early college administration, the real characters of its first staff and governors, and of the connection between Christ Church's early curriculum and his later career.

Interview Session Eleven: 'RH' – 2nd April 2012

'RH' was made diocesan youth minister for much of Kent and the Greater London area in 1963, upon which he started working with many of the students and staff of the now properly sited Christ Church College. He had only been recently ordained, in 1961, in the Birmingham diocese, and was encouraged to work with the college both professionally and socially. Canon Leonard Appleton, for whom 'RH' was now working and who was an active member of Christ Church's Steering Committee and later Board of Governors, was

particularly keen on the college's students being under his jurisdiction as youth minister. Moreover, being good friends with Lorna Kendall, who had previously been teaching in the Midlands, he had heard much of the early enthusiasm behind this new project.

His connections to the college were of course only sporadic, but he often came to encourage youth work activities for the students, and at times involve them in religious trips and conferences abroad. As such, much of what he had to recount of the college itself was what he had gleaned from conversations at the time. Nevertheless, his own work with the students who had volunteered for youth and charity work had given a strong sense that this was an active Christian community. The staff's contribution to this, he felt, was vital, and when there were threats of closures during the 1970s, their active presence in the meetings of other church bodies helped to fly the flag for the college.

However, by this time, what had once been a small community was growing beyond the point at which it could have the same ethos as before. 'RH' felt this was inevitable in any group, and that the initial activities and optimisms of the early 1960s were unsustainable. Having been involved in education work since, he discussed towards the end of the session his views on how the Christian elements of school teaching and the training of teachers had been lost, and how they could be recovered. He later returned to St Martin's Church as its Rector, and has seen the development of the college all the way to its University status, although he is now no longer involved in its activities.

His story concerned two main narratives; first that of the college's early relationship with its surroundings, the local community and the Church, and secondly his gratitude for the enthusiasm, friendship and hospitality of the college's staff and students. It was, he recalled, a very good community atmosphere to work within during the 1960s.

Interview Session Twelve: 'JMPM' – 9th May 2012

'JM' and 'PM's stories are both of the familial relationship to the early college establishment. 'PM' is the youngest of Dr Mason's three children, and 'JM' was the college's first secretary who, after the death of Dr Mason's first wife, married the then retired Christ Church Principal.

She was one of the first staff to be appointed to the college, and recalls having to move to Canterbury at very short notice due to the first choice for the job declining the offer. She dealt with a lot of the college's early administration and student entry examinations. She recalls much of the Principal's personal involvement and interaction with his students and

the college he had set up. Socially, she was the same age as many of the mature students at Christ Church, and so made many friends through her job there.

'PM's interaction with the early college as a teenager saw him recall much of the college site, and especially the Priory, as a family home. Returning from drama school in London for the holidays, he saw its out-of-term activities, and how the rooms of the Priory were later employed as a house and office after the 1962-1963 year. His memories of his father's devotion to the job, and how he helped the college to integrate with its local community, portrayed a similar sense of small community ethos to many of those who attended the college full-time. Anecdotes, both humorous and at times unfortunate, helped to portray the college as a community rather than merely an institution. This, they both felt, had changed slightly by the 1970s, due partly to a growth in numbers and wider societal changes within student communities, which meant that the Mason family's efforts to accommodate their students were less warmly received than at the beginning.

For both, although 'JM' was involved in the college in a professional sense, this was a story of the Mason family and their college. The importance of Dr Mason's first wife, Edna, in hosting the students and guests was paramount for them, and their stories both continue beyond the point of their leaving the college. As mentioned, 'JM' later became an official member of the Mason family, although had always felt to have been welcomed as such during her time as secretary. Both were very interested in the activities and legacies of this Jubilee year as a result of their personal connections to the Christ Church project.

Interview Session Thirteen: 'NM' – 30th August 2012

Having taught in schools for a few years before applying to be a member of the Priory year at Christ Church, 'NM' came into the college as a slightly older student. His account focussed much more on the social life set up in this early community. He recalls that, due in part to the teething problems of that first year, the students weren't too heavily bogged down in work, and incidents involving classroom dynamics, interactions with the tutors and each other were far more prominent in his memories. The college's relationship with the city, including much of its early RAG week activities, was a prominent theme, and the student body as a political organisation was also touched upon due to his involvement in the early Union publications.

He unfortunately was unable to speak for long periods of time due to illness, but nevertheless was keen to discuss the early community at Christ Church. He went on to have a long

teaching career after leaving the college, which he had written about extensively a few years ago at the onset of his condition and so discussed in much detail here. Looking through the memoirs which he had produced, he linked back certain elements of his training to incidents in his own classrooms years later. To an extent, he had already therefore been the historian of his own life, and had a reference point for the structure of his narrative.

Now living in Whitstable, 'NM' has, along with many other students, seen the city and college expand, and had maintained a number of friendships through his college years.

Appendix 2: Archives, Interviews and Abbreviations

There have been four archival collections consulted for this research. The interview sessions, their recordings and transcripts, have been donated to one of these (classification pending), and can be found there for future reference. This section gives a brief overview the archives consulted, and their abbreviations in the main text.

Church of England Record Centre, Southwark, London (CERC in text)

The Church's records include minutes, statements and correspondences belonging to the Church Council for Training Colleges (CCTC) and the Church's Central Board of Finance (CBF). Both of these bodies had a significant role in the planning of the College's foundation.

Canterbury Cathedral Archives, Canterbury (CCA in text)

The archives at the Cathedral, currently undergoing renovation, hold the records of the Dean and Chapter and City Council, two bodies responsible for the site purchased by the Church. Records of the College's Steering Committee are also available, as well as the deeds and previous owners of St Martin's Priory. Alongside this, the records of St Augustine's College are held at this location, with details of the land sold, its eventual closure, and correspondences pertaining to Dr Mason's study for ordination and application for the Principal-designate position at Christ Church.

Canterbury Christ Church University, Governor's Records, University Solicitor's Office (GRUSO in text)

The University's Governor's records have been archived and are held by the University Solicitors, available upon request, and span back to the minutes of the Steering Committee in 1959. These include minutes of meetings from the college's Board of Governors, and pertain to staff appointments, regular reports from the Principal, and other items of interest.

Canterbury Christ Church University Archives, Augustine House Library, Canterbury (AHA in text)

The records held by the University's archivists contain a large number of donated documents, items and miscellanea across its fifty-year history. Most importantly for this research, it contains a large collection of the Student Union's first publications, its magazine (Bestiary) and its newspaper (Insight).

The interviews conducted for this research, as well as written accounts and other effects donated for this project, will be included in this collection for future reference. Within the text of this thesis, quotes have been taken from the transcripts of these interview sessions. For referencing purposes, the first citation of each interview begins with 'Interview Session (#)' before giving the initials of the interviewee and the page number of the transcript. Thereafter, the interviewee's initials, followed by the page number, will be used as a reference in the footnotes.

Appendix 3: A Sample of Coded Interview Transcript

MR | didn't think it was hugely active, do you?

HH No.

MR We used to have meetings I remember, yeah. *(laughs, CT)*)

HH We had meetings – the most meetings we had, and these were lead by Peter Jenkins, were about the constitution of the Union, he was very, very keen on setting up a constitution which was in black and white, and he discussed and debated with lots of different groups of people, that's why I say he was quite political. *Probably, probably with a capital P now knowing Peter, but certainly with a small P then.*)m, those were mostly my recollections of the political activity... we had no strike activity, nobody raised their voice or poked their head above the fence over anything that was going on in college, *it was mostly a social meeting place.*)

MR I don't think there was any unrest about things...

HH *there wasn't.*

MR The only unrest I can remember was with the Cathedral – I remember I said no one raised their head above the parapet, I did with Steven Howard. we went to see the Dean about... you know I can't remember what it was, was it Canon Strutt, something about money and equipment, hmm... *that's dredging back into the...*)

MR *But things which could have impinged upon us, like the curfew, we tended to...*

HH *Accept it...*

MR *Work around it (laughs, CT)*)

And so were there many other connections with the wider student body, in, in particular? Or was that something...

HH No. we were quite an insular group really weren't *we?*

MR *Yes I think so.*

HH *We did our own thing, our own way, as it were. The only contacts that we had were when we needed extra people, as we said earlier, with the other colleges.*)

- 20 -

Comment [F156]: HMM127 Not a hugely active SU

Comment [F157]: HMM126 PJ was keen on a constitution, but an individual instance of political activity

Comment [F158]: HMM128 Very little unrest, SU largely there as a social space

Comment [F159]: HMM129 One instance of raising voice, and that was a small issue with the Dean

Comment [F160]: HMM120 Rules/domestic stuff was either accepted or worked around, no big fuss

Comment [F161]: HMM125a Not connected to wider student 'body'

Figure 1 - Each interview transcript was coded and annotated in this way. The annotations themselves could then be reorganised into major themes and patterns, which were an important part of establishing the structure of this oral history account. Each interview session was then reported on in turn, the summaries of which constitute Appendix 1 of this study, so that each story maintained its individuality despite this fragmentation.

Appendix 4: Documents and Figures

Copies of this material, and all others kindly donated by the students and staff, have been added to the University archives at Augustine House.

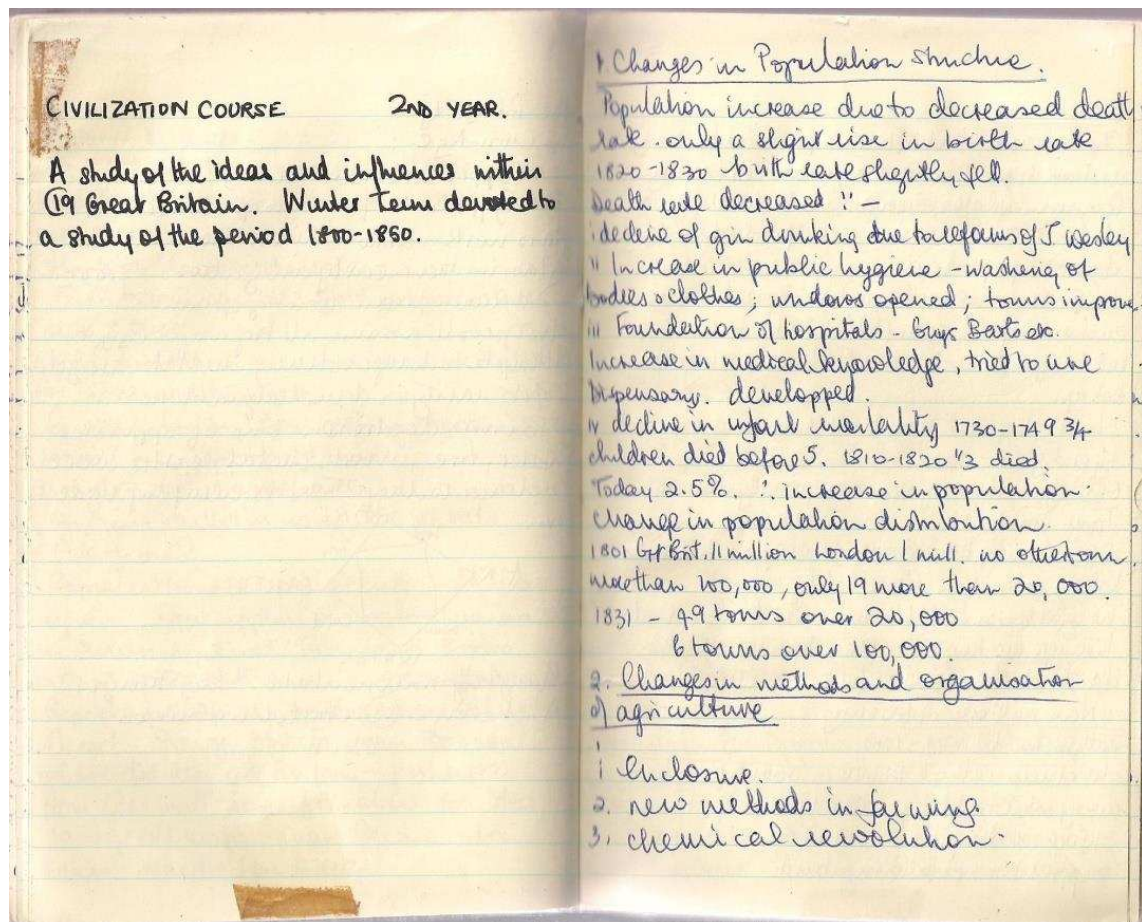


Figure 2 - A student's 'Civilisation' lecture notes (1963-1964)

CIVILISATION: 2nd YEAR:

SYNOPSIS OF INTRODUCTORY LECTURES.

I. Organisation and Content of 2nd Year Work.

- ① Content: A study of the ideas and influences within Great Britain. Winter Term devoted to a study of the period 1800-1850
- ② Organisation: Allocation of time; staffing; time table
The term paper.

B. Towards a Definition of the Industrial Revolution.

D. Changes in Population Structure.

- A. Growth: England & Wales. 1701: 5½ M.
England & Wales 1801: 8¾ M plus Scotland 10.9 M
England & Wales 1841: 15.9 M plus Scotland 18.7 M.

- B. Urbanisation. Great Britain. 1800: 70%-80% rural.
1850: 50% rural 1950: 20-30% rural.

Changes in the Organisation & Methods of Agriculture.

- A. Enclosure: ⑧.
B. New Methods: ⑧ - widespread until mid-⑨
C. Application of Chemistry: late ⑩

③ Changes in the Organisation & Methods of Industry:

Nowhere near complete by 1850 as production had become the central theme leading to an increase made not possible by ④.

- A. The Factory System: - initiated by Cotton Textiles.
B. Extensive use of Power: - initiated by Coal.
C. Increase in Iron Production

Figure 3 - An outline of the 'Civilisation' 2nd year lectures (1963-1964)

CIVILISATION EXAMINATION - 1963

THREE question to be answered.

Not more than ONE to be taken from a section.

Each question must be handed in separately.

SECTION A - GENERAL

1. 'The crucial error of the scientists is that over Nuclear Energy they thought they could behave like the Roman Governor and wash their hands of Hiroshima and Nagasaki. The Jews at the Crucifixion were more realistic.' Discuss.
2. 'Education without religion is a contradiction in terms.' Discuss.
3. 'Men won't give a fair day's work for a fair day's pay until there are ten men after nine jobs.' Discuss.
4. 'Never has man had more leisure time than he has now and never has he spent it more badly.' Discuss. ✓

SECTION B - ENGLISH

1. Write an essay on the history of the English Language.
2. The use and abuse of advertising. Write an essay on this subject. ✓
3. 'Debasement of language is not merely a matter of words; it is a debasement of emotional life and of the quality of living.' Discuss.
4. Discuss the social implications of language.

SECTION C - DIVINITY

N.B. Candidates may bring Bibles into the examination room.

1. How does the Old Testament help us to answer the questions 'What is man?' and 'What is his destiny?'. Give clear examples to support your answer.
2. What light does the New Testament throw upon two of the following?
 - (i) Man's relation to God.
 - (ii) A man's relation to his fellow human beings.
 - (iii) The nature and meaning of the Church and its function in the world.
3. What is the relevance of the Christian religion to the world in which we live? Illustrate your answer by reference to books which you have read as well as by your own ideas.
4. 'For the last thing the Church exists to be is an organisation for the religious. Its charter is to be the servant of the world.' (J.A.T. Robinson. 'Honest to God.' p. 134) Discuss this statement.

SECTION D - SCIENCE

1. Discuss the influence of mountains on civilisations.
2. Describe how modern theories account for the Earth and its geological surface.

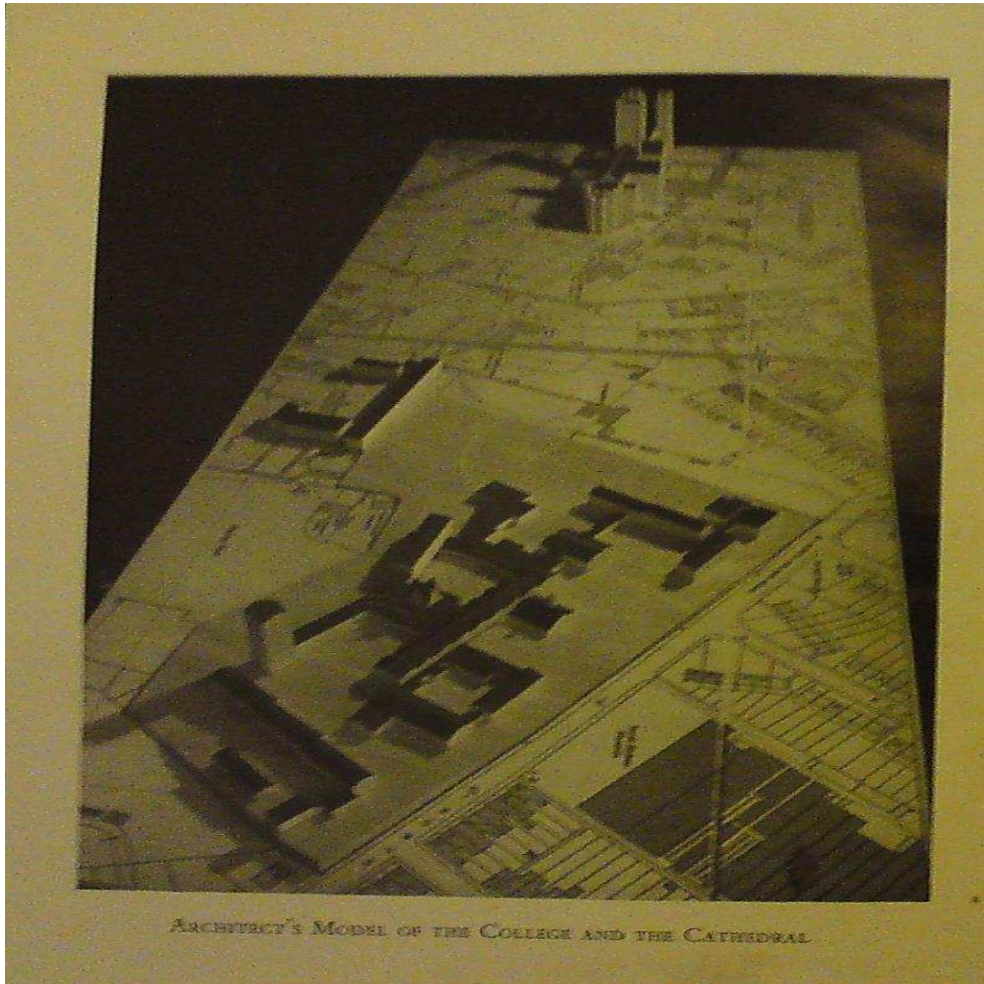
Figure 4 - The 'Civilisation' exam paper (1963)

| TIME-TABLE | | CHRIST CHURCH COLLEGE / MAIN / EDUCATION + CURRICULUM / CIVILISATION | | | | | |
|------------|--|--|---|---|---|-------------------------------|--|
| PERIOD | 1 | 2 | 3 | 4 | 5 | 6 | |
| DAY WEEK A | | | | | | | |
| MONDAY | ENGLISH (main) Dr. Fricker 6 | ENGLISH (main) Dr. Fricker 6 | | MATHS (cur.) Miss Gay 7 | DIVINITY (cur.) Mr. Burch 12 | ENGLISH (cur.) Dr. Fricker 14 | |
| TUESDAY | | 12 13 14 EDUCATION | Mr. Harris Mr. Hill Mr. Conway Miss Steede | Civ. Sem. Mr. Gleave 15 | | ENGLISH (main) Dr. Fricker 14 | |
| WEDNESDAY | LECTURE DIVINITY Rev. Neville 12+13 | CIV ENGLISH (civ. sem.) Mr. George 14 | 10 A. DIVINITY (civ. sem.) Rev. Neville 13 | 10 A. | | | |
| THURSDAY | CIV. LECTURE ART Mr. Dudley 4 | EO. ART Mr. Dudley | ART (cur.) 10 11 | H 10 CD | DISCOVERY Miss Young Miss Whitaker Dr. Kirkham | ST JA 5. | |
| FRIDAY | ENGLISH (civ. sem.) Dr. Fricker 14 | CIV. LECTURE ENGLISH Mr. GEORGE 12+13 | SCIENCE (civ. sem.) Dr. Newson 1 | ENGLISH (main) 13 Mr. GEORGE 15 | | ENGLISH (main) Dr. Fricker 15 | |
| WEEK B | | OUTINGS - VISITS | | | | | |
| MONDAY | ← | CONFERENCES. | | | | → | |
| TUESDAY | ENGLISH (main) Dr. Fricker 11 | ENGLISH (main) Dr. Fricker 11 | ENGLISH (main) Dr. Fricker 11 | | ← ENGLISH (main) Mr. George 7 → | | |
| WEDNESDAY | LECTURE DIVINITY Rev. Neville 12+13 | Nov 11 Dec. 12 13 14 DIVINITY (civ sem) Rev. Neville 6 | Nov. 11 Dec. LECTURE ENGLISH Mr. GEORGE 12+13 | | | | |
| THURSDAY | | Miss Steede. 3 10 12 13 EDUCATION | | ST. JA ENGLISH (cur.) Dr. Fricker 13 | Civ. MATHS (cur.) Miss Gay 6 | ENGLISH (main) Dr. Fricker 13 | |
| FRIDAY | | E P A 5 M NG. 7 DISCOVERY | | C Edu. 4. | CIV LECTURE SCIENCE Dr. Newson 12+13 | Civ. | |

Figure 5 - A student's college timetable (1963-1964)



Figure 6 - Newspaper Cutting on RAG Week in Canterbury



ARCHBISHOP'S MODEL OF THE COLLEGE AND THE CATHEDRAL

Figure 7 - A model of Christ Church's architectural plan, shown to the first students at their interview in 1961, and included in a brochure on the college's official opening, 1964

Aids to education



ONE of the first sights for visitors to the modern new £400,000 Christ Church teachers' training college at Canterbury is a row of pre-war model motor cars.

One or two begin to show their age. Some even are in obvious need of attention as they lie in the car park.

But they are not "piles of junk," insist the student owners. "They are part of a science project," declared one owner last week.

"It is due to the local yobbos that the cars don't look as good as they did. While I was away, my car was forced open, the bonnet was lifted and all the leads in sight were pulled out. Some articles inside the car were stolen."

Figure 8 - A local newspaper article, dissatisfied with the introduction of students' cars to the city

VISITORS Visitors to college are welcomed between 1.30 p.m. and 9.45 p.m. on Mondays to Fridays. 12 noon and 9.45 p.m. on Saturdays and Sundays.

All visitors to hostels should leave by 9.45 p.m.
Visitors may be entertained in the Students' Union until 10.45 p.m.

QUIET Classes are time-tabled between 9.15 a.m. and 5.15 p.m. on Monday, Tuesday, Thursday and Friday and 9.15 a.m. - 12.45 p.m. on Wednesday. Reasonable quiet should be observed throughout college during these times. At other times students who are working should not be disturbed by undue noise. There should be quiet throughout the buildings after 11.00 p.m.

PRIVACY A study bedroom is the student's own domain; privacy should not be encroached on without invitation.

VALUABLES Should be kept locked up at all times. The College accepts no responsibility for the loss of valuables and personal property.

MUSICAL INSTRUMENTS should never be practised in study bedrooms.

TELEPHONE Students should indicate their own numbers on writing paper; the official college number cannot be used except in a home emergency. The internal telephones are for the use of all and should not be used for long private conversations.

CARS Only those cars may be parked on the site for which permission has been given.

MOTOR CYCLES, SCOOTERS AND CYCLES These may be kept on the college site. All must be in working order and the motor cycles and scooters must be licenced and insured.

Figure 9 - A list of the college's first rules and regulations, distributed to students