



**A Guided Democracy for Children? A Case Study of
Summerhill School, Suffolk**

A Thesis Submitted for the Degree of Doctor of Philosophy

by

Nor Hayati Binti Husin

Department of Education

Brunel University

May 2023

Acknowledgements

I would like to convey my deepest appreciation to my supervisor, Dr. Andrew Green and Professor David Aldridge, for their continuous support and for instilling confidence and perseverance in me during the journey of completing my thesis. In addition, I would like to thank my other supervisor, Dr. Wayne Tennent, for his assistance and convincing suggestions during this research.

My appreciation also extends to the members of the Summerhill School in Suffolk, England, who aided me during my study and provided me with all the essential materials and information to complete my thesis.

In addition, I would like to thank all of the Summerhill School students and teachers who, despite their hectic schedules, agreed to be interviewed and participated fully in my research.

Last but not least, I would like to express my deepest gratitude to my husband, Aidi Atan, for his unwavering support and valuable advice throughout my studies. His prayers and constant encouragement have been instrumental in my success. I am also grateful to my father, Husin Yusof, for his unwavering support in all of my endeavours. My appreciation also extends to my entire family for their patience and inspiration throughout this journey. I am forever grateful for their love and support.

My special thanks and appreciation are also extended to all of my friends who have contributed a helping hand and cooperated fully with my endeavour. Their spirit of camaraderie and generosity is so remarkable and priceless that it is difficult to describe. Their generosity and kindness will forever be remembered.

Table of Contents

List of Tables	1
List of Figures	2
List of Abbreviation	3
Abstract	4
CHAPTER ONE: INTRODUCTION	5
Personal Background.....	5
Background of The Study	6
The Rise of Democratic Schools.....	7
Summerhill School, Suffolk, England.....	10
Statement of The Problem	12
Research Questions	14
Delimitations of The Study	14
Significance of The Study	15
Organisation of The Thesis	16
CHAPTER TWO: LITERATURE REVIEW	18
Introduction	18
Democracy in Two Different Periods.....	18
Ancient Democracy.....	19
Modern Democracy	21
Democracy and Democratic Education.....	21
Theoretical Framework of Democratic Education and Democratic Schools: John Dewey and Other Theorists	24
The Rationale Behind the School’s Concern with Democracy	26
Values Inculcated in Democratic Practices	26
Incorporating Democracy in Education	28
Summerhill as a Democratic School Pioneer.....	30
Essential Features of Schools with Democracy: What Could They Be? An Outlook of Democracy in a Small Community	34
Towards Becoming A Democratic School.....	43
Roles of Teachers in democratic Schools.....	44
Democratic Typologies for Children in Democratic Schools	47
Neill’s Principles of Education	49
Freedom	50
Trust.....	50

Relationships	50
Play	51
Schools as Democratic Institutions	51
Neill's Conceptual Framework of Democracy for Children	51
<i>Freedom Not Licence</i> : Fundamental Concepts Similar to Other Scholars	55
Unreasonable Conceptions of Schooling, Freedom, And Democracy	59
Guided Democracy and Its Theoretical Framework	65
Guided Democracy in Political Perspectives.....	66
Understanding Power and Control in Theoretical perspectives	68
Guided Democracy in A Small Community Perspectives.....	69
Positive Reinforcement	74
Issues and Predicaments of Democracy in Schools	75
Guided Democracy: Balancing Autonomy and Guidance	79
Guided Democracy: A Closer Look at Democracy's Many Facets.....	82
Stability, Efficiency, and Cultural Relevance of Guided Democracy	83
Guided Democracy in the Context of B.F. Skinner's Walden Two	84
Sukarno's Guided Democracy: Indonesia's Tailored Democratic Approach	85
The Democratic Aspects of Sukarno's Guided Democracy	87
Comparative Analysis of Guided Democracy: B.F. Skinner's Walden Two and Sukarno's Implementation in Indonesia	88
Guided Democracy in Comparing with Representative and Participatory Democracy.....	89
Representative Democracy and Participatory Democracy in Political Concepts..	90
Representative and Participatory Democracy: Compare and Contrast with Guided Democracy	91
Control and Power Dynamics in Totalitarianism and Guided Democracy	94
Totalitarian Governance vs. A.S. Neill's Principles of <i>Freedom Not Licence</i> ...	95
Comparing Totalitarianism and A.S. Neill's Educational Vision.....	98
Rights, Values, and Democracy	98
Covert Power Dynamics Within Democracies: Unveiling the Complexity	100
Covert Power within Democratic Regimes.....	101
Covert Power within Democratic Schools	103
Theoretical Framework of Organic Approach in Children's Democracy.....	105
Organic Approach as Democratic Education	106
Where Democracy Is Possible for Children.....	108

Conclusion	109
CHAPTER THREE: RESEARCH METHODOLOGY	112
Introduction	112
Research Design	112
Restatement of the Research Questions	113
Research Method.....	113
Case Study Designs	114
The Procedures of Data Collection	115
Research Instruments.....	117
Interview Protocol	118
Population.....	120
Sampling Technique	121
Interview Procedures	124
Restriction Amidst a Worldwide Pandemic.....	125
Transition to Online Interviews.....	126
Zoom as Interviewing Platform	127
The Stages of Interviews.....	128
One-on-One Interviews.....	128
Dyadic Interviews.....	129
Serial Interviews	130
Procedures for Serial Interviewing	132
The Time Setting, The interview questions scopes, rationale of analysis	133
Reliability and Validity	143
Ethical Considerations	145
Triangulation	147
Phases of Data Analysis	148
Step 1: Familiar with the data	148
Step 2: Generate initial codes.....	149
Step 3: Search for themes	149
Step 4: Review themes	150
Step 5 and 6: Define themes and Writing up	153
Summary of The Chapter.....	153
CHAPTER FOUR: ANALYSIS AND FINDINGS.....	154
Introduction	154
Structural Codes	154

Analysis and Discussion of Findings.....	155
RQ1: In what ways can Summerhill School (sometimes referred to as a “children’s democracy”) be considered democratic?	156
Conducting Government.....	156
Community General Meeting	159
Relationships	168
Deliberative Decision-Making	176
RQ2: What are the main problems and issues of a democratic community where the majority are children, as at Summerhill School?	187
Long Meetings	188
Limitations for New Children	190
Iteration Conflicts and Paperwork	193
Emphasis on Egalitarianism.....	196
RQ3: What kind of democracy, if any, is Summerhill?	200
Guided Democracy of Summerhill School	200
Summary of the Chapter.....	221
CHAPTER FIVE: SUMMARY OF THE FINDINGS	222
Introduction	222
Summary of The Research Findings.....	222
Summary of the Findings for Research Question One	222
Summary of the Findings for Research Question Two	225
Summary of the Findings for Research Question Three	227
Summary of Children’s Democracy in The Perspectives of Summerhill School .	230
Is Summerhill School’s kind of Guided Democracy Undemocratic?.....	234
Alignment of Guided Democratic Principles: Relevance to A.S. Neill's Summerhill School Philosophy	236
CHAPTER SIX: LIMITATIONS, IMPLICATIONS AND RECOMMENDATIONS ...	239
Introduction	239
Limitations of The Study	239
Contributions of Research Findings	240
Teachers.....	240
Policy Makers	241
School Students.....	242
Researchers	242
Recommendations for Future Research	243
Conclusion	245

REFERENCES.....	247
Appendices.....	287
Appendix A: Letter Request for Permission to Conduct Research.....	287
Appendix B: Letter of Approval to Conduct Research Study.....	289
Appendix C: Approval Letter from BREO.....	290
Appendix D : Participant Information Sheets.....	291
Appendix E: Consent Form.....	295
Appendix F: Interview Guide for Student.....	297
Appendix G: Interview Guide for Teacher.....	300
Appendix H: Interview Guide for Vice Principal.....	303
Appendix I: Interview Guide for Principal.....	305
Appendix J: Interview Guide for Visitor.....	307
Appendix K: Interview Transcription 1.....	308
Appendix I: Interview Transcription 2.....	311

List of Tables

Table 3.1	Summary of Research Procedure	116
Table 3.2	Summary of Research Method	117
Table 3.3	Interview Protocol	118
Table 3.4	Summary of Sampling Technique	121
Table 3.5	Interview Procedures	123
Table 3.6	Extracts from the Memos for a participant's transcripts	137- 142
Table 3.7	Six-phase guide of Thematic analysis (Braun and Clarke, 2022)	148
Table 3.8	Preliminary Themes	150
Table 3.9	Themes	152
Table 4.1	Structural Codes of Informants	154

List of Figures

Figure No.	Descriptions	Page
Figure 2.1	Illustration of features of Ancient and Modern Democracy	19
Figure 2.2	Values inculcated through democratic practices	27
Figure 2.3	Map of Summerhill School. Source	31
Figure 2.4	General Characteristics of School-based Democracy	35
Figure 2.5	Deliberative Decision-Making	41
Figure 2.6	Illustration of A.S. Neill's principles of <i>Freedom not License</i>	56
Figure 2.7	Conceptual Framework of Guided Democracy at Walden Two	69
Figure 2.8	Issues in democratic schools	75
Figure 2.9	Illustration of Guided Democracy as at B.F. Skinner's Walden Two	84
Figure 2.10	Illustration of Sukarno's Guided Democracy: Tailored Democratic Approach	86
Figure 2.11	Illustration of Control and Power Dynamics in Totalitarianism and Guided Democracy	94
Figure 3.1	Phases of Serial Interviews	116
Figure 3.2	Themes and Topic Questions	135
Figure 3.3	Topic questions on Phases Basis	136
Figure 4.1	Features of Democracy at Summerhill School	156
Figure 4.2	Problems and Issues of Summerhill's democracy	187
Figure 4.3	Guided Democracy of Summerhill School	200

List of Abbreviation

Ofsted	Office for Standards in Education, Children's Services and Skills
UNCRC	United Nations Convention on the Rights of the Child
GCSE	General Certificate of Secondary Education
IGCSE	International General Certificate of Secondary Education
n/a	Not applicable

Abstract

This study examines Summerhill School in Suffolk, England, which was established by A.S. Neill in 1921 and is widely recognised as "the oldest children's democracy" in the world. Democracy is not exemplified in the classroom but rather outside of academic life, despite the school's association with children's democracy. This study investigates the characteristics that define Summerhill School as a democratic school. Through interviews with the school's principal, vice principal, teachers, students, former students, and public visitors on the school's visiting day, it was determined that democracy is utilised in community affairs outside of teaching and learning activities. As the participants related their experiences with obstacles in decision-making, law-making, and comprehending equality for every member, issues of democracy at Summerhill School were recognised. Adult participants report difficulties that pertain mostly to administration, whereas student participants reveal issues that go directly to their daily school routine. The data also indicate that Summerhill School's distinctive democratic practices, although somewhat resemble the representative and participatory democracy taxonomies, do not fit into any of these two groups. Summerhill School has been categorised as a guided democracy based on the theoretical framework and real-world examples of Sukarno's guided democracy in Indonesia and B.F. Skinner's Walden Two, which illustrates the community life of Walden Two based on Frazier's guided democracy. The information was gathered through interviews with each participant. Significantly, this study includes serial interviews, which were undertaken to enhance the data and compare responses to those of other participants prior to determining final themes. At Summerhill School, democracy was exercised with care, as the degree of democracy employed determines the level of freedom for students.

CHAPTER ONE: INTRODUCTION

Personal Background

My past teaching experiences in a range of international schools have equipped me with the abilities necessary to be an effective educator. Regarding self-development, I was always seeking for ways to enhance my teaching skills. In order to engage my pupils in all lessons, I am always seeking for ways to develop my teaching skills and pedagogical competence. I pursued a master's degree in education with a concentration in the social foundations of education as a result. This degree allowed me to study education from other perspectives, which progressively created my new goals and drive as an educator.

The social foundations of education courses emphasised helping educators in ensuring a safe and inclusive environment for all students, as well as promoting equality and democracy. The phrase "democracy" piqued my interest to the point where I began to realise that democracy is not limited to politics, science, or philosophy. Democracy and democratic education taught me how to reconcile the need for structure and discipline with the need to offer students the opportunity to explore and express themselves. As a result, I have discovered that studying and teaching for students can be incredibly exciting and engaging. For instance, a teacher may wish to promote free discussion and debate in the classroom, but must also establish clear norms and boundaries to ensure that all students feel secure and respected. This is how I comprehended the idea of democracy when it was incorporated into the curriculum.

In addition, I learned the United Nations Convention on the Rights of the Child (UNCRC). Governments are mandated by the act and the treaty to provide the basic requirements of children and assist them in reaching their full potential (UNCRC, n.d.). The subsequent are examples of rights:

ARTICLE 12 (respect for children's views)

“Every child has the right to express their views on matters that affect them, and for these views to be taken into consideration” (UNCRC, n.d.).

ARTICLE 13 (freedom of expression)

“Every child has the right to find out and distribute information and to express their ideas – through talking, writing, art or any other form of expression” (UNCRC, n.d.).

ARTICLE 15 (freedom of association)

“Every child has the right to meet other people and to join groups and organisations, as long as this does not prevent others enjoying their rights” (UNCRC, n.d.).

During my master's degree program, I encountered several readings linked to the classes I attended, such as *Critical Pedagogy* by Paulo Freire, *Walden Two* by B.F. Skinner, and *Democracy and Education* by John Dewey, which have shaped my theoretical framework for this study. Through the viewing of Summerhill School's documentary in one of my course subjects, I was assertively motivated to develop my research topic for this study because I believe it will contribute to my understanding of democracy, its functions in education, and, most importantly, the type of democracy that can be safely practised by children in schools.

In conclusion, my teaching experiences, knowledge of the UNCRC Act, previous exposure to Summerhill School in Suffolk, England, and exposure to relevant readings all contributed to the formation of my research topic for this study.

Background of The Study

Due to the belief that children are too incompetent, illogical, or dependant to exercise their passion for politics on their own, in modern political philosophy, democracy has long been defined as primarily an adult domain (Wall, 2011). Similarly, it was described that democracy is a privilege for adults and not for children, and in the worst case, that democracy cannot function in schools (Apple and Beane, 2007). However, this intellectual understanding of democracy may no longer be applicable, as many

children have the opportunity to participate directly in political processes. Many children in modern times enjoy democratic rights, which implies that they are as influential as adults in determining school rules, legislation, and committee elections at the schools where they study. In actuality, children's participation in government is no longer unusual or novel. Their views, thoughts, and ideas are carried in the government, which is their school, through democratic processes, so exposing them directly to the world of democracy. And it is at schools where children have the ability to control the school through the authentic and democratic methods in which their ideas and thoughts on community issues are valued and embraced. As a result of these democratic practices in schools, children may be able to comprehend democracy's ultimate purpose as "a form of political governance involving the consent of the governed and equality of opportunity" (Apple and Beane, 2007, p.7). In addition to serving as educational centres for children through the provision of academic knowledge, schools play a significant role in educating school-aged children to live in a democracy through the establishment of a democratic school environment. Although not all schools adhere to this ethos of democratic procedures, democratic schools appear to fall under this group.

The Rise of Democratic Schools

Democratic schools are gaining popularity as a modern alternative to traditional education. This type of school utilizes student-run government, decision-making and individual learning instead of the more traditional teacher-led instruction (Lima, 2014). There are a variety of reasons why parents and students are considering shifting to democratic schools.

One of the main reasons for the shift is the increased emphasis on individual learning. In a traditional school setting, students are typically taught in a one-size-fits-all approach (Howells, et. al. 2022). Schools can be identified as democratic in various ways. One example of a democratic school is one where students are given the opportunity to determine their own learning goals and focus on topics that interest them (Lima, 2014). This type of individualized learning allows students to find their passions and explore them fully. Another benefit of democratic schools is that they promote a sense of ownership and responsibility. Students are given the opportunity

to make decisions about their education, allowing them to take ownership of their learning and be more engaged in their studies (Weilbacher, 2020). In addition, Weilbacher emphasises that in democratic schools, students have the opportunity to learn how to rule and compromise, so gaining valuable future-oriented life skills. According to Vieno, et. al. (2005) democratic schools also promote a more inclusive, diverse learning environment and these schools often have a strong emphasis on collaboration and working together to solve problems. This type of environment allows students to appreciate and learn from different perspectives, preparing them for the real world.

In democratic schools, educators would build democratic structures and procedures for school life and a curriculum that provides students with democratic experiences (Apple and Beane, 2007). However, it cannot be denied that children should collaborate with adults in schools. This is due to the fundamental principle of democracy, which includes decision-making, rule-making, voting, and free speech. All of these are considered sophisticated processes, and if left in the hands of children, the entire community will be exposed to inherent hazards and mayhem. Children should be steered to initiatives or supplied with a learning environment in which democratic ideas and concepts may be disseminated and encouraged. This is because democracy is neither a manageable concept nor a type of tool that can be easily utilised by children. There are numerous democratic schools or schools with democratic-like practices in the world today, yet it can be argued that no two democratic schools are identical. In every democratic school, the school's ideology, goals, and democratic principles can vary; consequently, community members would face a variety of difficulties and seek alternatives or answers that they believed would work for their schools. Different scholars or sources may have influenced the formation of a democratic conceptual framework for all members, which may result in a unique democratic approach at each school.

This research investigates the democratic aspect of Summerhill School in Suffolk, England. Summerhill School is the oldest children's democracy in the world, which has been stated on the school's website and acknowledged in numerous books, articles, and journals (Stronach and Piper, 2009). This may not come as a surprise to many other democratic school founders or stakeholders, academicians, or researchers in

the fields of democratic schools and democratic education. Since its founding by A.S. Neill in 1921, Summerhill School has been constantly operating and has inspired other education reformers, scholars, educators, and many nations to create democratic schools. Democracy is associated with numerous values, including lifestyle, culture, and management style (Karakus, 2017). This assertion raises a question that will be addressed in the following section. Are the democratic values and principles practised by democratic organisations composed entirely of adults, such as democratic parties and democratic parliamentary institutions, similar to the democratic principles and values of institutions that include both adults and children, such as schools? This study does not seek to compare democratic organisations made of adults to democratic schools where the majority of members are young pupils; rather, it seeks to understand the concept of a democratic school. Moreover, this study is primarily concerned with identifying the democratic characteristics displayed at a school because the primary subjects are children, which is unique to this study.

Democratic schools have their roots in the progressive education movement of the early 20th century (Sutinen, 2012). The progressive movement was a reaction to the rigid and authoritarian teaching methods of the time, which focused on memorization and obedience rather than critical thinking and creative exploration. The first democratic school was founded in 1921 by the educational theorist and philosopher A.S. Neill, who believed that children should be allowed to learn in an environment where they could make their own decisions, without the interference of adults (Neill, 1966; Neill, 1969).

Summerhill School The school is not exempt from controversy, despite its vital role in fostering freedom and democracy among pupils. This study aims to investigate the challenges and circumstances faced by the members of Summerhill School, as well as to examine the democratic qualities they exhibit in the lives of the students. This is prompted by reports of disputes, such as the imposition of adult will or a lack of order, in approximately twenty books and numerous articles (Saffange, 1994). These findings would provide the answer to this study's question of how Summerhill School uses democracy, its significance in education, and the adults' and students' roles at the school as a whole. In the meantime, studying the problems and issues encountered by Summerhill members would not only provide insight into the complexities and

challenges of implementing democratic principles in the educational setting but it would also contribute to the advancement of democratic education and the improvement of educational outcomes for students. There are various sorts of democracy. In a number of democratic schools, neither the categories nor democratic taxonomy has been studied or analysed previously or concurrently. This study aims to determine the type of democracy practiced at Summerhill School by identifying various forms of democracy that are comparable to the concept of 'guided democracy.' The objective is to provide a deeper understanding of the democratic principles that are applied within the school setting, as well as to explore how these principles are manifested in the daily operations and decision-making processes of the school.

"Guided democracy" refers to a form of democracy in which the government provides guidance and support to citizens, while allowing them to make decisions for themselves (Ricklefs, 1993). The study aims to determine whether this concept is relevant to the democracy practised at Summerhill School, and to identify other forms of democracy that are similar in nature. By exploring the type of democracy practiced at the school, the study seeks to provide a comprehensive understanding of the democratic principles and practices that are central to the school's educational philosophy.

Summerhill School, Suffolk, England

Summerhill School was Neill's experiment with his radically unorthodox system of education, in which he abandoned all discipline and replaced it with child freedom. Children feel protected, cared for, and respected in this environment. Prior to the establishment of Summerhill, Neill envisioned an "out and out doing school" that would emphasise handiwork as a more joyful activity while maintaining his anti-academic attitude towards education (Croall, 1983, p.xii). From his anti-academic stance, meaning that he believed in an educational approach that went against traditional academic teaching methods. In other words, Neill believed that the conventional education system was too rigid and focused too heavily on grades, exams, and the memorization of facts, rather than on the individual needs and interests of students.

Notably, Neill's contention that books are the least significant aspect of education is independent of the form of the educational system (p. xii). In Neill's view, education should be independent of adult directives and learning materials, or as Snitzer (1970) put it, "where coercive methods of compulsory education do not exist" (p.1). Summerhill is comparable to other traditional schools in that it prepares school subjects for children who prefer to attend classes. Neill's primary objective is not to educate children; rather, he is primarily concerned with their happiness as they are (Darling, 1984). So, he said that a child's education should be based on what the child wants and what is best for him or her, without any interference from adults.

In the media it is often depicted as the "school for scandal", the "do-as-you-like school", the "school with no rules" (Appleton, 2017, p.1).

Newspaper reports call it a Go-as-you-please School and imply that it is a gathering of wild primitives who know no law and have no manners (Neill, 1948, p.7).

Reaching the summit of creating, preserving, and persuading the outside world of Summerhill School's commitment to freedom was difficult, since Neill and the Summerhill community had to overcome numerous obstacles and difficulties. In its early years, Summerhill was widely recognised as a school for pampered brats. Summerhill's reputation was problematic due to the school's reputation as a "free school" where students can do whatever they want. Even Neill's fundamental belief in freedom rather than licence was once misunderstood by parents who, after reading Summerhill and feeling terrible for being too strict with their children, later tended to offer their children complete freedom (Neill, 1966). Another charge levelled against Neill and his school, Summerhill, was that the type of freedom regulated for children was incompatible with Neill's conception of freedom (Barrett, 1981, p.157). This occurred as a result of confusion between Barrett and Neill's linguistic and theoretical freedom for children. In response to these misunderstandings, Neill published his new book *Freedom, not License*, in which he explains his perspective towards education and the concept of children's freedom. In addition, Neill regularly invited parents, academicians, and educators to visit Summerhill School so that they could get a closer look at the school's educational practices and have the opportunity to meet and

question Neill about their wonders and curiosities, while he renounced the school's reputation as a "do-as-you-please school" and a "go-as-you-please school."

Statement of The Problem

Democracy has a broad definition, which varies depending on the democratic aspects being discussed. As for this study, it is sufficient to narrow the conceptual meaning of democracy, which is consistent with what Gollob et al. (2010) refer to as human rights standards and principles. Within these human rights principles, Gollob et al. (2010) caution the reader against mistaking human rights for absolute personal freedom. Drake (1931) elaborated on this fundamental concept, which linked democracy and freedom, many years ago, as the fundamental concept of democracy is freedom or liberty. Freedom in a democracy does not mean doing whatever one pleases, and none of its members have the right to act on whim, caprice, or licence (Drake, 1931). This literature recalls Neill's ideas of freedom for children when he emphasises that children at Summerhill are granted "complete freedom," which was misunderstood as "Any mother can set out on a table ice cream, candy, whole-wheat bread, tomatoes, lettuce, and other foods, and then allow the child complete freedom to choose what he wants" (Neill, 1961, p.180). Therefore, a child's absolute freedom at Summerhill School is restricted to specific actions, which are in reality constrained by "controlled freedom". This practice of freedom, based on Neill's fundamental notions of freedom, is implemented through democratic systems, and in this study, it is assumed that the school's democracy conforms to the Summerhill model of democracy, which requires further examination of its characteristics. Regarding on freedom concepts of the school, several studies were conducted on examining on controversial issues faced by Summerhill when it was almost sentenced to closure due its failure to abandon the key freedoms it afforded its pupils (Clabaugh, 2008) and unable to comply with the Ofsted regulation of tracking the students' progress (Saukkonen, Moilanen, and Mathew, 2016). However, studies on determining of the specificity of democracy, such as the type of democracy exemplified most clearly in schools, have yet to be conducted. Moreover, the Ofsted 1999 issues that afflicted Summerhill School were deemed external issues, and this study believes that uncovering the internal issues or problems of Summerhill's community members is also essential and should be covered in this research.

Interestingly, Summerhill School in Suffolk, England has been documented as the oldest children's democracy in the world (Readhead, 1996; Stronach and Piper, 2009; Saukkonen, Moilanen, and Mathew, 2016). The school was founded in 1921 as an international school called the Neue Schule (summerhillschool, n.d.) and had changed its name to Summerhill in 1927 when the location was shifted to Leiston, Suffolk, England. The school still exists today, but with more students than it did 100 years ago, when there were only 27 (Gribble, 1998, p.5). As Neill's fundamental idea for Summerhill School was that children should not be compelled to learn, and freedom includes the child's decision to be away from lessons and to play for as long as they wish (Thayer-Bacon, 1996), it became clear that democracy was not the school's primary objective. Consequently, more research has been conducted on conceptual freedom for children and Neill's philosophies and underlying concepts than on the elements of democratic practices that this study seeks to examine in depth.

Due to the fact that Summerhill School has been sustainable for a century and has inspired many reformists to create similar free schools, it is unsurprising that a great deal of research has been conducted on Summerhill School and A.S. Neill, focusing primarily on his education approach for children and his inspirations (Appleton, 1992; Fromm, 1960), government interference on Summerhill's School approach (Newman, 2006), and many more related to children's rights and freedom in Summerhill. (Goodsman, 1992). Many studies have also been conducted pertaining to the involvement of children's parents in democratic schools by contributing to children's decision-making in learning (Sliwka, 2008; Bean and Apple, 2005; Korkmaz and Erden, 2014), which is not the focus of this research. Summerhill School is therefore the appropriate institution for the study of children's democracy in terms of its total involvement of students in school running without the participation of their parents.

Due to the limited numbers of students and the researcher's conviction that parts of autocracy are eventually incorporated in assuring the school's good operation, the primary question this study attempted to answer was whether Summerhill School should be classified as a guided democracy by providing examples of guided democracy discourses ranged from political perspectives, education perspectives, and imaginative community perspectives.

Research Questions

The research questions of this study are:

1. In what ways can Summerhill School (sometimes referred to as a “children’s democracy”) be considered democratic?
2. What are the main problems and issues of a democratic community where the majority are children, as at Summerhill School?
3. What kind of democracy, if any, is Summerhill?

Delimitations of The Study

This study is to evaluate the democratic characteristics of Summerhill School in Suffolk, England. As indicated earlier, Summerhill School is the "oldest children's democracy in the world," (Vaughan, 2006). Many have stated and accepted that democracy is a way of life (Sahin and Kiliç, 2021). As in a school setting, Sahin and Kiliç argues that the greatest method to learn democracy is not through the curriculum but in a democratic setting. The claim indicates that democratic qualities and characteristics can be identified by examining the way of life of children and adults in a school; this can be traced to Summerhill School, known as the oldest democracy; the primary purpose of this study is to identify the democratic characteristics of the school.

The term ‘children's democracy’ is not synonymous with the actual democracy utilised by many government parliaments. To define the term, including its principles and how it has been implemented, this study would have to return to the origin institution, which is also a community that has begun to implement children's democracy in children's learning and community matters, in accordance with the original ideas and thoughts disseminated by Summerhill School's founder, A.S. Neill. The school, which is currently run by A.S. Neill's daughter, the school principal, has a comprehensive understanding of the school’s curriculum and its operations within their own self-government.

The focus of this study is divided into two sections. First, this study examines the particular characteristics of democracy in managing community concerns and how democracy is used to assist children reach freedom of choice and learning freedom. Specifically, in democratic government, which is 'truly a school,' there appear to be obstacles and limitations specific to students and staff, in addition to the general democratic procedures they will confront throughout their lives. The purpose of this study is to determine the type of democracy at Summerhill School by first analysing the democratic aspects of Summerhill's government and any associated issues or problems. This study covers all phases of research by conducting interviews with individuals who exhibit the necessary traits to enrich the data.

This research is a qualitative investigation in which Summerhillians' comprehension of the operation of Summerhill School's systems and its government is gathered. Based on criteria detailed in the chapter on methodology, interview participants who were selected were interviewed, including previous students, current students, and teachers. This study intends to connect with and interview the school principal as she has a comprehensive understanding of Summerhill's democratic governance. In addition, an interview is conducted with the vice principal, to acquire a deeper understanding of this research. This study also interviewed general visitors who had the opportunity to visit Summerhill School, approaching the principal, staff, and students, as well as those who attended the community meeting.

Significance of The Study

This study's data and findings are relevant because they add to the current, limited qualitative research on children's democracy. Teachers, school administrators, and those interested in education, as well as those new to or experienced in the field of education, can all gain knowledge about children and freedom. In addition, the findings of this study will serve as a fundamental guideline for educators who are investigating new learning frameworks, experiments, and practices for children, particularly in the practice of democracy in schools. The conclusions of this study could provide clear ideas regarding democratic methods within schools, and Summerhill School in Suffolk could then serve as a model of democratic approach for all schools seeking new perspectives on the learning environment.

It is essential to emphasise that the outcomes of this study will present educators with diverse, if not new, perspectives regarding the aims and functions of schools. A school should be intended to be the optimal environment for children to grow and develop their identities, while maintaining cordial relationships between children of various backgrounds and adults. In addition, learning should be voluntary, which is fundamentally more useful, and play should be the primary part of learning, all of which may be accomplished through children's freedom of discovery and experimentation. Adults are anxious and concerned about children's freedom. The majority of communal schools deny education and freedom, which must be reconciled.

The greatest significance of this study is through the literature discussions of guided democracy in comparing guided democracy from political perspectives by referring to the real example and practice of guided democracy by Sukarno of Indonesia with utopian community guided democracy developed by B.F. Skinner in the novel *Walden Two*, which contributed to this study to determine the most appropriate typology model of democracy at Summerhill School, which is representative of a guided democracy. This provides educators, students, and scholars with new information regarding the systems of democracy as exemplified at Summerhill School, which can be used as references or in schools.

Organisation of The Thesis

The first section of this chapter provides context: functions of the school for children, not just from an academic standpoint but also to emphasise that the school is a place for the entire development of children. The following section introduces A.S. Neill's views on education and his Summerhill School, which fall within the conceptual framework of holistic education. Following is a discussion of the research gap and its relationship to the objective of this study, which is to fill the gap. The research objectives were correctly stated, followed by the research's limits and the significance of performing this research. The second chapter is a literature review that includes the concept of democracy and the historical evolution of democratic government in relation to other forms of government. This chapter also examines the most influential democratic philosophers and reformers from the Socratic period to the twentieth century. The famous democratic intellectuals, such as Socrates, Rousseau, and

Dewey, were discussed in terms of their views on democracy and its significance for the education of children. The section continues with an in-depth discussion of A.S. Neill's educational and Summerhill School philosophies for understanding education and Summerhill's self-government systems. The second phase continued by defining "guided democracy" by referencing real-world instances of this sort of democracy implemented by Sukarno of Indonesia and B.F. Skinner's novel *Walden Two*'s notions of democracy. Also mentioned were the democratic theories of John Dewey, which contribute to the conceptual definition of "guided democracy."

This research's methodology is described in detail in Chapter 3. The fourth chapter provided an analysis and discussion of the research findings. As a result, the findings were presented sequentially to address each topic. The analysis and discussion of the findings of the study's research questions one through three was discussed. Following was the last chapter that provided the summary, conclusion and recommendations of the study.

CHAPTER TWO: LITERATURE REVIEW

Introduction

The dissertation's overarching themes are democracy and its general characteristics in ancient and modern times, democratic education, and the justifications for implementing democracy in schools. The literature review continues by analysing Summerhill School as a democratic movement and connecting it to A.S. Neill's conceptual framework for democracy among children. In addition, this chapter examines Neill's pertinent notions of education, freedom, and democracy, which differ with the basic goals of education and democratic education as defined by other scholars. The discussion of general characteristics of democratic schools and the roles of teachers and suitable types of democracy adopted in schools for children are also key topics of discussion. Another part is developed to further analyse A.S. Neill's essential conceptions of education and *freedom not license* principles, in order to comprehend Neill's ideas, which challenge the conventional educational approach. The concluding sections concentrate primarily on the conceptual understanding of guided democracy in political and social contexts, investigating the many facets of democracy, comparing it with representative and participatory democracies, and examining how guided democracy, like other forms of democracy, brings stability, efficiency, and cultural relevance to nations. A more critical examination of democracy and its comparison to totalitarianism incorporates elements of power and control in both democracies and totalitarianism, demonstrating the stark differences between the two forms of government. This study's literature review concludes with a discussion of the problems associated with democratic schools and the counterargument for implementing the organic approach as part of practices that make it possible for democracy to function in schools for students.

Democracy in Two Different Periods

This section introduces democracy in two distinct eras, which can be categorised as ancient and modern. It is essential for this study to investigate the historical origins of democracy and compare them to the present aspects of democracy. Based on the literature and analysis of each type of democracy, a diagram is generated.

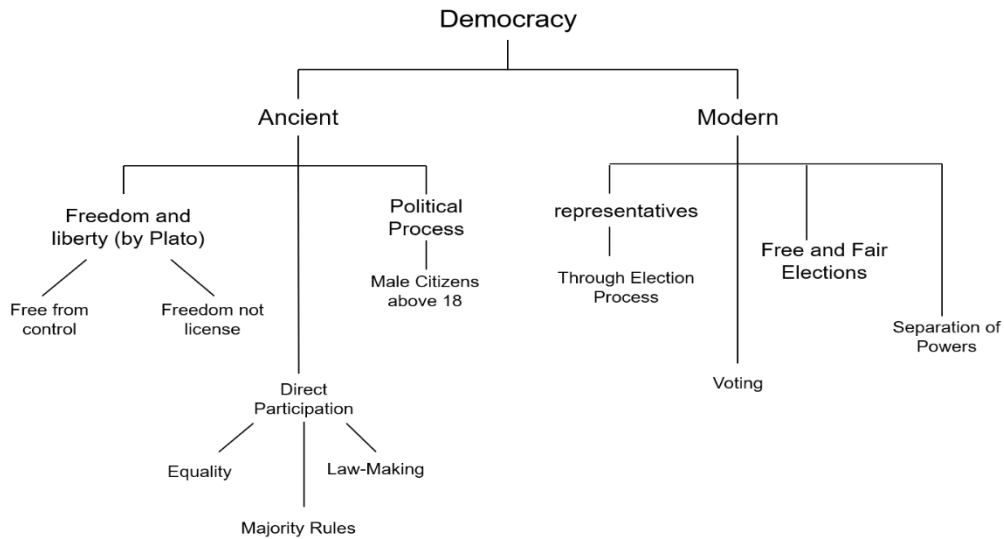


Figure 2.1: Illustration of Features of Ancient and Modern Democracy

Ancient Democracy

The genesis of democracy, its ideas, and its contemporary manifestations can be traced back to the ancient Greek understanding of democracy. Democracy derives from the Ancient Greek words *demos* (people) and *kratos* (power) (Grodin, 2004, p.18; Arblaster, 2002). Athens or Sparta have been cited as the birthplace of democracy, respectively. It was based on European history, which established Sparta as the first city in which democracy emerged, not Athens (Hornblower, 1992, p.1), despite Nwogu's (2015) insistence that democracy originated at Athens in the fifth century BC. Nevertheless, this is not the primary focus of this section. Rather, the essential thing to emphasise is that Athens' unique 'democratic' style of life made it the most innovative city-state or 'polis' as early as the fifth century BC (Held, 2006, p.11). The foundational ideas and traits of Greek democracy were universally acknowledged and counted in every respect:

Among city-states Athens was not the only democracy in the ancient Greek world but it was the most stable and long-lived, and the best documented, if only because it was politically the most important and culturally the most brilliant and creative of all the city states. Athens will therefore serve as our model of democracy as the Greek evolved it and understood it (Arblaster, 2002, p.16).

In his book *The Republic*, Plato defined the attributes of democracy, which in its simplest form means 'freedom' and 'liberty,' in which individuals are free in their everyday words and actions (Cornford, 1945, p.282). In the end, the purpose of establishing democracy through strikes and revolts of the poor was not autocracy or to exert severe control over residents. In actuality, democracy fosters kindness and encourages individuality, wherein each person has the right to decide his or her own way of life so as to achieve happiness. Plato further emphasises that democracy renounces the enforcement of a solid control and that no person can interfere with the pleasure of the people in this regard:

Here, too, you are not obliged to be in authority, however competent you may be, or to submit to authority, if you do not like it; you need not fight when your fellow citizens are at war, nor remain at peace when they do, unless you want peace; and though you may have no legal right to hold office or sit on juries, you will do so all the same if the fancy takes you. A wonderfully pleasant life, surely, for the moment (Cornford, 1945, p.282-283).

Ancient Greek democracy allowed for direct citizen participation in the law-making process. It became a form of governance based on majority rule. The Athenian democracy was a direct democracy, which meant that all individuals, regardless of their class or social standing, had an equal say in decisions that affected their lives (Balot and Atkinson, 2014). This was in stark contrast to the ancient oligarchies and monarchies that were dominant at the period. (Finley, 1985). However, women, slaves, and foreigners were not permitted to engage in the political process in ancient democracies (Balot and Atkinson, 2014). According to their respective definitions, there is a clear distinction between democracy, autocracy, and aristocracy, which demonstrates the gap between the poor and upper classes, or what may be referred to as poverty and wealth.

Modern Democracy

Modern democracy, according to Dursunoglu (2019), is a representative democracy where citizens elect representatives to make decisions on their behalf. According to Krivokapi (2018), free and fair elections are essential for the functioning of a contemporary democracy, and all eligible citizens have the right to vote in transparent and impartial elections. According to Meyer-Resende (2011), separation of powers is also a distinguishing feature of modern democracy, dividing the government into branches to prevent any one of them from accumulating too much authority. Meyer-Resende (2011) also emphasises the need of transparency and accountability in contemporary democracies, suggesting that public officials must be honest in their activities and decisions and answerable to the people.

Democracy and Democratic Education

Democracy is the foundation of a self-government system (Beane and Apple, 1995, p.4; O'Hair, McLaughlin, and Reitzug, 2000, p.7). Through democracy individuals have the ability to govern themselves. It can be said that democracy is more than just a form of government, as it can be applied in a variety of ways in social matters. Thus, democracy arose many years ago, referring to the struggle of oppressed people for their civil and human rights, which ended in tyranny and rage, a far sound from the democracy of today. In the modern world, democracy is now characterised by the full participation of young children. Democracy was viewed as a way of life (Beane and Apple, 1995), which could be practised at the school level by involving teachers and students in choices regarding their education and school policy (Carnie, 1993). In schools, democracy is no more an idea or political theory to be learned, but a practical experience that is made feasible. Democracy is no longer limited to adult participation in voting, elections, or government structure; it now encompasses all human generations. As for Alshurman (2015), he views democracy in modern times as a respected system that influences the development of societies since it affords the individual the possibility to attain a position in life. Alshurman's statement demonstrates that democracy is a system for individuals of all ages and that it recognises the individual condition of life. Importantly, democracy is a system that may

be utilised to indoctrinate people's beliefs spanning from law to economics, resulting in the rearrangement of government in an individual's daily life. It is important to note that other than family and wider community, schools play an important role in establishing democratic culture mainly for the pupils. As stated in numerous studies on democracy and education (Subba, 2014; Beane and Apple, 1995, p.4; O'Hair, McLaughlin, and Reitzug, 2000, p.7), at the school level, democracy is frequently associated with 'a way of life'. The meaning provides students with a fundamental comprehension of democracy as a way of life. In addition, it teaches children how to live, participate, and act in a democratic environment, which is considered the best environment for their development. As it is currently understood, democracy is both a way of life and a method of organising government.

Education and schooling are essential components of a democratic society, as demonstrated by O'Hair, McLaughlin, and Reitzug (2000). The rationale for incorporating democracy in schools can be traced to Kochoska's (2015) conception of education and its goals for children's prosperity:

Education is a friendly bridge between all institutions in society with one goal, to help young people to be productive, responsible citizens, to realize their intellectual potential, while at the same time to develop and its other capabilities, because our future depends on young people.

Carnie (2003) defines education as a holistic approach to learning by emphasising all areas of development, including creativity, morality, emotions, spirituality, and intelligence, and by encouraging students to express themselves (p.18). A holistic approach to education is well-suited for implementation in democratic education because it is not limited to classroom learning and, more importantly, encourages students' full participation (Kochoska, 2015). Soulhag (2018) describes democratic education as a method of teaching and learning that facilitates the active knowledge production of students. The entire qualifying process is democratised in the sense that students are free to choose which path to follow, what to concentrate on, and what to study with the assistance of their teachers (Soulhag, 2018). The fact that democracy contributes to freedom is another important point to emphasise. In a democracy, what is most important and sought after is the enjoyment of freedom. Alshurman (2015), in discussing the significance of democracy, states that democratic government provides

citizens with maximum freedom and a happiness with the greatest prosperity, and in the education part, students are free to choose the type of education they wish to pursue, with equal access to education for all. Children in democratic schools have the right to voice their opinions on what, how, and when they learn, as well as participate in school governance (Carnie, 2003, p.89).

According to Korkmaz and Erden (2014), the actual number of democratic schools globally is unknown, however according to the Alternative Education Resource Organization, there are 239 democratic schools and centres in 35 countries. In the meantime, it was stated a year later that there are 85 democratic education and management schools in 33 U.S. states and Puerto Rico (Alshurman, 2015). According to Carnie (2003), there are a number of democratic schools in countries as diverse as New Zealand, Japan, Thailand, India, Israel, Ecuador, and the United States, though they are widely dispersed. In the United Kingdom, Summerhill and Sands are two prominent democratic schools (p.90). Dewey is the most prominent advocate of democratic education, and he is widely regarded as the twentieth century's most influential American philosopher and educator (Sikandar, 2015). Democracy, then, undeniably, was a central theme for Dewey. His views on democracy and education influenced a new direction in educational processes and pedagogies (Sikandar, 2015). Dewey's thoughts and ideas on democratic education provided insights and alternative methods for fostering a child's development, which stimulated the emergence of democratic schools and prompted numerous educators to consider incorporating democracy into schools.

There are numerous ways to clarify the concepts and purposes of democratic and progressive schools. According to Tisdall (2019), the term 'progressive' was used by people who sought to link themselves with "new schools" and was frequently used to emphasise the innovation of "modern schools," which were contrasted with "traditional education," which is considered as outdated. In the meantime, democratic schools refer to a new policy direction and a new government role in education. As opposed to commonly occurring in public schools, democratic schools accept any curriculum and teaching-learning methodology (Rietmulder, 2019). In many instances, non-utopian progressivism is synonymous with "child-centered" pedagogical practice, and both utopian and non-utopian varieties of progressivism were deemed significant and

influential in inter-war England and Wales, despite neither being able to implement its ideals effectively (Tisdall, 2019). After 1945, private utopian flagship schools like as Summerhill and Beacon Hill had minimal impact on the development of progressivism in primary and secondary modern schools (p.5). In Summerhill School's perspective, A.S. Neill, the school's founder, is on the side of progressive. Though he never explicitly stated it, it was clear from his agreement with the rejection of traditional ways, primarily because it conflicts with his basic concept of child contentment and the rejection of adult authority in determining a child's learning (Darling, 1992).

Theoretical Framework of Democratic Education and Democratic Schools: John Dewey and Other Theorists

Democratic education is a type of education that is based on the principles of democracy, such as participation, inclusion, and equality (Bryson, 2018). It is characterized by a focus on the individual needs and interests of students, as well as the belief that students should have a say in their own learning and in the decision-making processes of the school. According to Bryson (2018), "Democratic education seeks to empower learners by giving them a voice in the learning process and a say in the decisions that affect their lives" (p.5).

Democratic schools, also known as learner-centred schools or self-directed learning environments, are educational institutions that are designed to implement democratic education principles (Henderson and Milstein, 2020). These schools often use a variety of pedagogical approaches, such as project-based learning, inquiry-based learning, and problem-based learning, to engage students in their own learning process. In a democratic school, "students are empowered to take ownership of their own learning and to shape the direction of their own education" (Henderson and Milstein, 2020, p. 202).

The theoretical framework of democratic education is grounded in a number of philosophical and psychological theories, including the work of John Dewey, Jean Piaget, and Abraham Maslow (Bryson, 2018). Dewey, for example, argued that education should be experiential and that students should be actively involved in their own learning process. According to Dewey (1916, p. 1), "Education is not preparation

for life; education is life itself". Piaget's theory of cognitive development emphasizes the importance of constructing one's own understanding of the world through interaction and experience. Maslow's hierarchy of needs suggests that individuals have a range of basic and higher-order needs that must be met in order for them to fully develop their potential.

More references can be made to Dewey's contribution in articulating democratic education theory as the field's founding philosopher when discussing and defining democratic education. He stated, "Democracy is the best of all social institutions" (Dewey and Ratner, 1939, p.663). As in school, Dewey maintains that education for students can be successful if the institution upholds the core idea of the school as a form of community life (Carr and Hartnett, 1996, p.63). In relation to this point, Dewey emphasises for a democratic educational system in schools, which organises the society and promotes the kind of social intelligence that is necessary for individual freedom and development (p.63). In education, democracy is viewed as a way to allow students greater freedom and assist them develop, in addition to facilitating learning and productive work.

Democratic education and democratic schools have been the subject of much research and discussion in recent years (Smith and MacGregor, 2020). For example, a recent study by Smith and MacGregor (2020) examined the impact of democratic education on student engagement and academic achievement in a sample of high school students. The authors found that students in democratic schools reported higher levels of engagement and exhibited higher levels of academic achievement compared to students in traditional schools. In their conclusion, Smith and MacGregor (2020) state that "the findings of this study suggest that democratic education may be a promising approach for promoting student engagement and academic achievement" (p.359).

From Dewey, Piaget, Maslow, and several authors as mentioned above, it denotes that democratic schools may have varying degrees of democratic practices but they typically strive to empower students to have a voice in their education. Additionally, the theoretical framework of democratic education highlights the importance of student autonomy, choice, and participation in the learning process (Bryson, 2018). It is based

on the belief that all individuals have the right to an education that is tailored to their unique needs and interests and that encourages them to think critically and participate actively in the world around them (Henderson and Milstein, 2020).

In other aspects, democratic schools refer to children's full participation in the government which include students' input into curriculum design, policies, and rules, and may also participate in governance through regular meetings and elections (Lansdown, 2001). These schools aim to create a community where all members are treated with respect and have the opportunity to contribute to their learning and the wider community.

The Rationale Behind the School's Concern with Democracy

It was stated in the previous section that the conceptual meaning of democracy encompasses more than just the government of the people. This section seeks to identify the necessities and reasons for schools' concern with democracy. Alternatively, a simple question that can be asked is why the school should care about democracy. Democracy, through its practices in many countries and many levels of institutions, is the system of government that is closest to the hearts of the people. This is because democracy allows for people to have a say in the way their country is run, through regular elections and other democratic practices (Beramendi, et. al., 2008). Other than that, it gives them the most power and control over their own lives and government. This type of government system is always associated with the protection of human rights, emphasis on the human voice, and human choice, and can be summed up as the ideal government system for humans.

Values Inculcated in Democratic Practices

Regarding democracy, Anderson and Onson's (2005) emphasis on human voice and choice in classroom settings concurrently with respect for other alternative viewpoints, protects and promotes learning opportunities for all students in a safe environment. According to them, there is always a sense of belonging, which encourages community participation, equality, and empowerment for all. Inculcating democracy would result in the development of beneficial values, including engagement,

participation, articulation, justice, justice, responsibility, and individual autonomy (Anderson and Onson, 2005). Combining the conceptual ideas of some scholars the following diagram illustrates a more thorough explanation of each point:

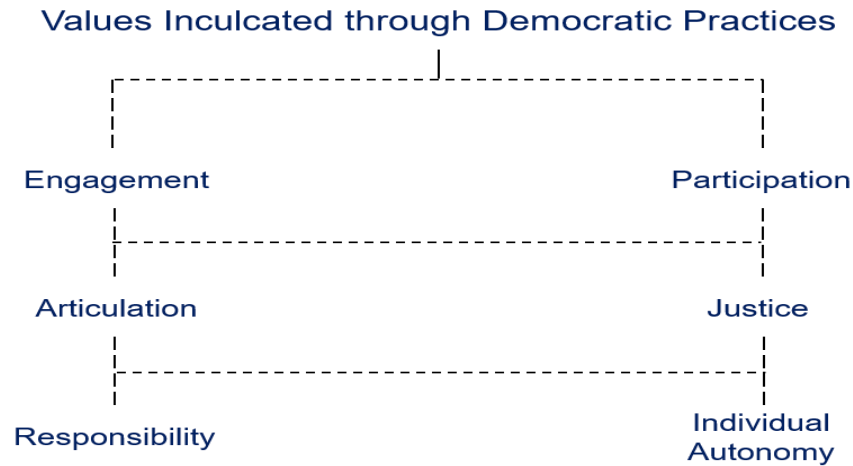


Figure 2.2 Values inculcated through democratic practices

People are engaged when they participate in the political and social lives of their communities. As in a school atmosphere, students are more likely to comprehend and care about issues impacting them and to participate in attempts to change their communities if they are engaged (Tiusanen, 2017; Anderson and Onson, 2005). The study by Torney-Purta and Barber (2005) on democratic school engagement and participation demonstrates that participation entails actively participating in decision-making and contributing to the development of policies and plans. Students have the ability to have a voice and impact the future of their communities in a democratic society by being active citizens and engaging in school matters. According to Lenzi et al. (2015), the creation of this kind of atmosphere demonstrates that schools have the most explicit culture of educating young people about democratic ideas.

Meanwhile, articulation involves being able to effectively communicate one's ideas and opinions to others. This is a critical skill in democratic societies, as it allows individuals to advocate for their own interests and to help shape the conversation around important issues (Garrison, Neubert, and Reich, 2015). Another value which is justice is a core democratic value, and refers to the idea that everyone should be treated fairly and with equal respect under the law (Knoester, 2015). It was also mentioned by

Knoester that when individuals understand the importance of justice, they are more likely to advocate for it and to work towards creating a more equitable society. Responsibility is another important democratic value, and (Subba, 2014) it involves taking responsibility for one's actions and contributing to the well-being of the community. When individuals feel a sense of responsibility, they are more likely to take an active role in shaping the future of their communities and to work towards creating a better future for everyone (Subba, 2014).

Respected scholars' theories on the aforementioned values offer the framework for this section, which demonstrates that all values are interconnected and reinforce one another in the practice of democracy in schools. This section illustrates the relationships between each value using a simple diagram (as depicted in Figure 2.2) based on the preceding notion. The small dotted lines in this diagram indicate a reciprocal relationship between the values they connect. In other words, these ideals are mutually supportive and reinforce one another. For instance, there is a close relationship between engagement and articulation, as the ability to explain one's opinions well is crucial for active participation in democratic procedures. Those who accept responsibility for their acts are more likely to contribute to the establishment of a just society.

On the other hand, the large dotted lines in the diagram suggest that the values they connect are interdependent. In other words, it is difficult to achieve or retain another value without the first. For instance, it is difficult to attain justice or individual autonomy without participation. Similarly, without individual autonomy, it is challenging to achieve total engagement and articulation. Hence, these principles are interrelated and supported in order to preserve a robust and healthy democracy.

Incorporating Democracy in Education

Alshurman (2015) defines democratic education as the right of all people, regardless of socioeconomic status, to possess the civic values, knowledge, and skills necessary to establish a democratic society. Similarly, Furman and Starratt (2002) define a democratic community as one in which everyone's rights, including those of the less fortunate members, are respected. The concept of democracy and its values, which

are imparted to students, help to explain why democracy has been a primary component in schools for many years and may continue to thrive in the future.

Today, through democratic schooling and democratic education, children's voices are included and taken seriously; they are not confined to schools under the control of adults, but are treated equally. In addition, the school is the best institution to provide this opportunity to practise and model democracy (O'Hair and McLaughlin, 2000). The following excerpt describes the rationale behind learning democratically, which is not limited to academic and assessment concerns for students but rather emphasises inclusion and diversity in education so that every student has the opportunity to learn, which is the school's responsibility:

Learning democratically means that within highly diverse groups, more and less privileged, more and less ready to engage, all pupils have an entitlement to the best available knowledge on learning effectiveness – how learning happens and how schools provide for that to happen (Macbeath, 2004, p.41).

In the traditional era, the purpose of democracy was to pursue political agendas, which is vastly different from today's democracy, which Giroux and McLaren (1986) refer to as an emphasis on "individual freedom and social justice" (p.224). Regarding Dewey's views on democracy and education, he views education as a method of social reform and emphasises that education would serve the democratic process by correcting economic injustices and achieving political ends that would lead to the advancement of a society (Sikandar, 2015). The statement demonstrates the significance of implementing democracy in a school community where the majority of members are children, as it promotes common goods and eliminates unfairness and injustices that develop over time in democratic political realms. Implementing democracy in a school is also important for fostering student involvement through political participation (Glaeser, Ponzetto, and Shleifer, 2007; Pereira, Mouraz and Figueiredo, 2014). It shows through democracy that education in schools would lead to increased engagement in a wide variety of social activities.

Before the students learn about democracy, they are given freedom and autonomy at school, and they gradually learn that to secure their freedom, they must engage in

collective action, which is the democratic practice of decision-making. Students who experience democracy and participation in their schools would engage in a pedagogy that appears more relaxed and stress-free to them. For example, research conducted by Simó, Parareda, and Domingo (2016) in secondary schools demonstrates that lessons for students are not limited to lesson hours and the classroom, but can take place after the teaching hour in any location where students and teachers are comfortable. According to Simó, Parareda, and Domingo, after-school lessons foster positive teacher-student relationships and demonstrate that teachers provide emotional support by being willing to understand and listen to students.

It is essential to understand how a school may be democratic. Are schools themselves democratic institutions? Prior to answer the questions, a school with a democratic movement aims to establish a more democratic society by educating children about alternative values, attitudes, and beliefs to those of the mainstream culture (Korkmaz and Erden, 2014). Nonetheless, the movement does not occur in public schools, but it is conceivable in free schools. Summerhill School, founded in 1923, which has been continuously running since, was documented as the first wave of democratic educational experimentation, which was followed by the second wave, the free school movement (Korkmaz and Erden, 2014; Readhead and DfE, 1996).

Summerhill as a Democratic School Pioneer

Summerhill School in Suffolk, England has been identified as the origin of the democratic school movement (Carnie, 2003), and the school describes itself as the oldest child democracy in the world (www.Summerhillschool.co.uk; Vaughan, 2006, p.ix; Readhead and DfE, 1996, p.9). Nonetheless, it is ambiguous to assert that its method of self-government has remained unchanged since Neill's time, as will be demonstrated by the findings of this study. Related to this matter, the school principal who is the daughter of A.S. Neill was certain to assert that she would never compromise on Neill's fundamental principle "that children should not be compelled or pressured to learn or expected to meet 'standards' of any sort" (Wilby, 2013). Prior to the founding of Summerhill School, Neill's philosophy and writings contributed to the international growth of the democratic school movement and the establishment of numerous schools (Readhead and DfE, 1996).

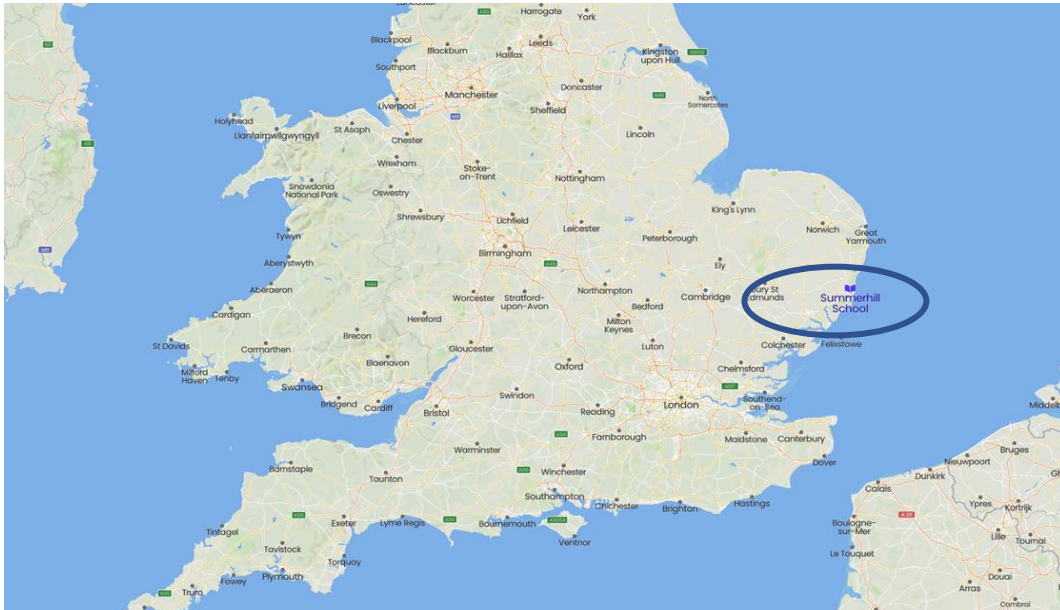


Figure 2.3: mapcarta.com (n.d.), Map of Summerhill School

Summerhill, located in Leiston, northeast of London, was founded by A.S. Neill in 1921 (Iliadi, Papadopoulos, and Marnelakis, 2010; Stronach and Piper, 2008; Appleton, 1992), and his daughter, who had attended the school as a child (Neill, 1995), has directed it since 1985. (Iliadi, Papadopoulos and Marnelakis, 2010). Neill's Summerhill, as the world's oldest democracy, was founded on the principles of democracy and children's rights. The current principal, Mrs Readhead describes Summerhill School main philosophy as giving freedom for children to develop at their own pace, empowering children in all aspects of their lives, and to give children time to develop naturally (Readhead and DfE, 1996). Many people, including educators, novel reformers, and readers, accepted and embraced Neill's principles as a result of his stance that emotional learning should precede intelligence (Newman, 2006; Darling, 1984; Neill, 1962). In accordance with Neill's underlying principles, which are accepted by Summerhill's community but not necessarily by others, the practice of democracy at Summerhill School opens a new path to freedom within the school.

Summerhill School, which was founded on democratic schooling principles, represent a new policy direction in education that is distinct from the prevalent educational policy prevalent in mainstream schools. The records list Neill as one of the 100 most influential educationalists in the world, while *The Times Education Supplement* names him as one of the 12 most influential for the United Kingdom in the last millennium

(Newman, 2006). In addition, according to Newman, *the Oxford Shorter Concise English Dictionary Volume 1* uses Summerhill School's governance in children's rights and progressive education as an illustration of the word "democratic." Despite the recognition Neill received and the merits of an alternative approach to education, Summerhill School has faced a contentious issue since the 1999 Ofsted (Office for Standards in Education) inspection, which could result in the school's closure (Newman, 2006; Keeble-Ramsay, 2017; Langer-Buchwald, 2010; Macbeath, 2004). At this point, it can be inferred that although Summerhill maintains child democracy and freedom, which could be viewed as distinctive features and the school's focus, the school was not convinced, and the two distinctive features are not an ideal focus for education, according to Ofsted. As stated on the official website of the United Kingdom government, Ofsted's primary function is to inspect services providing education and skills for learners of all ages. The Ofsted also inspect and regulate services that "care for children and young people" (www.gov.uk, n.d.). Clearly, the central function and purpose of Ofsted are at odds with the fundamental tenets of Summerhill School, which are that children are free to choose whether or not to attend classes. In supporting the justification, it was reported by the Ofsted 1999 in the main finding that the education provided at Summerhill was inadequate for the pupils (Ofsted, 1999; Langer-Buchwald, 2010). It was reported in September 2000 in the Royal Courts of Justice that the "school robustly defended its right to stick to its founder's principle" (Macbeath, 2004, p.38).

As previously stated, Neill would always advocate for children's rights and take the side of the child. However, in the 1999 Ofsted inspection, it appears that the students had to take the side of Summerhill School and defend Neill's democratic principles. The struggle against the court demonstrates the influence of Summerhill students in the functioning of democracy, but not necessarily the influence of children's rights at the school. Importantly, Summerhill had been threatened with closure by Ofsted due to its central tenets of educational freedom for children and their rights to attend or forgo classes. Of Summerhill's philosophy for children was in direct opposition to Ofsted's goals for the education of children; therefore, Ofsted sought to eliminate it. As from the report, it can be simplified that the school has strong values and beliefs in democracy, but it falls short in academic standards. It doesn't have a focus on ensuring pupils have high standards or progress, leaving it up to the pupils to make their own

decisions. The outcome of this inspection is crucial for further examination of the democracy that Neill's school exemplified and the principles that may have informed Neill's conception of a "self-governing democracy."

There are a number of titles for schools with democratic practices, with "progressive schools" and "free schools" being the most well-known. Dewey used the term "progressive schools" for his Chicago Laboratory School (Weiss, DeFalco, and Weiss, 2005), while "free schools" are a relatively new phenomenon in many nations. The progressive education movement has historically been identified with John Dewey and has taken delight in applying his beliefs (Weiss, DeFalco, and Weiss, 2005). The rejection of authoritarian structures and, consequently, the traditional teaching methods in schools (Sikandar, 2015), which were replaced by child-centered learning, was Dewey's central democratic principle in education (Weiss, DeFalco, and Weiss, 2005). Apart from this, Alshurman (2015) also accentuates that the condition for education for democracy that it should be free from authoritarian relationships.

After the 2010 election, the Conservative-Liberal Democrat coalition government implemented free schools (Wiborg et al., 2017). They allow non-state providers to create state-funded, independent schools in order to boost educational choice, competition, and innovation (Wiborg et al., 2017). According to Garry et al. (2018), free schools are government-funded schools that have greater autonomy than traditional schools because they are not administered by local governments and have the flexibility to determine matters such as school hours and curriculum. The purpose of free schools is to promote education by granting schools greater autonomy in the hopes of increasing student competition and choice (Garry et al., 2018).

As of the spring of 2016, approximately 384 free schools have been founded, but little is known about the actual practices that have been implemented in the schools and whether they differ from one another (Wiborg, et. al. 2018). Undoubtedly, a free school differs from a public school. Evennett (2019) argues that free schools have greater autonomy than maintained schools and can legally operate as academies. Evennett (2019) emphasises that free schools, like all other state-funded schools, are subject to Ofsted inspections to maintain the quality of education they provide despite their autonomy. Other than being known as democratic school, Summerhill School is based

on the free school approach (Vaughan, 2006). Unfortunately, the Ofsted inspections of the school were unsatisfactory due to its refusal to make lessons mandatory (Carnie, 2003). Summerhill School has objected strenuously to the Ofsted requirement on the grounds that the school's freedom is fundamental to its concept (p.91). It is controversial whether Summerhill School emphasises freedom because children have the right to be free in their decision-making or simply to defend Neill's freedom-based philosophy. Summerhill School's longevity may be attributable to the community's defence of the founder's ideology rather than the safeguarding of children's freedom. It is beneficial to study Neill's understanding of democracy in the context of Summerhill School, since this helps to contextualize the type of democracy that may be practised at the school.

Essential Features of Schools with Democracy: What Could They Be? An Outlook of Democracy in a Small Community

A school with some type of democracy will essentially strive to make the school a democratic community. Whether democracy is completely or partially practised in schools, democratic characteristics can be found. This section focuses mostly on analysing the qualities of a democratic school, especially the majority student participation. The discussed features pertain to children participatory of democracy in terms of managing self-government, community meetings, and community relationships. A democratic school possesses a number of traits. Therefore, the discussion of the characteristics of democracy in schools is purposely constrained and restricted to specific areas that are strongly relevant to this study. In addition, the traits were selected based on aspects that were covered frequently in the literature on democratic features in a school. Figure 2.1 depicts the general characteristics of school-based democracy, based on a study of democratic features discovered in the research literature.

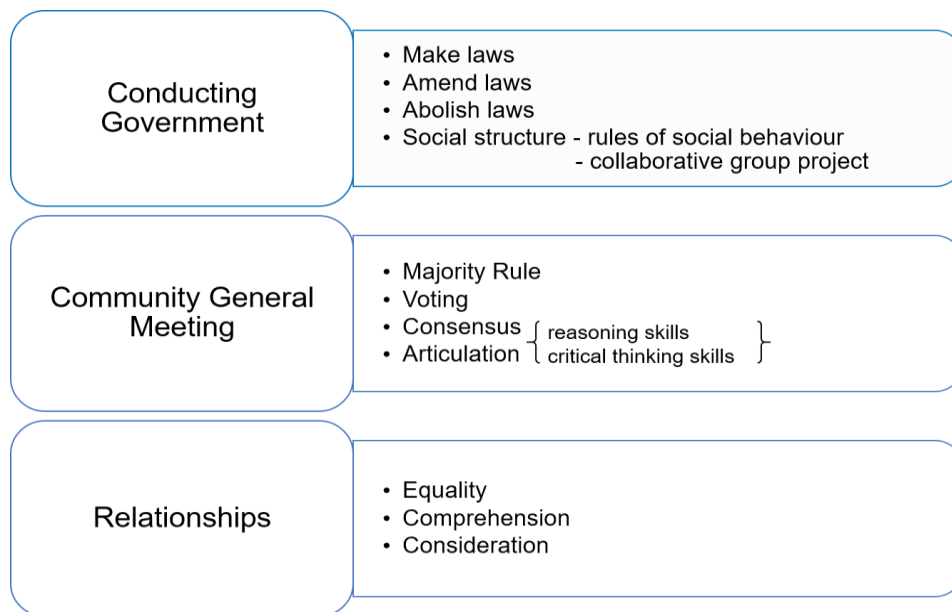


Figure 2.4 General Characteristics of School-based Democracy

Managing self-government is the first part. Korkmez and Erden (2014) make a clear distinction between democratic and traditional schools by pointing out that the main features of a democratic school include staff and student self-governance when making laws when they all get together, as well as a level of self-governance among all community members and teachers and students when it comes to classroom rules. Gazman (2018) says that a school can only be democratic if teachers and students have a direct say in how the school is set up and run. Gazman says that this is a real democracy because both staff and students have a say in all of the school's "norms" and in making the rules. In his book, *Real Education: Varieties of Freedom*, Gribble (1998) lists as many as 14 democratic schools. Some of them may not exist anymore, but the most important thing about the book is that Gribble describes the features of each democratic school. One key feature is that students and adults make, change, and abolish of school rules together.

In a democratic community and institution, the rules for how the government is run by the people in the community are not the only thing that matters. Feu et al. (2017) say that democracy is also a way to organise people. As Furman and Starratt (2002) explain in more detail, social behaviour is a key part of the deliberative morality of democratic participation that is emphasised in schools. Children's behaviour issues are allowed to be discussed when making laws, but not when making decisions about

how to teach or what to teach is what covered as social aspects governed at democratic schools (Furman and Starratt, 2002; Neill, 1969).

The organisation of social structures by students is another crucial aspect of school governance. Dundar (2013) asserts that students' participation in organising social structures is significant owing to the opportunity it provides for students to practise life, socialise, learn, and be more proactive. Simó, Parareda, and Domingo (2016) explain, based on their study of students' engagement in numerous democratic schools, that non-classroom activities, extracurricular activities, and collaborative group project work are the major characteristics of democratic practices for students. Through this activity, students would be able to speak about their interests and views, learn to speak properly, make an effort to find the exact words needed to explain their ideas, and feel as though their voices were heard (Simó, Parareda, and Domingo, 2016). (Kelley (1939) says that it is about a person's meaningful participation in the life of the society to which he or she belongs, which is in fact democratic. In a democratic school, children are regarded as valuable members of the community, and their voices and opinions are considered when making decisions, especially about matters that directly affect them. Democratic schools often have a unique social structure that promotes collaboration, ownership, democratic decision-making is typically organized into small, self-governing groups (Reichert, Chen, and Torney-Purta, 2018).

The General School Meeting is the second part of democracy in schools. Fielding (2013) made it clear when he said that the General or Whole School Meeting is the most well-known practice in the participatory democracy tradition. Fielding says that this meeting means that both staff and students will work together to talk about their work and goals, bring up issues that are important to them and to the community as a whole, celebrate successes, hold each other accountable, and decide what to do next. This is in line with what Anderson and Onson (2005) said about Glickman's features of democracy in schools, which say that students are active agents who work on real problems, share ideas, and attempt to have an impact in the community. According to Korkmaz and Erden (2014), regulations are developed in a school meeting with the participation of teachers and employees, which demonstrates that the school community is governed by the rule of the majority. A democratic school functions as a free society through the direct participation of students and teachers with equal voting

rights and one vote per person (Riutmulder, 2019; Wilson, 2015; Korkmaz and Erden, 2014; Fielding, 2013; Fielding, 2009;).

In the democratic school community meeting, all members regularly gather to make majority-vote democratic decisions on all aspects of running the school (Wilson, 2015). Gastil (1993) categorises voting in a democratic community meeting as straw polls, decisive balloting, and voice votes; anonymous (secret ballot) and public (raised hand or voice vote) means of expression, and consensual and majoritarian modes of decision making. Voting is considered one of the most important pillars in community meetings because it demonstrates the equal rights of every member, even "little kids"; everyone should be able to vote (O'Hair, McLaughlin, and Reitzug, 2000, p.37).

According to Hartley (2008), if some students are unsatisfied with a choice, a school in which the community is ruled by simple majority rule will occasionally experience issues. Similarly, Erbes (2006) states that consensus is used in community meetings when community members have divergent viewpoints. At this stage, it can be claimed that a school community will be conflict averse, which, given that the majority of its members are children, could lead to arguments amongst some students whose preferences do not align with those of the majority. As a result, the community would be required to use a strategy to obtain a consensus choice, as it grants the ability to oppose the group's decision (Hartley, 2008). According to Mabovula (2009), in certain situations, consensus will be highly valued in schools in order to attain inclusiveness, as this leads to the pre-eminence of the transformational ideal before democracy can exist. Mabovula adds that consensus is required to discuss a certain topic or pursue a particular course of action for a limited amount of time, and he believes that for democratic participation to occur, there must be consensus, which should be reached via thought and reasoning. Consensus functions not only as a decision-making mechanism, but also as a community-building mechanism (Erbes, 2006). Nonetheless, the transition to a consensus decision may be used in the presence of adults or other members who are seen to be in a position to control the circumstances of the school general meeting, and who are therefore equipped to determine the optimal time to utilise consensus.

Democracy denotes a complex process; therefore, it requires experts with cognitive and reasoning skills, such as the ability to read, write, listen with a patient and open mind, evaluate a proposal critically, craft compromises, and care for the needs of others, which can be inferred as being articulate (Hartley, 2008). Using democratic mechanisms in schools would entail applying critical thinking in order to avoid concerns or problems for students and teachers. According to Quantz and Dantley (1991), articulation is crucial because it enables community members to comprehend the mechanisms of community decision-making and make intelligent, well-informed choices:

Even when given the opportunity to participate, students and teachers are likely to define schooling as technical and vocational, thereby limiting the students' chances for a liberating education. This inability of people to speak (and, therefore, to act) in their own emancipatory interest might be called self-estrangement (p.109).

Regarding democratic practice in any institution, the exercise of consensus has a close relationship with articulation. Consensus requires that members articulate information, thoughts, sentiments, and arguments, as well as listen attentively to what others have to say, mindful of the fact that every member will have different opinions (Gastil, 1993; Gastil, 1992). Each of these must be articulated. Gastil (1993) and Gastil (1992) describe articulation as part of democratic discourse in community meetings, since it entails expressing one's perspective on an issue or agenda without a clear persuasive aim and prior to a decision on the issue. According to Gastil, articulation is necessary for members of a community to not only express their dissatisfaction with something, but also to give their perspective in the hope that other group members will comprehend, if not necessarily accept, their point of view. Articulation is vital because it promotes democracy by bringing forward the minority and majority perspectives of the group, and it is not to be taken for granted because not every member has a clear perspective and the ability to articulate their viewpoint (Gastil, 1993, p.28). Crow and Slater (1996) present alternative viewpoints on articulation in democratic education. As part of their leadership responsibilities, articulation is a significant component of staff practice. Through the practise of articulation, it is possible to empower individuals to talk clearly on all school-related matters, such as achieving school goals or resolving

community issues. The power to organise cooperative working relationships among students, educators, and the community so as to establish a mission for schools that integrates individual actions, goals, and aspirations resides in the hands of some adults, primarily administrators (Crow and Slater, 1996).

Relationships are valued by all members of the community in democratic schools, such that, once people are engaged, teachers will develop and utilise democratic relationships with all students, and as more adults engage both students and staff, democratic schools become more so. As in democratic schools, the primary emphasis is on equality and providing genuine equal opportunity to all pupils (Aspin 2018; Stone, et. al., 2016; Collins, Hess, and Lowery, 2019; Fielding, 2009; Macmath 2008; Beane and Apple, 1995). Similar to democratic approach is the provision of equal opportunities for all students in every aspect of school life. Dewey emphasises that developing a democratic atmosphere for students in schools is predicated on equality, as this is a fundamental practice in learning and social application that should have been implemented from the beginning and for everyone (Dewey and Dewey, 1915, p.315). In addition, Macmath (2008) describes equality as the basis for Dewey's democratic dispositions, which becomes Macmath's foundational concept for democratic teaching in schools. In democratic schools, equality would be the central tenet of practice, as children would obtain freedom through equal opportunity to participate in work regardless of their capacities and having equal access to all teaching and learning resources. This is in line with Gastil's (1993) and Aspin's (2018) assertion that equality for all members is necessary to eradicate discrimination and prejudice. According to Rietmulder (2019), equality in democratic schools is not only about equal opportunity for students in work participation, but also about equal responsibility in which each student is accountable for his or her acts, and this rule is applied equally to all students.

In a democratic society, relationships are typically maintained by consideration and comprehension. The presence of these two characteristics implies good listening skills, which would strengthen relationships between students and teachers in schools. Inevitably, democratic schools value the complete and free expression of their members, and each member is considered as an important subject in the education process, such that restricting their participation undermines or restricts the process of

democracy (O'Hair, McLaughlin, and Reitzug, 2000). However, in some instances, particularly among children, they may feel that their thoughts or concerns are not worthy of attention, which should not be the case in democratic schools (O'Hair, McLaughlin, and Reitzug, 2000). Schrag, F. (2004) demonstrates how teachers in democratic schools should be taken into consideration when organising a forum to ensure the inclusion of all students of all ages, as it is sometimes the case that a consensus-based decision for children aged 10–14 would not be effective due to their limited abilities. To ensure that a choice is fair for all parties, it is necessary for adults to simultaneously weigh multiple factors. Gastil (1993) distinguishes between two forms of consideration in a democratic community: passive listening by sitting and attending to what another member says and allowing for brief silences and for a person to make his or her own appeal; and active consideration, such as verbal requests for more information or probing questions to clarify a speaker's statements, which is more valuable when the listener is uncertain. Aspin (2018) defines consideration as the democratic form by referring to the promotion and protection of the individual's welfare as a result of considering the interests of the governed.

In *demos*, those who listen should be able to comprehend the speaker's statements due to the complementary nature of comprehension to consideration. Gastil (1993) emphasises the importance of comprehension to the democratic process, as it is the mechanism by which one gets to grasp the perspectives of others. In a democratic society, the right to speak is an essential element of citizenship (Hartley, 2008). However, not all children are eloquent enough to articulate their thoughts, desires, and worries, and in certain instances, their messages may not be comprehended by other members. This will disturb the democratic discourse process. Regarding this, Hartley (2008) believes that students require frequent, authentic opportunities to exercise their voices and their authority in an appropriate manner. Although not explicitly advocated for the practise of comprehension, Hartley's approach to appointing a rotating leader in the school's class meeting suggests that exposing every child to experience in leading the class meeting indirectly teaches them to comprehend other members' voices of suggestions, opinions, or any other thoughts they share. O'Hair, McLaughlin, and Reitzug (2000) stress the necessity of every member in democratic schools being able to listen and seek to comprehend the words and opinions of others, as this will foster a mutually respectful relationship. They explain that via understanding, each

member will not only take turns speaking to demonstrate respect, but will also actively listen to one another and make an effort to comprehend and interact with them.

An overall evaluation of the aforementioned characteristics of democratic schools reveals the following characteristics: It summarises the significant components that may be observed in the school's community, with the majority of students participating in governing their government, demonstrating key elements at the school's general meeting, and highlighting aspects of the relationships between members including teacher-pupil relationships.

It was stated that interaction within a small group produces more effective group debates and conclusions if there is an effort to comprehend the group members (Gastil, 1992, p.278). It frequently improves the sense of belonging between group members and facilitates their pursuit of a common goal in small group interactions. Moreover, the arguments, approaches, and outcomes reached in a small group were democratic, although few individuals were aware of this. Small group contact also contributes to peaceful order through voluntary agreement and spontaneous collaborative activity, neither of which can exist in big groups (Olson, 1993). Despite the benefits, few people have investigated small group interactions from a democratic standpoint (Gastil, 1992, p.279).

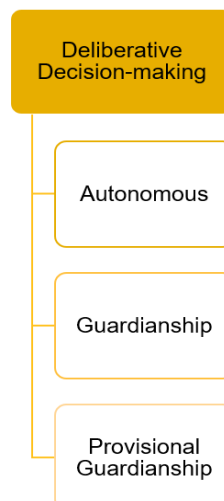


Figure 2.5: Illustration of Deliberative Decision-Making

For the purposes of this study, it is vital to investigate and evaluate further the characteristics of democracy in a small community and their significance to children as the primary agents of the group. As indicated previously, there have been few researches conducted on the democratic qualities of small organisations. John Allen Rossi undertook a replication of a prior study on the democratic discussion of numerous contentious themes among a small group of teachers and students. Rossi discovered through his research that small-group discussions between students and a teacher have positive effects, including improving the quality of students' presentations, leading to a student-centered class discussion, and boosting students' confidence, independence, and critical thinking skills in problem solving (Rossi, 2006). The following example is from Olson, who suggested that the quality of small group work is more applicable and encourages better group member cooperation (Olson,1993).

John Gastil discussed a comprehensive component of democracy that focuses on a small group area, which serves as the fundamental model framework for identifying Summerhill School as a democratic society where the practice is accessible to children. Gastil's description of the characteristics of democracy in a small group was extensive and intended for adult groups. In outlining characteristics of democracy in small groups, this study cites John Gastil's book *Democracy in small groups* (Gastil, 1993). According to Gastil's principles, democracy in a small group entails membership committed to democratic processes such as determining laws and regulations, direct participation through the majority rule and voting, equality through speaking and listening participation, and collective group discussions through consensus. Prothro and Grigg (1960) discovered similar findings to Gastil's, namely that the basis of a democratic group are members exercising their voting rights and enjoying equal freedom of participation.

Nonetheless, the specific elements of democracy in small groups that are rarely mentioned in other studies save in Gastil's work relate to the stages of decision-making among group members. He categorised the stages as *autonomous decision*, *guardianship*, and *temporary guardianship*. As defined by Gastil, *autonomous decision* is the capacity of an individual to make decisions for himself; therefore, group decision-making is superfluous. The need for a *guardianship* decision arises when group

members cannot adequately represent their own interests or are incapable of making decisions. Finally, *provisional guardianship* refers to the temporary authority granted by the guardianship to make a specific choice on its behalf. As previously said, one of the key principles of a democratic school is that every individual, regardless of age or personal preferences, must be treated equally.

Nonetheless, in terms of the decision-making process in the community of self-governance schools or democratic schools, deliberative decision-making is sensibly inferred, and not all members of the school, particularly young children, are included in their thoughts or opinions. This is consistent with Mabovula (2009), who discusses a similar topic about deliberative democratic school governance as another technique practised by community members in which consensus is reached by all members of the school's governance working jointly on a consensus basis. In addition, Mabovula (2009) stipulates that the deliberative process necessitates a thoroughly designed and implemented plan in order to benefit all participants, notwithstanding the inclusion argument this presents. Therefore, the elements of autonomy, guardianship, and provisional guardianship may be suitable for inclusion in the category of deliberative decision-making, as in some instances the decision-making processes would involve different people, depending on their expertise, maturity, and, most importantly, their position in the school. According to Mabovula, deliberative in democratic school governance is not only a practice, but rather “an educational strategy that is intended to change the beliefs, attitudes and values of school governance stakeholders so that they can better adapt to change” (p.221). Thus, one could argue that deliberative decision-making also contributes to the preservation of a democratic way of life (Simó, Parareda, and Domingo, 2016).

Towards Becoming A Democratic School

Schools serve a vital role in preserving formal and regulated educational programmes. In other words, schools create a pleasant and productive learning environment for students inside and outside of the classroom. According to Bäckman and Trafford (2007), a democratic approach to education in schools will produce students who are happier and more creative, resulting in more effective institutions. A democracy is a form of governance that prioritises individual freedom and equality. This would be the

ideal method for schools to implement, as it would result in numerous positive consequences on the development of children. Schools with democratic practices emphasise the development of their community members, including staff and students, through the use of democratic principles in the classroom or, in some circumstances, in all aspects of the members' lives while attending the school or known as a whole-school approach which includes “all aspects of school life- curricula, teaching methods and resources, leadership and decision-making structures and processes, policies and codes of behaviour, staff and student relationships, extracurricular activities and links with the community- reflect democratic and human rights principles” (Candiice.com, 2022, p.31). At this stage, it is crucial to investigate what makes a school democratic, how this institution might be democratic, and where the initiative originated.

Roles of Teachers in democratic Schools

A school despite being democratic in a form, inevitably has a bureaucracy with a main head who acts as the official representative of the school, is accountable up and down the educational system, and develops rules and procedures in accordance with efforts to make the school more democratic by creating an environment where democracy can flourish (Bäckman and Trafford, 2007). In a democratic school, it is the responsibility of teachers to establish an environment in which students feel appreciated and included, as well as to encourage their active engagement (Hartley, 2008; Samanci, 2010; Carnie, 2003; Sikandar, 2015). It is possible to say that the practice in democratic schools is very similar to that in conventional schools, in that students follow the example of their teachers. This was owing to the notion that democratic schools cannot exist without the leadership of teachers who give pupils with learning opportunities that promote democratic values (Beanne and Apple, 1995). Educators should be the most prominent models of how to cherish and practise a democratic lifestyle. According to Dewey, the roles of teachers in democratic schools are crucial because they guide and direct the kind of learning experiences that children acquire through proper programmes (Sikandar, 2015; Carnie, 2003).

Schools founded on democracy distinguish the roles of teachers from conventional schools in a literal sense. Due to the school's ideals and goals, which may necessitate

some alterations or adaptations in order to accomplish the objectives of democratic schools, the roles of teachers in democratic schools may be practically distinct. The roles of teachers in schools vary heavily on the educational objectives of the institutions. Integration of democratic practices in the school and classroom should be a priority for schools whose mission is to create effective education systems by fostering the development of active and democratic citizens (Print, Ørnstrøm, and Nielsen, 2002). MacBeatch (2004), on the other hand, distinguishes teachers' responsibilities dependent on whether they serve a school that emphasises "learning in a democracy" or "learning democratically." Regardless, the learning and teaching environment for students must be flexible to democratic practices, and it is the responsibility of teachers and administrators to establish the nature of this environment. Although schools can be part of a democratic organisation in which students and teachers learn from each other via equal contact, teachers are responsible for fostering a learning environment favourable to the development of children (Kira, 2019). It has been demonstrated that learning democratically should be centred on children and young people (Macbeath, 2004, Sikandar, 2015; Samanci, 2010). Learning democratically focuses on learning processes such as school conditions and classroom context, and it persistently engages all students due to the belief that all students have the right to acquire the school-provided knowledge. Adults and administrators are responsible for ensuring that learning is effective. The conclusion was drawn from the following passages: Student-centered learning is recognised as the most well-known type of democratic learning (Samanci, 2010; Dworkin, Saha and Hill, 2003; Brough, 2012). However, this type of education is not intended to alienate teachers from their responsibilities; rather, teachers would give options to students designing learning and teaching sessions and allow children to choose the activities in which they choose to engage (Samanci, 2010). In addition, this method emphasises teachers' efforts to collaborate with students in the teaching-learning process (Dworkin, Saha and Hill, 2003). Print, Ørnstrøm, and Nielsen (2002) posit that learning democratically occurs when teachers create a school-based democratic atmosphere by fostering a democratic culture in the classroom, such as by fostering a positive and hospitable classroom culture, so that children can experience and practise democratic skills in an atmosphere of safety and trust.

It was discovered that the majority of schools are incorporating democracy into their classroom teaching and learning practices. Through the learning and teaching processes, teachers would continually instil democratic concepts and values that distinguished the school as a democratic school. Student learning in democratic schools is based on the egalitarian and participative ends of the continuum and incorporates student-teacher engagement in classroom practices, according to Soulhag (2018). Print, Ørnstrøm, and Nielsen (2002) explain that democratic learning in the classroom involves empowering students with some control over the material to be learned, allowing them to engage in class debates, and allowing them to express their ideas and opinions. Altinyelken (2015) elaborates on the significance of implementing student-centered pedagogy as a strategy for democratising education and fostering social democratisation in schools. In a similar vein, Samanci (2010) proposes student-centered learning as an essential method for developing relationships between teachers and students, in which students are given the autonomy to choose work activities based on the subject being taught and teachers become listeners to their students' opinions, as this is an excellent example of effective learning and democratic classroom practice.

In the meantime, learning in a democracy is less concerned with students' engagement in learning and teaching pedagogies and more concerned with involving the entire school community in decision-making regarding the majority of areas of school life (MacBeath, 2004). Learning in a democracy also involves making choices frequently and ensuring that all community members are informed, even if they are not always well informed; involving all community members in non-academic activities; and learning to make decisions while also learning to take risks, because sometimes the decision made is not what was anticipated (Macbeth, 2004). In addition to educating, teachers serve as listeners to their students' views, generate meaningful dialogue about criticality and morality, promote equality, and most significantly, model democratic behaviour via their own acts (Brough, 2013; MacBeath, 2004). This relates to Print, Ørnstrøm, and Nielsen (2002) assertion that the relationship between students and teachers must be more egalitarian, regulated by mutual respect, and devoted to increasing democratic processes.

Democratic Typologies for Children in Democratic Schools

Freedom of participation and involvement is the defining quality of democracy and democratic institutions (Solhaug, 2018). Real democracy in schools can be achieved when the entire structure of education is democratic (Chapman, Froumin, and Aspin, 2018). Thus, Chapman, Froumin, and Aspin suggest that bureaucracy, authoritarianism, and conservatism, as they are typically enforced in schools, must be reformed so that school structures, management practices, and curricula are aligned with democratic ways of inquiry and teaching styles. Despite the fact that the essential features of democracy in schools are student freedom and self-governance, the type of democracy practised in schools can differ. Equality of treatment for all individuals is the fundamental principle of democracy. One could say that the practical concept of democratic schools democratises the school. The schools would need to adopt democratic values in order to implement this concept. However, the government may adopt several types of democracy depending on whether the participation of the members is direct or indirect (Adagbabiri and Chuks, 2015). In his 1923 book *Democracy and Education*, Dewey explains a child's direct engagement in the learning process. Dewey emphasised that a child is deemed to have formal education if he or she receives direct instruction or attends school. Dewey distinguishes between indirect and direct learning because indirect learning was a more traditional method for a child to acquire knowledge through association with adults' occupation and "learning the customs of the adults, acquiring their emotional set and stock of ideas, by sharing in what the elders are doing" (p.9). According to Dewey, direct learning is the passage from childhood to formal education. Through this quality of education, a child would have the opportunity to learn in a unique atmosphere, which has a significant impact on the child's education.

Sanahuja, Moliner, and Moliner (2020) propose a model of participatory democracy in which students acquire first-hand experience with democracy. This can occur in the classroom by choosing directly the contents of studies, projects, and activities, or in the community activities of the school assembly, where decisions can be made collectively with all participants. In the meantime, Seashore Louis (2020) says that children's participation in activities would lead to active learning in which they are free to participate in their own education, which is termed democratic behaviour. Also,

Seashore Louis argues that teachers would prefer participatory learning in a democratic school setting since it would immediately involve students in the lesson's discussions. Students' active participation in school activities fosters democratic principles, which Sabia (2012) defines as not only being committed, self-governing, and democratic citizens, but also, through the approach of majority or collective decisions, demonstrating inclusive, well-informed, and insightful debate and discussion. As the guiding principle, democratic schools would continue to be based on the notion that all students should get an equal education. Thus, via the establishment of a participatory community, it fosters a learning atmosphere in which everyone feels included in classroom activities (Sanahuja, Moliner, and Moliner, 2020). In other words, participatory democracy refers to active citizenry (Print, Ørnstrøm, and Nielsen, 2002; Thomas, 2007). Individuals are able to engage directly in school matters through participatory democracy in schools, however this sort of democracy is only applicable to limited groups of individuals (Thomas, 2007). Small democracy, which is characterised by the active participation of staff and students in education and school matters, can be distinguished from "big democracy," which is characterised as a social democratic form of democracy in a welfare state (Moos, 2006). From these two categories, it is evident why participatory democracy is typically utilised in schools as a democratic method.

Representative democracy is another sort of democracy that is frequently practised in democratic schools. There are numerous ways to establish that a school practises representative democracy. According to Feu I Gelis, Falguera, and Abril (2021), the majority of schools continue to utilise representative democracy and the vote of elected representatives to foster democracy and participation. However, this sort of democracy has its drawbacks in that it might result in unequal relationships, which is contrary to the participatory democracy that is based on majority rule (Feu I Gelis, Falguera and Abril, 2021). A further problem of representative democracy is that community members may have little genuine interest or comprehension of the concerns (Aspin, 2018).

Despite these drawbacks, representative democracy is the best alternative to democracy in schools, as choices can be made quickly and do not need to be postponed. Representative democracy should not be implemented in schools if they

are to provide adequate contexts and experiences for full involvement (Fielding, 2013). In some instances, representative democracy will be utilised in schools where students will not be making decisions. Children and adolescents may lack sufficient knowledge and abilities in certain school-related problems, and thus may not be the greatest decision-makers. Aspin (2018), for instance, believes that children should not be asked to make judgments on the organisation and administration of their schooling, as these decisions may be too complex and multifaceted for them. Thus, representative democracy can be practised by involving a small number of knowledgeable individuals in decision-making (Thomas, 2007). The principal has the authority and capacity to choose the level of student participation in democratic schools, although this raises the question of whether the schools can be considered democratic communities, and if so, in what sense and to what extent. In order to maintain the democratic nature of the school and to limit the authority of the principal and staff committees, they would permit class and house meetings, as well as student participation in and responsibility for some extracurricular activities. This would also demonstrate that the adults respect and tolerate the perspectives of others (Aspin, 2018). According to Thornberg (2012), the democratisation of schools can be proven by the election of student councils in which elected students would have a high level of participation in school policies.

Neill's Principles of Education

This section focuses mostly on A.S. Neill's contributions to the evolution of a self-governing educational philosophy. Whether Neill's self-governing education systems promote contentious or acceptable views is not the primary focus; rather, they serve to illustrate A.S. Neill's conceptions of education. As an educator, A.S. Neill believes in a radical approach to education (Fromm, 1960) that emphasises the significance of particular values and concepts, which will be elaborated upon in the next paragraph. His thoughts were influenced by individualism and the notion that all people are naturally good (Humes, 2015; Neill, 1949).

Returning to the concept of "radical approach to education," it is a distinctive and unconventional way of teaching that prioritises student freedom, autonomy, and creativity. It emphasises developing a learning environment that is personalised to the

requirements, interests, and abilities of each individual student (Håkansson, Kronlid, and Östman, 2019). This strategy frequently integrates components of democratic education and aims to depart from the norms and structures of traditional education systems (Leighton, 2022). Neill's principles of education can be summed as follows:

Freedom

Initially, Neill held that 'freedom' was the foundation of education. He contended that the traditional educational system, with its rigid rules, strict schedules, and memorisation by rote, inhibited creativity and self-expression (Neill, 1966; Neill, 1969; Croall, 1983; Palmer, Cooper and Bresler, 2001). He thought that students should be allowed to explore their own interests and passions, to learn at their own pace, and to make their own decisions about what and how they want to learn (Swartz, 2016; Croall, 1983; Palmer, Cooper and Bresler, 2001).

Trust

In addition, Neill believes that 'trust' is essential to the establishment of a healthy educational atmosphere. He believed that ultimately, pupils would make decisions that were in their best interests because he had faith in their decision-making abilities. He believed that this trust was reciprocal, as students learned confidence in themselves and in others (Prud'Homme and Reis, 2011). According to Neill, this trust encourages the formation of strong teacher-student relationships, fosters a sense of community, and creates a positive and caring atmosphere (Neill, 1969).

Relationships

As the next principle, Neill believes that "relationships" are essential for a positive educational experience (Stronach and Piper, 2009). He stated that teachers and peers should make children feel respected, valued, and supported. He emphasised the importance of a secure and encouraging environment where children feel confident in their abilities (Darling, 1992; Stronach and Piper, 2009; Swartz, 2016).

Play

At Summerhill School, books may be the least significant equipment, while children's play will be their most vital endeavour. As Neill asserts "Summerhill might be defined as a school in which play is of the greatest importance" (Neill, 1962, p.62). He maintained that children learn best via hands-on experiences and exploration, and that they should be able to engage in unstructured play. Neill presents an example:

At Summerhill the six-year-olds play the whole day long – play with fantasy. To a small child, reality and fantasy are very close to each other. When a boy of ten dressed himself up as a ghost, the little ones screamed with delight; they knew it was only Tommy; they had seen him put on that sheet. But as he advanced on them, they one and all screamed in terror (Neill, 1962, p.62).

Schools as Democratic Institutions

According to Neill, schools should be democratic institutions in which teachers and students have equal decision-making authority (Humes, 2015). This is one of the main educational ideals held by Neill. Additionally, Neill confirms that democratic institutions promotes a sense of community, encourages students to take an active role in their own education, and teaches them the value of democracy and active citizenship (Burgh, 2018).

Neill's Conceptual Framework of Democracy for Children

Alexander Sutherland Neill was a Scottish progressive education reformer who is best known for his theory of children's democracy and freedom in education. According to researcher and author John Holt, Neill "rejected most traditional ideas about education, and argued that the main function of schools should be to help children grow and develop into healthy, confident, and responsible adults" (Holt, 1981). He founded the Summerhill School in Suffolk, England in 1921, which became a model for alternative education and a controversial case study in the field of education (Neill, 1960).

As at Summerhill school, democracy does not stand or grow naturally. Neill believed in the importance of individual freedom and self-determination, and he saw democracy as a means to foster these values in children. He believed that in a democratic environment, children would be able to make their own decisions, take responsibility for their actions, and learn to coexist peacefully with others (Thomson-Smith, 2011). By practicing democracy in the school, Neill hoped to help students develop a strong sense of individuality and autonomy, as well as the ability to participate in a democratic society (Bleazby, 2006; Thomson-Smith, 2011).

Importantly, since the inaugural foundation of Summerhill School, democracy has been applied to the education and teaching of Summerhill's children, although this was not Neill's primary objective, as his first motivation for founding Summerhill School was to provide a child freedom. As stated by Neill, "Well, we set out to make a school in which we should allow children freedom to be themselves" (Neill, 1969, p.4) and he emphasised that the school was designed "*to make the school fit the child* – instead of making the child fit the school" (p.4). When Korkmaz and Erden (2014) describe the purpose of democratic schools as fostering a more democratic society through educating students in democratic citizenship, fostering skills, encouraging them to active participation and independence, and guiding them on how to make decisions and reach their potential goals, this does not correspond to the Summerhill context.

Neill's educational philosophy was based on the idea that children should be treated as individuals and given the freedom to make their own choices, rather than being subjected to rigid rules and punishment. He believed that children should be allowed to learn and develop at their own pace, and that the role of the teacher should be to facilitate learning rather than to control or direct it (Neill, 1960). In this way, Neill's approach can be seen as a response to traditional forms of education that rely on discipline and punishment as a means of control (Holt, 1981).

In many ways, the core concept of democracy derived by philosophers and politicians was in conflict with mediaeval traditions and fundamentalism. Consequently, the most significant concept related to democracy is "critique" (Moos, 2006) as its movement was concerned with criticising what previous systems and governments had done that were not ideal for the present and replacing them with modern techniques of self-

government and distributed leadership. This concept closely resembles Neill's primary concept of democracy for children, as he derived his concepts of democracy and education mostly from his criticisms and rejection of traditional education systems. There are numerous examples of Neill's dissatisfaction with traditional education, and it was clear when he admitted to ordinary school that "I knew it was wrong" (Vaughan, 2006, p.6) due to his argument that the education in ordinary schools was based on an adult conception of what a child should be and how he or she should learn (Vaughan, 2006). Other examples "I do not like strict discipline, for I do believe that a child should have as much freedom as possible" (Neill, 1975, p.18). Neill also criticised progressive schools, which he refers to as "called for the discipline" (p.5), and he disagreed with many schools' teaching techniques (p.52). Neill was opposed to the English public-school boy; so, "Co-education is the greatest thing in our State educational system" (p.56). Neill's views and philosophies were greatly impacted by his Little Commonwealth comrade, Homer Lane, who motivated him and progressively shaped his desires to build his own private school. The majority of Neill's conception of a child's freedom may be traced back to Lane's views. The following Homer Lane passages on his fundamental beliefs regarding students, teachers, and schools demonstrate his support for children and his insistence on their independence from adult authority:

Lane argued forcibly that the traditional form of education based on fear should be abolished. Teachers must stand down from their position of authority, and let children resolve their own difficulties in an atmosphere of encouragement and freedom. 'Freedom cannot be given,' he stated. 'It is taken by the children... Freedom demands the privilege of conscious wrong-doing.' Schools should re-awaken the play instinct in children, and allow them to run wild with their friends (Croall, 1984, p.84).

Neill conceptualises democracy at Summerhill School as a way of organising life that enables individuals to enjoy maximum freedom, according to his thoughts, which have been reported in a number of scholarships. Darling (1992), based on his investigation of A.S. Neill's views at Summerhill School, acknowledges that Neill is engaged in encouraging the freedom of children. Neill's ultimate goal was to assist pupils develop a strong sense of individuality and autonomy and he believed that practising democracy in the school would support this objective (Bleazby, 2006). While Neill was

certainly interested in democratic values and principles, his main focus was on promoting the freedom and well-being of the children at Summerhill.

Democratic education focuses on developing students by using democratic principles and processes in the classroom (Collins, Hess, and Lowery, 2019). Hence, the utilisation of democratic approach in the classroom is overall limited to building for children's classroom community (Collins, Hess, and Lowery, 2019). As in Summerhill's context, Neill's democracy corresponds to Anderson and Onson's (2005) definition of democracy as 'a way of being' in the community, classroom, open spaces, or anywhere else in the school where children pursue meaning and are provided with opportunities to learn from various aspects. Alternately, it is noted for its democracy as a way of life (O'Hair, McLaughlin, and Reitzug, 2000; Anderson and Onson, 2005; Print, Ørnstrøm, and Nielsen (2002). Citing John Dewey (1966), argues that democracy should be experienced in the daily life of schools, and not just taught in preparation for the "real life" that awaits students when they reach adulthood. According to Neill, the democracy that should be experienced by children in schools is not about learning about democracy but he relates it as giving a chance to enact autonomy to children in their daily life of schoolings which to separate them from academic world if they wish to (Lees, 2017).

Neill emphasises democracy as involvement by all, regardless of age, because he exemplified the concept in Summerhill School, where the majority of the community members are pupils. In addition, it is emphasised that Neill's view of democracy is that it must be relevant or resonant with people's daily lives. Therefore, according to Neill's acceptance, describing democracy as being practised in the classroom and during teaching and learning is not ideal, as it only applies to a small aspect of students' life. Neill's philosophy of democracy for children is fundamentally distinct from actual democracy, as in many democratic schools that practically integrate democracy for children in accordance with Dewey, as a means of assisting children to learn in a positive and constructive environment, leading to a positive educational experience for them (Sikandar, 2015). Neill's vision of democracy for children has little to do with their academics or education. This was owing to Neill's fundamental idea that education should strive to bring happiness and joy to children; as a result, he believed that emotional intelligence should be developed first and that intellectual intelligence

would follow (Neill, 1969, p.xii, Readhead and DfE, 1996, Snitzer, 1970, p13; Iliadi, Papadopoulos and Marnelakis, 2010; Newman, 2006). Fundamentally, Neill was influenced by Freud. Neill interpreted Freud's excerpts of "that the unconscious is the important thing" as "the emotion is more important than the intellect" and therefore he started a school where he thought the emotions should come first (Snitzer, 1970, p.6; Darling, 1992, p.47). In some respects, Neill was consistent with Dewey's notion due to Dewey's focus that all interests and activities of society must be in accordance with a democratic life (Dewey and Ratner, 1939, p.717). Neill's well-known revolutionary concepts of pupil freedom and defiance of teacher control, which are also his dictated philosophy for Summerhill School, would be safeguarded if democracy were the way of life for children in all matters.

The presence of democracy in the lives of the students and adults of Summerhill serves to illustrate Neill's fundamental principle: *freedom does not mean licence*. Neill also explained the meaning of freedom at Summerhill School as "does not mean the abrogation of common sense" (Neill, 1969, p.20). Children are permitted to do what they like so long as they do not violate the rights of others (Neill, 1969; Neill, 1995, p.249; Hopkins, 1976, p.193; Snitzer, 1970, p.8; Appleton, 1992). The source of Neill's inspiration for Summerhill School is his belief that the purpose of life is to promote happiness. Thus, he sought to offer pleasure to children, believing that this is how students should live and be (Neill, 1969, p.24, Bleazby, 2006). When Neill founded Summerhill School, he was not especially interested in democratic education or democratic teaching, but he did recognise that democracy was the type of self-government at Summerhill (Newman, 2006; Neill, 1969, p.45; Snitzer, 1970, p.16). According to Neill, democratic engagement promotes greater freedom and happiness. Therefore, in this context of Neill, freedom needs democracy to guide students in becoming free within Neill's conceptual and guiding framework of freedom, just as democracy needs freedom to be practised and dominate at Summerhill School in perpetuity.

Freedom Not Licence: Fundamental Concepts Similar to Other Scholars

This section focuses on examining and analysing A.S. Neill's philosophies of *freedom not license* at Summerhill School by exploring his core notion of freedom, as opposed

to licence, its implications for children's self-discovery, and the relationship between freedom and democracy. The discussion then shifts to the factors necessary for the operation of a democracy in which children form the majority of the population.

Summerhill, as analysed in the literature, is a school centred on a democratic community with some democratic components integrated into its operation. Yet, one of the objectives of this study is to identify the features that identify Summerhill School as a democracy. It has been observed that the school maintains some limits while granting its community members freedom and democracy. This section discusses Neill's concepts of freedom, not licence, and draws parallels and analogies between Neill's views and those of other prominent scholars who emphasise children's freedom and democracy in education.

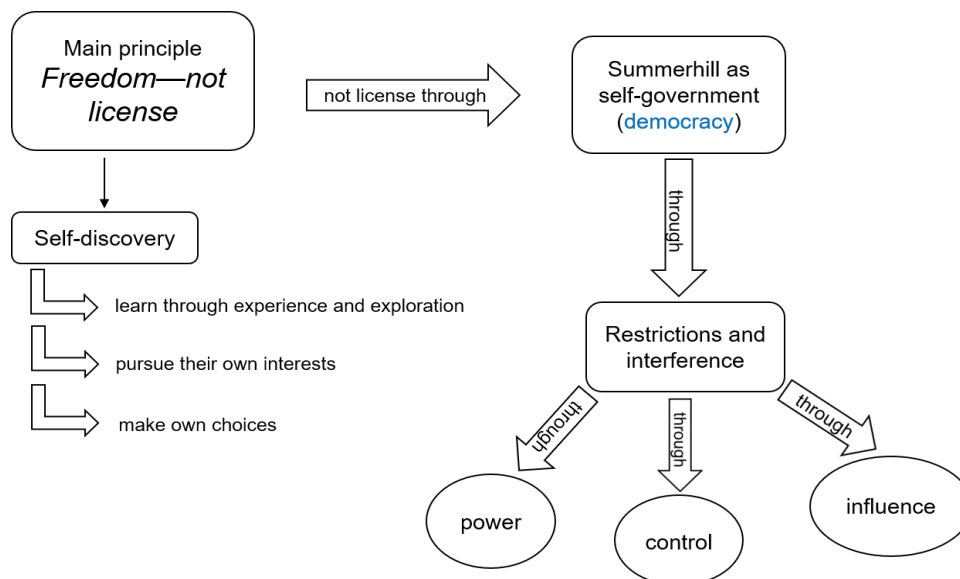


Figure 2.6: Illustration of A.S. Neill's principles of *Freedom not License*

Freedom not licence, was not a novel concept developed by A.S. Neill for his Summerhill School, as this was highly regarded by John Dewey, who advocated the democratic concept of freedom, not the right of each individual to do as he pleases, as he stated: "provided that he does not interfere with the same freedom on the part of others" (Dewey, 1939, p.404). Similarly, Rousseau differentiates between freedom and licence, albeit without making this distinction explicitly. In several instances, Rousseau openly warns educators not to confuse freedom and licence. On this topic,

Sahakian and Sahakian (1974) cited Rousseau's *Emile* to argue that a child should not be spoiled by having his every want met. This was made quite clear by Rousseau:

It is enough to prevent his doing harm, without forbidding it. With him only experience, or want of power, should take the place of law. Do not give him anything because he asks for it, but because he needs it. When he acts, do not let him know that it is from obedience; and when another acts for him, let him not feel that he is exercising authority. Let him feel his liberty as much in your actions as in his own. Add to the power he lacks exactly enough to make him free and not imperious, so that, accepting your aid with a kind of humiliation, he may aspire to the moment when he can dispense with it, and have the honour of serving himself (Rousseau, 1889, p.45).

Neill's foundational notion of freedom, as opposed to licence, had been championed for a long time by philosophers such as Dewey and Rousseau, although Neill went on to describe his interpretations of freedom for children. He contrasted outside and inner freedom, and the freedom of a child to do what she wishes so long as she does not harm others is an example of exterior freedom (Neill, 1995, p.249). Neill defines inner freedom as the absence of fear, hypocrisy, hostility, and intolerance; this is what he meant by children being internally free (p.249). Neill was equally concerned with a child's inner freedom as he was with their outer freedom. He argued that the authority of adults or 'adult-imposed requirements' should not be put on children since it breeds enmity (Darling, 1992). Aside from this, parental or stern discipline and adult punishment should be avoided because they instil dread in children. Only the absence of these authoritarian approaches could bring inner freedom and happiness to pupils, which is the primary goal of the students at Summerhill School.

Neill was passionate about a child's freedom and development. He propounded his theory that a child can experience complete freedom when he or she has complete control over his or her life (Neill, 1948, p.31 and Perry, 1967, p.74). Where Neill wrote "when there is a boss, there is no freedom," he captivated the majority of his audience (Neill, 1948, p.31). This idea is consistent with what Dewey articulated in *Schools of Tomorrow*, namely that children should be allowed opportunity to work autonomously, unrestricted by adult supervision, so they can be themselves and free of worry (Dewey and Evelyn, 1915, p.137). While Rousseau viewed education as a "necessity" for a child's development and self-preservation (Dewey and Evelyn, 1915, p. 2), Neill views education as a child's right (Saffange, 1994). In his radical approach to education,

Rousseau reminded adults and teachers that childhood is a time for young children to act freely, beginning with their first birth. As he advocated in *Emile*, as cited by Scholz (2010), "children should not be wrapped in swaddling clothes but should rather be free to flail about and stretch their limbs". In Rousseau's early education for children, freedom is the primary tenet implied. As Rousseau also cautioned, young students should not be inculcated with needless wants; rather, their natural curiosity should direct their early education (Scholz, 2010). Nonetheless, Rousseau considers education to be a crucial aspect of every person's existence, as it ensures their better future, adult survival, and the attainment of sociality and uniqueness (Jamwal, 2017). In addition to Neill, it is evident that Rousseau feels that education should be free and child-centered, allowing children to pick their activities based on their interests:

Rousseau dismissed all techniques and broke all moulds by proclaiming that the child did not have to become anything other than what he was destined to be: 'Living is the business that I wish to teach him. When he leaves my care he will, I grant, be neither magistrate, nor soldier, nor priest: he will be, primarily, a man' (Soëtard, 1994).

In 1999, Ofsted firmly rejected Neill's *freedom not licence*, despite the fact that this core idea for Summerhill School was in line with notable education experts. What might be the basis for Ofsted's rejection and the decision to close the school, notwithstanding the fact that Summerhill School has been in operation since 1999 for almost 80 years? Exploring Neill's fundamental concept behind the Summerhill School educational philosophy could possibly provide a solution to the topic. Regarding education, Neill has often emphasised that a pupil is solely responsible for acquiring any knowledge (Darling, 1992). By choosing not to learn, there would be no detrimental effect on others, and this would not violate the school's freedom concept. Freedom does not mean licence. However, it becomes Neill's and the community's problem if a child injures another, says they throw stones or water at others, violates the bedtime rule, damages school property, or is a persistent nuisance, as this may affect others (Neill, 1969, p.53; Darling, 1992; Snitzer, 1970, p.11). According to Neill's wife Ena Neill, Summerhill's education is always and constantly to be in the "Summerhill way" (Snitzer, 1970, p.13), which is unquestionably A.S. Neill's way, which Neill believed would best suit the student. Due to Summerhill's schooling falling

outside of educational "norms" (Keeble-Ramsay, 2016), Neill's lack of interest for academics and lessons does not match the Ofsted-mandated level for education. Neill's educational ideals were incompatible with mainstream conventions because he was disillusioned with traditional schooling practices, which he viewed "these methods as a way of breaking the child's will, rather than supporting the process of learning" (Appleton, 2017). Neill's belief in freedom and democratic self-government, which is reflected in the majority of his principal guidelines and is consistently practised at Summerhill School, continues to pose a formidable challenge to conventional academic approaches and necessitates ongoing inspection and monitoring by Ofsted.

Unreasonable Conceptions of Schooling, Freedom, And Democracy

Summerhill School is well-known throughout the world for its concept of children's democracy, however it is unclear what identifies the institution as such. Neill was profoundly inspired by the concept of a child's freedom in education and freedom from adult imposition as a path to a happy childhood (Aubrey and Riley, 2020). Unquestionably, Neill's thoughts and beliefs regarding schooling and education have advantages and negatives, and they invite criticism on the negative side. It has been reported regularly in the past, primarily from a journalistic perspective, that Neill's views and practices at Summerhill School have been condemned (Carnie, 2003, p.92). For instance, according to Snitzer (1970), the concept of children's freedom in the popular press is damaged by destroying school property (p.11). Newspapers' representation of Summerhill as a "go-as-you-please School" (Neill, 1995, p.8; Vaughan, 2006, p. 5) raises the question of what types or patterns of democracy Summerhill exemplifies, given that the criticism implies that the school is devoid of law and manners.

Summerhill School exhibits aspects of A.S. Neill's ideals of schooling, freedom, and democracy for children that are not relevant to academic achievement. Prior to the establishment of Summerhill School, Neill described the type of education he desired to provide. This was stated by in his book *Dominie Dismissed*: "Schooling is the beginning of the education we call life, and I want to make it as true to life as possible" (Neill, 1917, p.63). Neill proceeded by stating that learning should not be in the hands of a "dictating teacher" or "parent" because this would not hold individuals accountable

for their own education. Instead, he would prefer that a child experience the force of learning via rebellion, and the rebel he alludes to is allowing the child to leave on their own free (p.65). This suggests that Neill's version of education beliefs is that it must be a natural process, which was refuted by Rafferty (1970), as school is a place centred on systematic mastery of organised subject matter (p.12). Neill believed that a child is naturally active, but that a school's subject teaching renders a child submissive and therefore uncreative in order to conform to adult standards (Neill, 1969, p.4). Two arguments may be made that Neill's account was out of date. Neill's pedagogical philosophy of education is that children should live as children (Langer-Buchwald, 2010), in which he stresses that emotional development should precede intellectual development in order to promote joy and happiness in schools (Neill, 1969). It may be gathered from the following occurrences that Neill was fascinated with his pupils' emotional growth, as a lack of this development would pose problems for him, as academic ability does not ensure students' success:

When I lecture to students at teacher training colleges and universities, I am shocked at the ungrownupness of these lads and lasses stuffed with useless knowledge. They know a lot; they shine in dialectics; they can quote the classics – but in their outlook on life many of them are infants. For they have been taught *to know*, but have not been allowed *to feel*. These students are friendly, pleasant, eager, but something is lacking – the emotional factor, the power to subordinate thinking to feeling (Neill, 1995, p.107).

Anderson and Onson (2005) assert that in schools where democracy is manifest, the growth of pupils should be equally emphasised in all domains, especially socially, morally, spiritually, physically, and intellectually, because all of these components of development are of the utmost importance. Nonetheless, Neill explicitly eliminated intellectual development as the primary focus for children. Neill formulated concepts of teaching based on his personal perspective and his observation of individual students, which may not necessarily apply to other children. Neill, on the other hand, would write about what he felt was wrong with society and teach the few students who agreed with him (Hechinger, 1970, p.37, Bresler, Cooper, and Palmer, 2001).). This relates to Aubrey and Riley's (2020) description of Neill as merely generalising and presenting aspects of his thought, as opposed to delving deeply into the philosophical justifications for his claims. According to Bresler, Cooper, and Palmer (2001), Neill's

beliefs were influenced by his study of psychological (particularly psychoanalytic) theory. This demonstrates that Neill's ideas are not as well-considered and do not align with standard educational practices.

In order for their children to be successful in life, parents commit their children to teachers or educators at school. In today's society, which is full of obstacles and competitive pressures, it is essential that children receive a quality education and are taught in schools. A quality education will guarantee that pupils have the finest prospects as adults. Nonetheless, Neill's core attitude regarding school is that intelligence should not control pupils; hence, books and lessons are given less importance. Consequently, Neill was labelled anti-intellectual for disregarding education as less essential and devaluing books in schools (Hobson, 2001). To devalue books as the primary school apparatus is to devalue a school as a venue for the pursuit of knowledge and the development of intellectual skills. Rafferty (1970), in his opposition to Neill's idea of a child's freedom to do as he pleases, argues that there is no point in spending money on a child's schooling and allowing them to grow up in such a way that they are free to do as they please (p.16). In addition, Rafferty contends that Neill's views on education are inappropriate since he believes that "A school where lessons are unimportant is a school where education itself has become irrelevant" (p.16). Neill's generalisation of schools and education does not necessarily contribute to resolving educational issues and, in many respects, may not be suitable and beneficial for all children, who are innately distinguished by varying types of behaviour, capacities, and levels of understanding and comprehension.

Neill has tried to demonstrate that he is on the side of children since he believes that a child should be raised in accordance with their interests (Neill, 1969; Vaughan, 2006). However, when he disregards any new teaching methods that he deems unimportant for children's learning and insists that when a child becomes interested in learning, it is his or her responsibility to attend classes and accept any way that he or she will be taught (Vaughan, 2006, p.6), he is demonstrating a lack of respect for the student's autonomy. This suggests that Neill undermines the role of teachers in education and places responsibility on children who may not know what is best for them in terms of learning. Neill's principles of education and children's freedom would have been more applicable and appropriate during his early career, which occurred

during the industrial era, when heavy industry was at the forefront of the economy and the vast majority of the population worked and earned a wage and some self-respect, but not necessarily today (Aubrey and Riley, 2020). As was recently noted, the economic situation needs the development of creative sectors, which provide the greatest number of opportunities; therefore, education should prepare learners for a better career and life (p.48).

Due to the continuous argument over Neill's ideals of schooling and education, which have grown controversial and outdated in certain respects, Neill's conception of a self-governing democracy is the next significant issue to be discussed. The purpose is not only to comprehend his concept of democracy and its application to students, but also to highlight several features that may differ from actual democracy and his narrow context of democracy for students. Neill emphasises the importance of democracy in schools as a means for pupils to achieve happiness in their school lives (Stronach, 2006, p.119). From prior literature, it may be determined that Neill's fundamental principle is that, children can only be happy if they are free, and in order to be free, they must live in a democratic community.

Neill's objective for the school is to create a family community; hence, the connection between staff and teachers is one of friendship. Neill's views on democratic family life in schools align with Skinner's *Walden Two* of utopian democracy, in which he emphasises that a school in *Walden Two* "is the family" (Skinner, 2005, p.119). According to Skinner, when a school is considered as a family, aspects such as standardisation, class segregation, and expectations for children to acquire and master particular abilities or to respect values education are not imposed on children. This is quite similar to Neill's concept of children's democracy, in that education should not be forced upon children, as that would lead to standardisation and imposition of academic life. In supporting the previous statement, Hechinger (1970) maintained that Neill's Summerhill was not a school, but rather a family in which lessons are optional but not necessary (p.36). Neill would allow children to make their own decisions, including regarding their lessons, which prompted another objection from Leshan (1970), who believed that a young pupil without a background in decision-making would be incapable of choosing what is best for them due to their reliance on childish impulse.

Neill viewed Summerhill as a "traditional extended family" with a small staff and student population (Neill, 1995, p. xxi). According to Neill, the children of Summerhill are one large family, with males and girls being brothers and sisters to each other (Neill, 1969, 57).

In the context of Neill's democracy, it is also necessary to explore how he relates democracy with children who lack experience in decision-making and the conceptual foundations of democracy. Neill views children's democracy that may be exercised in a protected setting that compels them to remain with teachers as boarders (Leshan, 1970). This suggests that the democratic environment for children is not just to be safeguarded, but may also be controlled by adults. Neill has an undue influence on the school environment and the type of freedom granted to students, which is confined to choosing whether or not to attend classes and being responsible for doing so if they do. Darling (1992) explains that Neill's disproportionate influence is disseminated through Neill's philosophy for Summerhill in which its ideology is determined by Neill, his basic framework for a morning timetable but with lessons as optional, and his arrangement of democratic government by the community, all of which clearly demonstrate that Neill exerted a great deal of influence over the school. Neill's undue influence on children's lessons and timetabling can be connected to the normal problematising democracy in schools as pointed out by Furman and Starratt (2002), in which democracy in schools has been minimal, or in other words, practising freedom of choice or expression is seldom experienced in schools. This critique is also applicable to Rousseau, who believed in the concept of "hidden authority" in education, which entails that rather than enforcing strict rules and punishment, adults should guide children by gentle persuasion and establishing an example. Collins (1976) asserts that Rousseau felt that the role of the teacher or parent was to be a mentor and guide, rather than an authoritative person, and that by doing so, children would learn to make judgements based on reason and morality as opposed to blindly following laws.

The foundation of democracy, which is government by and for the people, entails citizen participation in debating issues related to Neill's philosophy of democracy, in which to give more authority to students rather than teachers (despite the restrictions mentioned above). When Neill announced that lessons are not mandatory (Snitzer,

2006), he did so because he believed that putting teachers or parents in control would restrict a child's capacity to learn. As Neill states:

When you are free from authority you have a will of your own; you know exactly what you want and you set your teeth and get it. You are on your own, you have acquired responsibility. Given a dictating teacher or parent a boy will do minimum on his own responsibility (Neill, 1969, p.65).

According to Neill, his ideology of democracy is extremely near to actual democracy (Neill, 1973, p.184), and he intended for democracy to offer real freedom (p.275); this real freedom falls within Neill's predetermined idea of freedom. Neill is unconcerned with having influence, power, and control in his version of a democratic system, since he acknowledged that democratic government is not a perfect system (Neill, 1995, p.21) and allowed that dictatorship should be exercised, stating, "I see no alternative to dictatorship" (p.21). Despite Neill's insistence that his democratic ideas are genuine and realistic, his views on the freedom of children are neither natural nor admirable. The fundamental system of Neill includes both democracy and authority. Providing children with the opportunity to choose and express themselves is, in Neill's opinion, their right. Even if Neill was enthusiastic about this child right, offering unlimited autonomy or freedom to undisciplined children might lead to anarchy. Occasionally, children would act unconsciously, which prompted Neill to establish a boundary between freedom and licence. For example, Neill believes that a child is free to question etiquette standards but not social manners, which are not within the child's right to question (Neill, 1995, p.74). Consequently, the imposition of authority is necessary in Neill's ideas of children's democracy, and it falls under the anonymous authority, which Fromm (1969) describes as the hidden force; that is, this authority pretends that there is no authority and that everything is done with the consent of the individual.

Neill believed that having adult authority is about "protection, care, and adult responsibility" (Neill, 1969, p.156), and that authority of adults would be imposed on children in the name of safety and good sense (Darling, 1992). Despite having an ideal practice of authority in Neill's democracy for children, the question arose as to whether Neill was prepared to accept the outcomes or consequences of children's decisions in

matters in which he disapproved of their participation. Or possibly Neill lacked confidence in children's decision-making abilities and credibility. If this is the case, then Neill's belief in children as individuals is inconsistent "innately wise and realistic. If left to himself without adult suggestion of any kind, he will develop as far as he is capable of developing" (Neill, 1969, p.9) as false. This can be connected to Neill's notion that children are undisciplined if they are allowed to determine everything for themselves. At this point, it is possible to summarise that while Neill advocated for granting children greater freedom and autonomy, he also understood that complete freedom without any guidance or structure may lead to discipline issues. In addition, when children are left to their own devices, they may lack the knowledge or experience to make responsible decisions, which can lead to behaviour that is detrimental to themselves or others. In this way, Neill's approach to discipline is not about removing all forms of authority, but rather about finding a balance between freedom and structure that enables children to learn self-discipline and become responsible, self-governed persons.

Guided Democracy and Its Theoretical Framework

Due to the difficulty of fitting guided democracy to the Summerhill context, this study chose a stipulative definition for the phrase 'guided democracy.' The majority of definitions appear to be political in nature, such as in political science and political philosophy. In general, the majority of definitions of democracy fall inside the political domain, as acknowledged by the majority of important scholars, primarily Dewey, as discussed in the preceding literature study. For this purpose, this study must utilise the stipulative definition, which is the definition that has been specifically tailored to the Summerhill School context. According to Child (1989), a stipulative definition is one that prescribes meaning inside a specific document. Stipulative definition helps authors to identify possible definitions and highlight potential enhancements to the idea and its constituents (Swedberg, 2020). On the other hand, Swedberg regards stipulative as suited for "reconceptualization of a term."

Guided democracy, also known as 'authoritarian democracy,' is a political system in which a government claims to be democratic and operates within the confines of a constitution, but places limits on certain political freedoms and maintains significant

control over the decision-making process. The concept of guided democracy was developed by Indonesian President Sukarno in the 1950s as a means of balancing the competing demands of democracy and stability in a newly independent nation with a diverse population (Sukarno, 1959).

The theoretical framework of guided democracy is based on the idea that democracy is not a one-size-fits-all system and that it must be adapted to the specific needs and circumstances of a given society. According to this perspective, the role of the government is to guide and shape the democratic process in a way that promotes the long-term stability and prosperity of the nation. This can involve measures such as controlling the media, limiting the influence of certain political parties or interest groups, and restricting certain forms of political expression (Sukarno, 1959).

While guided democracy has been criticised by some as a form of authoritarianism that undermines the principles of democracy, proponents argue that it can be an effective way to ensure stability and prevent social unrest in certain contexts (Sukarno, 1959). However, it is important to note that the use of guided democracy can be controversial and has been associated with human rights abuses and lack of accountability in some cases (Human Rights Watch, 2021).

The explanation of the theoretical framework of guided democracy is expanded by separating it into guided democracy in political views, focusing on Sukarno's real-world example of guided democracy in Indonesia and on guided democracy in a small group of B.F. Skinner's Walden Two community. The discussion of guided democracy from the angles of political and community life provides a clear understanding of this type of democracy, which guides this study in comparing and identifying similarities with A.S. Neill's children's democracy, which would later contribute to this study's determination of the most appropriate type of democracy exemplified at Summerhill School.

Guided Democracy in Political Perspectives

Sukarno, the former president of Indonesia from 1945 to 1967, is a prime example of guided democracy, yet his regime resembled an autocrat and was more ideological

(Mackie, 1961). Despite his failure, this study will use his definition of guided democracy as an illustration because it is a real-world example. Sukarno, who was President of Indonesia at the time, said in 1956 that Indonesia had its own "original kind of democracy, which was not imported from abroad" (Van der Kroef, 1957). Guided democracy as exemplified by Sukarno was ideally relied on control from the leader. This was undoubtedly suited as he advocated "there must be a guided democracy in this country, a democracy with a leadership."

Over the years, Indonesia was ruled based upon Western concepts of democracy parliamentary which caused to recurring crisis, weakness of government authority, and subsequently the outrage from the opposition party has fortified Sukarno to come with a new ideology of democracy based on his guided principles (Van der Kroef, 1957). In discussing on typology of democracy, Adagbabiri and Chuks (2015) define guided democracy as a form of democratic government with enhanced autocracy in which citizens use their political rights without significantly influencing the government's policies, intentions, and objectives. In many cases, according to Adagbabiri and Chuks, an educated minority utilises a mass party to seize effective control, while elections are held as a symbol of democracy and more as a means to gauge popular opinion than to select or remove representatives.

The main idea of his democracy was to "promote domestic peace and national unity" (Van der Kroef, 1957). Other subsequent attributes of Sukarno's guided democracy are particularly listed in *A History of Modern Indonesia*. Firstly, the government was upon his personality and to admit Sukarno as a dictator in his democracy is to be the next feature (Ricklefs, 1981). To sustain his leadership position and gain support from his people Sukarno had collaboratively worked with the army leadership and promised to bring a harmony unity for the nation. However, people realised that Sukarno was rather leading the country for his self-interest rather than for the public future when it was obviously said:

He offered Indonesians something to believe in, something which many hoped would give them and their nation dignity and pride. Other powerful forces turned to him for guidance, legitimacy or protection. Having trust himself forward in the crisis of 1957, he was joined by others in maintain his central positions. But this was all in support of a political balance which not

even Sukarno could maintain, one which represented a compromise among irreconcilable interests and was therefore satisfactory to no one. Although Sukarno had a vision of his own future, he had none (or at least none which others could in the end accept) for the future of his nation and its people (Ricklefs, 1981, p.245).

Sukarno also relied on the military to maintain order and to suppress dissent, leading to widespread human rights abuses. This was particularly true during the period of military-led repression known as "Operasi Tumpas" (Operation Annihilation), which targeted suspected communists and their supporters in the late 1950s and early 1960s (Cribb, 2017). The economic and political instability of guided democracy contributed to the rise of popular discontent and resistance to Sukarno's rule. In 1965, a group of military officials, led by General Suharto, seized power in a coup, leading to the downfall of Sukarno and the end of the guided democracy system (Cribb, 2017).

Sukarno's real example of guided democracy was unsuccessful due to the weakness of his visions is a secondary. But the rebels against the existing democracy parliamentary in Indonesia and came up with revolutionary of democracy developed upon the leader's guidance principles which culminates the core concept of guided democracy that this study sought to express in this section. In addition, the establishment of a guided democracy can be attributed to the *power* held by the leader, his *control* over the leadership, and his personal *influence*.

Understanding Power and Control in Theoretical perspectives

According to Reinemann (2019), power and control are distinct concepts that are not interchangeable. It can also be described from Reinemann's theory of power and control that power is the natural potential to make a choice in line with one's own beliefs, while control is a technique to affect outcomes. Maintaining one's own power is vital for peaceful communication and entails taking full responsibility for one's own decisions. As a result, while 'power is a need' and everyone has the ability to make decisions, these decisions may be made unconsciously or without taking responsibility (Reinemann, 2019). Thus, power requires control, which is referred to as a 'strategy' for managing and regulating social situations and relationships.

On the other note, Michel Foucault's underlines the importance of power and control in disciplinary technologies in shaping education (Devine, 2008). According to Foucault (1979), the exercise of power and control through disciplinary technologies can occur through occupying individuals in relatively isolated institutions designed to control and influence them, such as schools, prisons, hospitals, the military, and others. These institutions, as theorised by Foucault, operate as mechanisms of power where individuals are exposed to disciplinary practises and norms that mould their behaviour and thoughts in specific ways (Devine, 2008).

Guided Democracy in A Small Community Perspectives

B.F. Skinner's *Walden Two* is a novel that presents a utopian vision of a society guided by the principles of behaviourism. In this society, power, control, and influence are exercised through a system of 'guided democracy,' in which decisions are made through a process of democratic deliberation, but the ultimate goal is to shape behaviour in a way that promotes the well-being and happiness of the community.

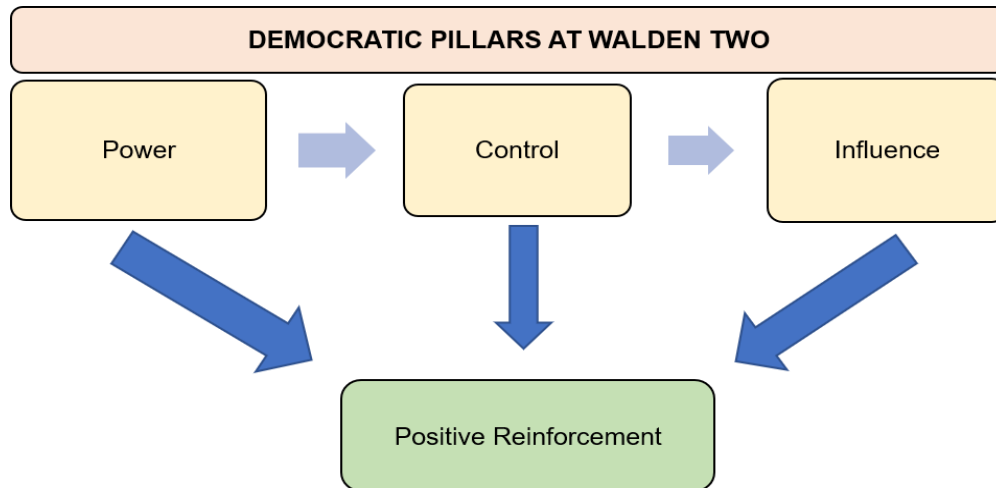


Figure 2.7 Conceptual Framework of Guided Democracy at Walden Two

Walden Two was is an intentional utopian community initiated and created by T.E. Frazier. When Frazier entertained his acquaintances at Walden Two, a lot of topics were discussed and debated by them which were related to the life of the community such as, behavioural modification, behavioural engineering, educational philosophy and a lot more (Skinner, 2005). However, the most distinguishing point inclined in the

discussions which is the primary context that this study wishes to explain here is about democracy and freedom of every members at *Walden Two*. The practice of democracy as at *Walden Two* was entirely opposite to the actual political democracy as it was no longer relevant in terms of political relationships, power structure and elections. The assumption was made based on Frazier's statement about his ideas of democracy propagated at *Walden Two*:

It's much closer to the theory or intent of democracy than the actual practice in America today. The will of the people is carefully ascertained. We have no election campaigns to falsify issues or obscure them with emotional appeals, but a careful study of the satisfaction of the membership is made (Skinner, 2005, p. 269).

Frazier created the *Walden Two* community based on his ideology of continuing with revolution and heavily promoted on egalitarian cultural structure through its equality of wealth and status for every member. The government structure of *Walden Two* were tailored to democratic form of government through "the will of majority" (p.232) and the "free will" provided that the members are practically free to choose for their work (p.296). Furthermore, all members of *Walden Two* are completely free from the domination of autocracy or submitted to one leader as practiced in the old fashion. The children on the other hands, enjoy their childhood freedom yet they were observed as well behaved as adults. Despite the obsolete freedom the community members relished, they were dictated certain trends to be followed. In the following points, this study shall describe the significant elements which are preserved and maintained at *Walden Two* that lead to the survival of the community.

Power

Walden Two was dictated by a single leader who in this case was Frazier. As a founder of the community he highlighted standard practices which were understandable and became part of the community's customs at *Walden Two*. For example, in ensuring equality for the community, Frazier discourage on special authority, insisting no one is above everyone and repudiated on individual achievement as this was accentuated by him:

...no one in *Walden Two* ever acts for the benefit of anyone else except as the agent of the community. Personal favoritism, like personal gratitude, has been destroyed by our cultural engineers. No one is ever in debt to any figure, or any group short of the whole community (p.235).

One of the key elements of the power structure in *Walden Two* is the role of the community's leaders, who are responsible for setting the overall direction of the community and for making important decisions about resource allocation and policy. These leaders are chosen through a process of democratic selection, but they are also expected to use their expertise and knowledge to guide the community towards the goals set by the community.

However, some critics have pointed out that this system of 'guided democracy' may be vulnerable to manipulation and abuse, as the community's leaders have significant control over the rewards and punishments used to shape behaviour (Mason, 2018). In addition, the use of propaganda and education to shape the attitudes and beliefs of the community's members raises concerns about the potential for censorship and the suppression of dissenting viewpoints (Kincaid, 2012).

Another important element of the power structure in *Walden Two* is the use of rewards and punishments to shape behaviour. In this society, rewards are used to encourage desirable behaviours, while punishments are used to discourage undesirable behaviours (Skinner, 1948). This system of reinforcement is an important tool for maintaining order and promoting the well-being of the community, but it has also been the subject of significant criticism. Some critics have argued that the use of rewards and punishments can be overly simplistic and may not effectively address the underlying causes of undesirable behaviour (Gleitman, Gross, and Reisberg 2015).

Control

The population of *Walden Two* is only 1,000 individuals. All of them appear to be healthy and content, and the adults appreciate working shorter hours. Although it is ironic that children are removed from their parents and reared in a community nursery, their development, education, and special needs were regularly monitored. Frazier denied being the primary planner of *Walden Two* and claimed his lack of power.

Despite being a founder, he emphasised that he is only a member of the community. Nevertheless, the entirety of *Walden Two* demonstrates that Frazier controls all element of citizen life.

A form of democracy, according to Frazier, must not only be based on majority rule but also have a control system. As with *Walden Two*, Frazier has complete authority over every element of the community. Physical control, health and safety control, and emotional and social control are the primary components of control that have the most impact on an individual's development at *Walden Two*. Other than Frazier, the professional groups of Planners and Managers were permitted to wield some form of authority to aid in the effective operation of the community. Similar to the minimum authority Planners and Managers possess, the control entrusted to them is also constrained.

According to Frazier, every type of control was primarily enacted for the tranquilly of the residents, to increase their freedom of existence, to safeguard them from danger, and for the future of *Walden Two*. For physical control, the structure and layout of *Walden Two's* buildings and spaces are the main areas to be highlighted. Every personal room, common room, and area such as the library, cafeteria, theatre, and library are connected in such a way that residents do not need to leave the building. In addition, the novel specifically describes Frazier's special concern for children's settings, including the allocation of rooms, ventilation systems, availability of cots and cubicles, and adult supervision. The next area of control is the health and safety of the occupants, which was meticulously maintained while gradually becoming less troublesome. The physical setting of *Walden Two*, its free occupation options for adults, and its free regular work and play for children were designed to promote the natural health of all residents. The health aspect is not something that Frazier disregards. The professional medical professions were tasked with monitoring dieticians and hygienists, which would eventually aid in preventing patients from using medication.

Observing and supervising the social and emotional well-being of the community members is another sensible feature at *Walden Two*. Frazier offered his own foundations for social enhancement that can be managed through the early

introduction of moral education for children. The following situation is a real-world example of encouraging children to be patient and prevent frustration during a delay:

A group of children arrive home after a long walk tired and hungry. They're expecting supper; they find, instead, that it's time for a lesson in self-control: they must stand for five minutes in front of steaming bowls of soup (Skinner, 2005, p.109)

It can be concluded that social and emotional growth will not be taught, but will occur organically depending on the specified situations for each individual.

Influence

Frazier once told a visitor, "But you're quite right in saying that I've exerted an influence and in one sense will continue to exert it forever" (p.209). He was uncertain as to whether a democratic government should have absolute authority and a despot, but he was clear that a leader's influence is desirable. Frazier's ideals and personality ruled over the guided democracy at Walden Two. In contrast to Sukarno's democratic government, which gave Indonesians something to believe in, Frazier's little community requires all members to sign a Code of Conduct before they are accepted as members. Each component of the code was mostly based on Frazier's concepts.

Frazier emphasised his standing as a moderate citizen without authority, as noted previously. Nevertheless, he planned the optimum cultural and behavioural surroundings for the society. Frazier demonstrated his own leadership abilities, which become a powerful influence on others' behaviours, opinions, attitudes, and decision-making in life. All members of Walden Two relied on the specified Moral Code, which Frazier believed would have a bigger impact on their lives and be more conducive to their health than a religious code:

The simple fact is, the religious practices which our members brought to Walden Two have fallen away little by little, like drinking and smoking. It would take me a long time to describe, and I'm not sure I could explain, how religious faith becomes irrelevant when the fears which nourish it are allayed and the hopes fulfilled—here on earth. We have no need for formal religion, either as ritual or philosophy. But I think we're a devout people in

the best sense of that word, and we're far better behaved than any thousand church members taken at random (Skinner, 2005, p.199).

Finally, the influence of the community's leaders is enhanced through the use of propaganda and education. The community's leaders use propaganda to promote the values and goals of the community, and they use education to shape the attitudes and beliefs of the community's members (Skinner, 1948). However, this use of propaganda and education has been criticized as a potential tool for manipulating and controlling the beliefs and behaviours of the community's members (Till, 2021).

Positive Reinforcement

Frazier designed Walden Two in accordance with the scenarios he desired to generate. Consequently, he utilised the approach of positive reinforcement to reward the behaviour he desired to see within the society. This technique was the Frazier revolution that swept away the previous "punishment" paradigm. He believed that every person has the right to be happy and healthy, and that any portion of negativity or coercion should be avoided in any community. As shown at Walden Two, the strategy consisted merely of developing a pattern of behaviour by creating conditions he prefers and eliminating those he dislikes. When he exhibits the desired behaviour, we create a situation he enjoys or remove one he dislikes. This raises the possibility that he will do similarly in the future, which is precisely what Frazier desires.

This strategy of positive reinforcement could not be implemented in a community without producing dictatorial results. His authority enables the procedure to be implemented on the residents. Despite the fact that every member is required to adhere to the Code of Conduct, which Frazier has the authority to alter whenever the experience changes, he insisted, "nevertheless feel free. They are doing what they want to do, not what they are forced to do. That's the source of the tremendous power of positive reinforcement—there's no restraint and no revolt". The technique must be accepted since, if opposed, it would lead to the insurrection and revolts of the people against him, which would ultimately demolish his Walden Two plan.

Overall, the power, control, and influence in Walden Two are exercised through a combination of democratic deliberation, reinforcement, and propaganda, with the ultimate goal of shaping behaviour in a way that promotes the well-being and happiness of the community. However, this system has been the subject of significant criticism and raises concerns about the potential for manipulation and abuse.

Issues and Predicaments of Democracy in Schools

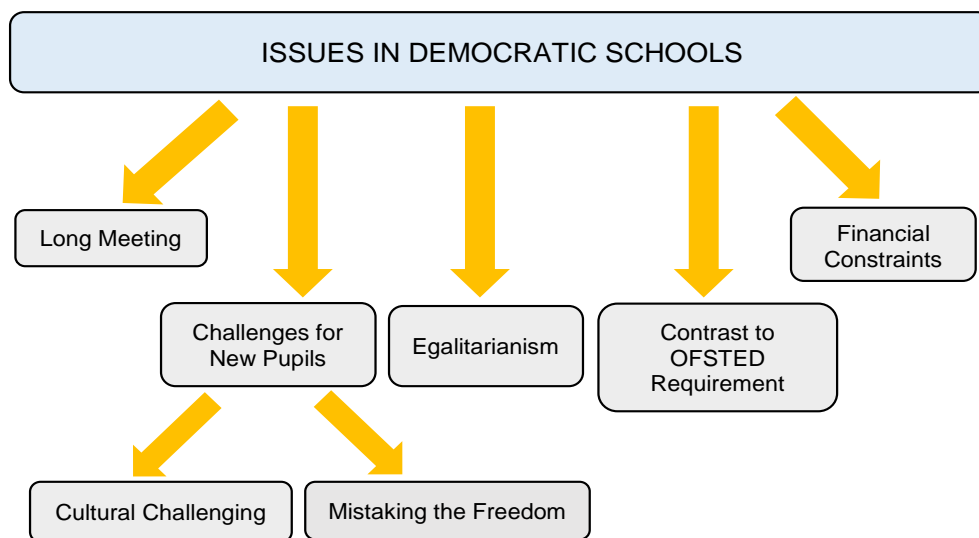


Figure 2.8 Issues in democratic schools

Before considering the challenges or dilemmas of democracy in schools, it is essential to briefly compare political democracy and school democracy, and the true democratic values. In schools, democracy is pragmatic. It opposes democratic political objectives that are genuinely unattainable or impractical. As Skinner emphasises in *Walden Two*:

We want to find out what people really want, what they need in order to be happy, and how they can get it without stealing it from somebody else. You can't do that in politics. You can't try something, first one way and then another, like an experiment. The politicians guess at all the answers and spend their time persuading people they're right—but they must know they're only guessing, that they haven't really proved anything. (Skinner, 2005, p.8).

Democracy, according to Beane (1995), belongs to the public and is "dedicated to human dignity," "a common good," "social justice," and "equity." From this essential

definition of this governance system, it can be determined that democracy offers numerous advantageous chances for individuals. For instance, it permits individual creativity, individual rights and freedom of thought, as well as the capacity to follow individual objectives and be free from oppression. In addition, it grants individuals the rights and freedoms necessary to participate in their community's challenges and seek collaborative solutions. The opportunities will naturally motivate the individual to become more devoted, accountable, and aware of their duties and responsibilities in society, always acting justly and supporting equity. It can be extrapolated from Skinner and Bean's assertions that democracy is progress and not merely a process with human welfare as its goal. Consequently, Kelley (1939) argues that democracy is not a fixed entity, but rather it is progressive, dynamic, and adaptable to changing. It demonstrates strong growth through its democratic process, which rarely reveals problems beyond its procedures.

Democracy in schools is nonetheless an ideal of reform. As a result, the proliferation of democratic schools around the world offers significantly more meaningful education. However, similar to other forms of government, democracy in schools is not exempt from problems and issues. Beane (1995) identified the time necessary for participative and collaborative decision-making procedures as a distinct issue. In a similar vein, Gastil (1993) asserts that the length of the meeting is a greater concern than its frequency, leading to exhaustion and boredom among the members. Therefore, it impacts the equal participation of members in the meeting. In relation to this dilemma, Gastil (1993) has highlighted the number of topics discussed in the school meeting that would eventually discourage students from participating, particularly those pertaining to adults, such as hiring, annual budgeting, firing, and expulsion, which is not related to children's daily lives or businesses. Wilson (2015) raises a similar concern in which students may find school meetings tedious and time-consuming since they are required to participate in the decision-making process that determines wider structural issues. Wilson adds that students would be motivated to attend meetings if they had input into the agenda. This scenario ultimately reveals that students would be interested in attending school meetings for solely individualistic reasons.

Democratic schools, which prioritise student agency and decision-making, can present unique challenges when it comes to discipline and helping students understand the balance between freedom and responsibility (Smith, 2020). These schools often operate on the principle of "freedom within limits," meaning that students are given a great deal of autonomy to make their own choices, but are also expected to take responsibility for their actions and adhere to certain rules and guidelines that are established by the school community (Jones, 2021). However, new students may be used to a more traditional, hierarchical educational setting where they are given clear expectations and rules to follow, and may struggle with the increased autonomy and decision-making power they are given in a democratic school (Brown, 2019). This can lead to discipline issues as students may not fully understand or appreciate the limits of their freedom, or may act in ways that are not respectful or considerate of others (Williams, 2018). In relation to this issue, the new students will frequently confuse positive freedom with negative freedom and come to understand that democratic education is about empowering pupils to do anything they wish (Morrison, 2008).

According to Kelley (1939), in a democratic school there would be undesirable or inadvertent features of competition, such as honour roles or reward distribution, and isolated skills would go unrecognised. Furthermore, Kelley asserts that a child's improvement would be seen in his adjustment within the social group, his more sophisticated behaviour management, and his ability to solve daily difficulties. Kelley's justification can be inferred that in a democratic school, the practice of egalitarianism is a requirement. Students are recognised for their behavioural and self-management skills, independence, and self-assurance, which might be categorised as life skills rather than academic capabilities. The emphasis on egalitarianism is not a significant issue, but when it is indicated in all issues, children will not value academic achievement and qualifications, and their daily life will be devoted more to the welfare of the community members. Sen (2009) interprets egalitarianism as a political philosophy that advocates for the equal treatment and opportunities for all individuals, regardless of their background or identity. In democratic schools, where students are given a high degree of autonomy and decision-making power, it can be challenging to ensure that all students are treated equally and given equal opportunities (Bauwens, 2020). Some of the issues that may arise in this context include power imbalances,

access to resources, creating an inclusive culture, and resolving conflicts in a fair and equitable way (Gleason, 2021).

Through education, Haraldstad, Tveit, and Kovač (2022) explores the constraints of democracy. In other words, he explains the potential drawbacks of democratic practices in education, and his reasons support the use of democracy in conventional education. According to Haraldstad, Tveit, and Kovac, the objectionable aspect is that power in schools is centralised and embedded in the hands of the principal and a few other individuals, in contrast to truly democratic environments in which power is not vested in a single individual or group. Through this structure, equal rights and chances to influence communal decision-making will be non-existent or extremely rare. In addition, because academic decision-making is centralised to particular persons or groups of adults, they will organise and execute school activities, demonstrating that this practice is autocratic. According to Haraldstad, Tveit, and Kovač (2022) the organisation of daily school programmes is a complex, time-consuming planning process. This could be an impediment to not involving every member of the school community, especially students, in the creation of the school's daily schedule. Yet, this is contrast to the actual meaning of a democratic community, as defined by Furman and Starratt (2002), is that the rights of everyone, including the less powerful, are respected. At this point, it may be deduced that in schools, the educational concepts and structures, such as curriculum structure, student timetabling, and teaching and learning content, are being developed in an initial stage. As for the school community prior to the admission of students, the staff was assigned to their roles and subjects to teach, and there will be an upper managerial level to circulate and monitor the overall processes of education in schools. This raises the question of how schools can be democratic with student participation when the systems were already in place.

Another common issue in a democratic school is the dilemma faced by teachers in fulfilling Ofsted requirements and their views on the most beneficial learning for students, as they attempt to strike a balance between what they believe is most important to teach students and what they must teach students to perform well with Ofsted (Kamppila, 2017).

Kamppila also provides an example of a democratic school issue in England, where the school's subject offerings are limited owing to financial constraints. Due to the fact that democratic schools are believed to be independent, only a few families could afford to enrol (Kampilla, 2017). Meanwhile, Jones et al., (2018) report that democratic schools often rely on alternative forms of funding, such as tuition payments or donations, rather than traditional government funding. This can make it difficult for these schools to secure the resources they need to operate effectively. Schools that prioritise student self-governance and decision-making are able to acquire financial aid without sacrificing their democratic nature. According to Perry (2009), the offer of financial aid does not always undermine the school's democratic principles. Rather, it facilitates more accessibility and inclusivity, making democratic education accessible to a broader spectrum of pupils. The most important component in maintaining the democratic nature of a school is not its financial source, but rather the school community's application of democratic values.

Regardless of the problems or quandaries that exist in any democratic school, educators, policymakers, and reformists will not use them as perpetual excuses for not creating democratic schools or continuing the operation of existing democratic schools. However, it should be noted that the reform ideals of democratic schools are not exempt from their disadvantages and deterioration impact on procedures.

Guided Democracy: Balancing Autonomy and Guidance

As described in the preceding chapter, the fundamental concept of democracy as a form of government is the government of the people, by the people, and for the people; this is the definition of democracy. This section will provide a critical analysis of 'guided democracy' as a form of democracy, elucidating that "guided democracy" is a component of democracy.

As has been analysed in the discussion of 'guided democracy and its theoretical framework,' the focus of this section was on exploring guided democracy as democratic and operating within the confines of a constitution, but what distinguishes it from other forms of democracy is that it restricts certain political freedoms and maintains substantial control over the decision-making process. The concept of guided

democracy was developed by Indonesian President Sukarno in the 1950s as a means of balancing the competing demands of democracy and stability in a newly independent nation with a diverse population (Sukarno, 1959).

In academic and political settings, 'guided democracy' is frequently viewed as a paradoxical concept. At its core, democracy promises power to the people, whereas the term 'guided' implies a guiding force, possibly emanating from a centralised authority. To comprehend why 'guided democracy' still qualifies as a democracy, one must investigate the nuances and intentions underlying its structures and practices. This section seeks to clarify the democratic elements inherent in the framework of 'guided democracy' by analysing a variety of sources.

Torres (1963) presents the political ideology of guided democracy as a structure that endeavours to combine traditional democratic elements with a guiding framework. This guidance is not necessarily oppressive; rather, it seeks to streamline democratic processes, ensure stability, and avoid potential pitfalls in a pure majority-rule system. Thus, Torres's depiction emphasises the significance of protection through guidance as opposed to suppression (Torres, 1963, p. 45).

From a post-Soviet perspective, Brown (2001) describes the transition from democratisation to guided democracy. While the title suggests a reversal, Brown's analysis highlights the structural advantages of this paradigm, particularly for emerging democracies dealing with the challenges of sudden freedom. In many post-Soviet states, guided democracy acted as a stabilising force, preventing disintegration and preventing democratic principles from being overwhelmed by unchecked populist movements (Brown, 2001, p. 38). Dahl emphasises the spectrum of democratic systems in his seminal work *Democracy and Its Critics*, acknowledging that pure, unfettered democracy can sometimes lead to inefficiency or even chaos. While Dahl does not solely concentrate on guided democracy, his arguments make a case for moderate democratic systems in which some guidance can ensure the preservation of democratic values in the face of potential threats (Dahl, 1989, p. 123). Fakhri (2013) sheds light on the institutional reforms that occurred between 1957 and 1965 during the era of guided democracy. Fakhri contends that rather than being an undermining of democratic values, these reforms were instrumental in institutionalising democratic

processes, giving them the necessary resilience to withstand external pressures. The guidance focused more on institutional strengthening than on political control (Fakih, 2013).

In a recent digital article, Ngcayisa (2020) poses the provocative question of whether or not guided democracy is merely masked autocracy. While the article explores the potential pitfalls of this system, Ngcayisa also acknowledges the benefits of guidance, particularly in polarised or faction-prone societies. The argument emphasises that the 'guidance' in this democracy is not inherently undemocratic; rather, it is dependent on the nature and intent of the guiding forces. Rosada (2017) investigates the Indonesian model of democracy, observing that the country's version of guided democracy aims to promote national unity. The distinctive socio-political fabric of Indonesia demanded a paradigm capable of accommodating its diversity while maintaining cohesiveness. In this case, guidance was an instrument for national integration as opposed to an imposition of authority (Rosada, 2017, p. 104).

Shah (2004) provides a perspective on Pakistan's transition to 'guided' democracy. The guidance, in this case, was a mechanism to ensure the smooth functioning of democracy in the face of complex socio-political dynamics. Shah's portrayal emphasises the evolutionary nature of democratic systems, suggesting that guidance might be a transitional phase for many democracies, ensuring their survival and eventual maturation (Shah, 2004, p.213).

In conclusion, despite its seemingly contradictory terminology, 'guided democracy' embodies democratic principles at its foundation. This model's guiding principles aim to preserve, consolidate, and develop democratic values and practices. Proponents contend that it is a tailored approach adapted to specific socio-political contexts, whereas critics may view it as an altered form of democracy. As with any political system, the efficacy and veracity of a guided democracy depend on the intentions and conduct of its guiding forces.

Guided Democracy: A Closer Look at Democracy's Many Facets

In the vast spectrum of political systems, the term 'democracy' occupies a revered position, frequently representing freedom, participation, and equality. However, the emergence of 'guided democracies' has sparked debates and self-reflection regarding the essence and limits of democratic government. With its limitations and controlled processes, is a guided democracy genuinely democratic? In order to answer this question, this study examines the anatomy of democracy, its interpretations, and the complexities of its application.

There may be various interpretations of democracy among various people. According to Tommasoli (2005), the definition of democracy is not static and evolves over time. According to numerous sources and evidence, however, its origin is Greek, a combination of *demos* and *kratos* (Ober, 2008). However, its development has not been linear. Dahl (1998) contends that while the conceptual basis of democracy has remained constant, the actual manifestation of democracy in different societies and eras has been characterised by diverse interpretations and practises. This term, which appears monolithic in its essence, disintegrates into a complex spectrum when its principles are applied to real-world situations.

Considering democracy as a singular, simple concept would be overly simplistic. In contrast, democracy is complex, comparable to a landscape with numerous features and contours. Schumpeter (1942) exemplifies this diversity by observing that various definitions of democracy emphasise various aspects. Some emphasise civil rights extensively, while others emphasise electoral procedures. These various interpretations give rise to numerous types of democracy, with each claiming legitimacy based on its own unique perspective.

Central to the discourse on guided democracy is the election ritual. The significance of these elections cannot be overstated, despite the fact that they are occasionally subject to manipulations or restrictions. Magaloni and Kricheli (2010) reflect on this duality, noting that elections, even within the confines of a guided democratic framework, accomplish two crucial goals in which they provide a means for people to express their preferences and simultaneously confer legitimacy on the governing

structure. The very act of voting, regardless of the variety of options available, imparts a hue of democratic legitimacy to the governing process.

Entering the realm of guided democracy, Zakaria (1997) offers a thought-provoking perspective, proposing that for societies profoundly fragmented along ethnic, religious, or ideological lines, guided democracy could serve as a source of stability. Whether viewed as an interim phase allowing for the maturation of robust democratic institutions or as a solution to a nascent and fragile democratic ethos, guided democracy may serve as a barrier against the turbulent waves of disorder and disintegration in particular contexts.

From the way it began in ancient Greece to its varied contemporary manifestations, democracy remains a concept with many facets. Despite the fact that its central tenet centres around the power of the people, its application varies greatly. While some definitions emphasise expansive civil rights, others emphasise electoral processes. Even in guided democratic systems, elections play a crucial role, giving the people a voice and legitimising the governance structure. Especially in societies characterised by profound divisions, guided democracy could serve as a stabilising force, preventing a potential slide into anarchy.

Stability, Efficiency, and Cultural Relevance of Guided Democracy

Many proponents of guided democracy have praised it as a stabilising force, particularly in politically unpredictable regions. In the context of frequent political upheavals and unpredictability, the guided democracy model proposes a centralised decision-making system that functions as a buffer against the unpredictability (Bunnell, 1966). One of the chief benefits of such a centralised system is its capacity to avoid the protracted debates, delays, and conflicts that are typically associated with more pluralistic democratic systems (Engstrom, 2013). In addition to stability, guided democracy is also efficient. Theoretically, a consensus exists that this system facilitates swift decision-making. In situations of crisis, whether socio-political or economic, prompt, decisive action is indispensable. Similarly, during periods of rapid economic growth or development, policymaking agility can be crucial for capitalising on opportunities and avoiding possible risks (Engstrom, 2013; Long, 2016). In some

instances, the cultural and historical fabric of a nation determines the suitability of a governance model. In particular cultural and historical contexts, guided democracy may be both a strategic and culturally compatible choice. For some societies, this form of government resonates profoundly with their traditional values or structures, making it not only a political but also a culturally appropriate option (Long, 2016).

Guided Democracy in the Context of B.F. Skinner’s Walden Two

Walden Two by B.F. Skinner is a thought-provoking narrative that introduces an experimental community where behavioural conditioning and control are used to allegedly improve societal well-being. The central tenets of *Walden Two* are based on behaviourist principles that emphasise the significance of environmental influence on behaviour. This notion of ‘guided democracy’ incorporates the mode of operation for communally beneficial decision-making and behaviour modification. The ensuing illustrative diagram and its accompanying explanation are essential components of Skinner's conceptual framework.

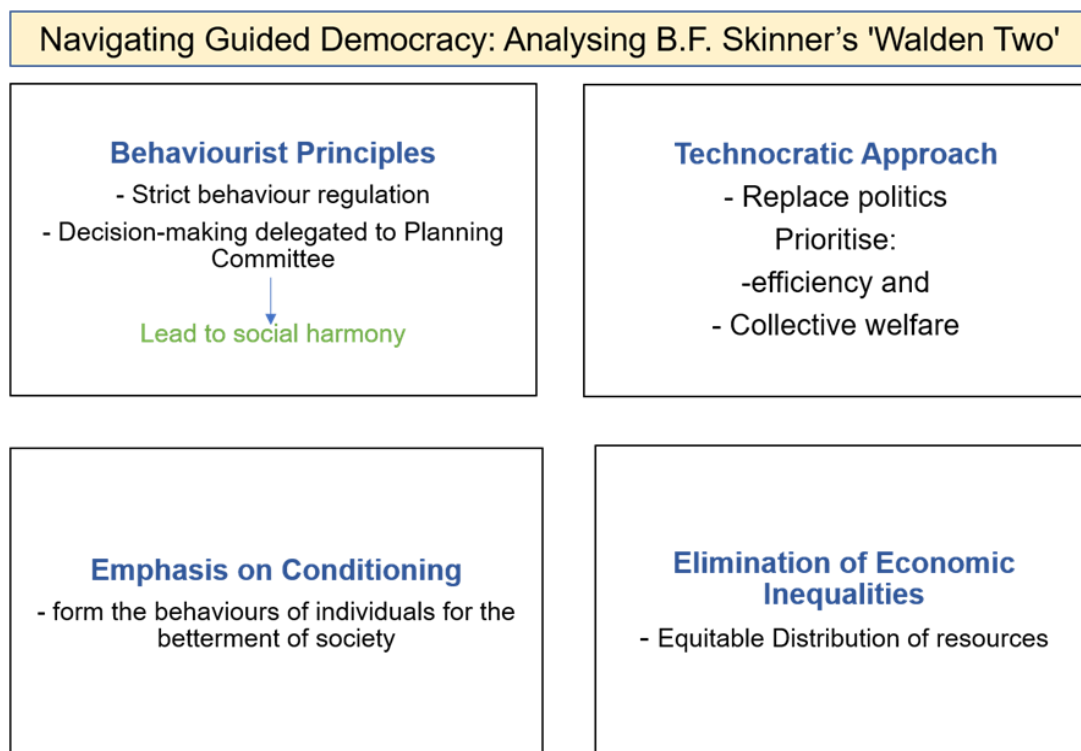


Figure 2.9 Illustration of Guided Democracy as at B.F. Skinner’s Walden Two

First, the community is based on Skinner's (1971) behaviourist principles that seek to maximise contentment and minimise conflicts through strict behaviour regulation. Decision-making is delegated to a select group known as the 'Planning Committee,' which is responsible for moulding various aspects of life in *Walden Two* (Skinner, 1948). This recalls aspects of guided democracy, in which a small group guides the direction of the community. Second, in behavioural science, a technocratic approach that prioritises efficiency and collective welfare, replace politics (Skinner, 1974). Thirdly, the conditioning process is crucial, as it moulds citizens from birth to acquire behaviours that benefit society (Skinner, 1948). Using positive reinforcement and omitting punishment, this strategy mirrors the guided democracy principle of guiding behaviour for the benefit of the group. In addition, *Walden Two* eliminates economic disparities by allocating resources equitably, thereby diminishing a significant source of discord (Rogers, 1995).

In conclusion, *Walden Two* exemplifies a variant of 'guided democracy' by promoting the common welfare, vesting decision-making authority in a restricted group, and employing behaviourist strategies to shape citizens' conduct. The narrative provokes discussion regarding the balance between individual rights and communal well-being, as well as the function of behavioural conditioning in societal paradigms. The novel effectively illustrates the complex relationship between governance models, individual agency, and social harmony.

Sukarno's Guided Democracy: Indonesia's Tailored Democratic Approach

Sukarno's implementation of Guided Democracy in Indonesia can be analysed as a multidimensional democratic endeavour. This section also provides an illustration of Sukarno's Guided Democracy and how each characteristic aligns with the basic democratic principles.

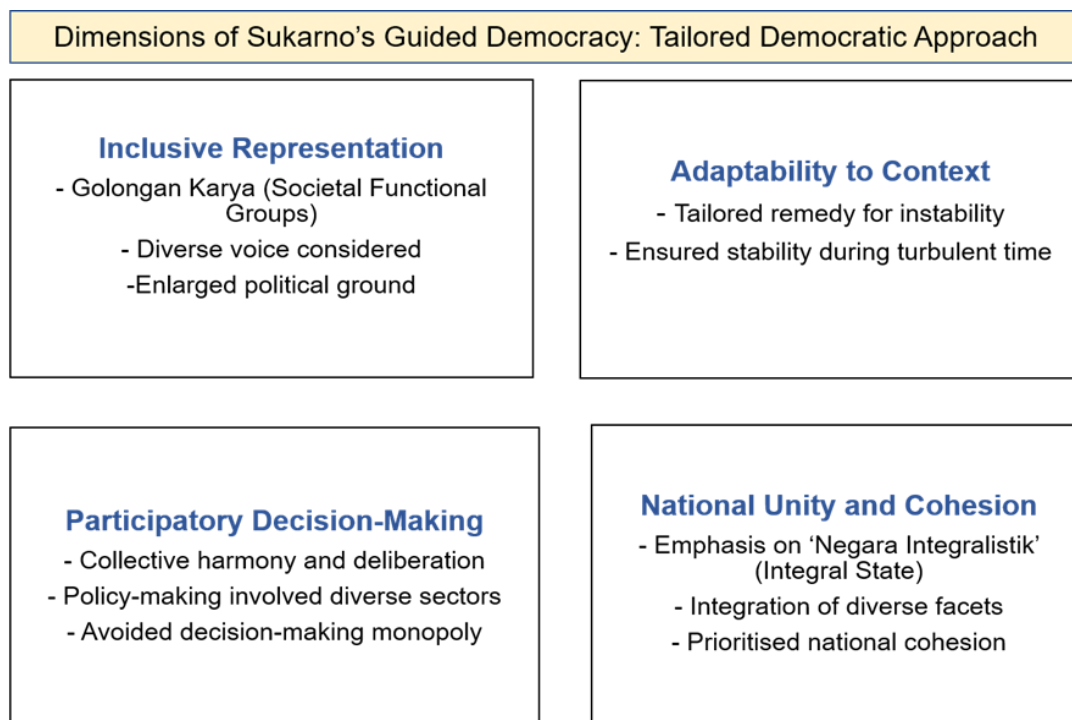


Figure 2.10: Illustration of Sukarno's Guided Democracy: Tailored Democratic Approach

It first highlighted inclusive representation. Guided Democracy's incorporation of 'Golongan Karya', which can be translated as societal functional organisations, was a defining characteristic. Sukarno introduced this model to ensure that all levels of society, from labourers to intellectuals, had a direct stake in the decision-making process, as opposed to focusing solely on dominant political parties (Liddle, 1992). Such a strategy intended to enlarge the political arena by considering the voices of marginalised groups, a tactic that arguably broadens democratic participation (Liddle, 1992; Feith, 1962).

Furthermore, when scrutinising the adaptability of democracy, it is essential to comprehend it within specific domestic contexts. In light of the intense political fragmentation and instability that characterised Indonesia in the 1950s, Sukarno's Guided Democracy emerges as a tailor-made democratic solution. It was designed strategically to herald in stability and order during a historically unstable period (Legge, 1961).

Thirdly, while consolidating power within the executive, Sukarno's model was fundamentally oriented towards promoting participatory decision-making. The guiding principles of Guided Democracy were collective harmony and deliberation (Kurniaty, 2020). Its design aimed to integrate various societal sectors into the policymaking process, thereby avoiding the potential monopoly of decision-making by a small number of political entities (Kurniaty, 2020; Bakhti, 2004).

A comprehensive comprehension of democracy must also include national unity as a crucial component. It encompasses the health of the nation as a whole, in addition to individual liberties. As described by Berger (1997) and Carnegie (2019), Sukarno emphasised the concept of 'Negara Integralistik, or the Integral State, in this manner. This democratic vision, as supported by Legge (1961) and Anderson (1972), aimed to unify the various aspects of society. Sukarno's Guided Democracy prioritised national cohesion over potentially divisive political rivalries by striving for a state in which every individual and community functioned as integral elements in a single mechanism.

The Democratic Aspects of Sukarno's Guided Democracy

Sukarno's Guided Democracy can be perceived as democratic based on several reasons. First, one of the cornerstones of Guided Democracy was the idea of representation based on societal functional groups, known as 'Golongan Karya' (Societal Functional groups). This model was introduced with the intent of ensuring that all segments of society, ranging from laborers to intellectuals, were directly represented in the decision-making process. By attempting to encapsulate diverse societal groups and not just those associated with dominant political parties, the system sought to broaden the political arena and provide a platform for voices that may have otherwise been marginalized (Feith, 1962).

Second, it is in terms of domestic context of guided democracy. Democracy is often adapted to fit the unique conditions and histories of individual countries. Considering the political instability and fragmentation Indonesia faced during the 1950s, Sukarno's Guided Democracy can be seen as a democratic response tailored to the nation's specific challenges. The system was aimed at creating stability, unity, and a semblance of order during a tumultuous period (Legge, 1961).

Next, while the Guided Democracy centralised power in the executive, its intention was to promote participatory decision-making by integrating different sectors of society into governance. The emphasis was on collective harmony and deliberation, involving various sectors of society in policy-making rather than allowing decisions to be monopolised by a few political entities.

Finally, in guided democracy it is not only about individual rights; it also concerns the collective well-being of the nation. Sukarno's emphasis on 'Negara Integralistik' or the Integral State was a democratic ideal in the sense that it aimed to harmonize various components of society. By envisioning a state where individuals and communities are integral parts of a cohesive whole, Sukarno aimed to prioritise national unity over divisive political competition.

Comparative Analysis of Guided Democracy: B.F. Skinner's Walden Two and Sukarno's Implementation in Indonesia

This section summarises the previously discussed model frameworks of B.F. Skinner's and Sukarno's guided democracy. The conclusion that can be derived from this section is that both guided democratic systems share values and characteristics that illuminate this study and reassure readers of their compatibility.

In their orientations to decision-making, their emphasis on collective well-being, and their shared pursuit of societal harmony, these similarities are evident. One of the most striking similarities between Walden Two and Sukarno's guided democracy is their decision-making processes. In Walden Two, a Planning Committee is tasked with making decisions that maximise communal pleasure while minimising conflicts, a parallel to Sukarno's efforts to incorporate diverse societal sectors into policymaking. This emphasis on inclusive and balanced decision-making highlights their shared commitment to accommodating a variety of viewpoints, nurturing a sense of ownership among citizens, and balancing competing interests.

Both models emphasise the collective welfare over individual concerns. Walden Two by Skinner conditions behaviours for the betterment and coexistence of the

community. Similarly, Sukarno's guided democracy sought to centralise power while concurrently promoting participatory decision-making, an indication of their shared conviction that collective progress trumps individual aspirations. This focus demonstrates their dedication to constructing cohesive societies and advancing the common good.

In addition, both models of guided democracy share a commitment to societal harmony and the reduction of discord and inequalities. In Walden Two, behavioural conditioning is used to increase happiness and decrease disagreements, whereas Sukarno's vision sought to forge national unity through the 'Negara Integralistik' concept, erasing economic disparities and amplifying the voices of the marginalised. This collective pursuance of societal well-being is consistent with the belief that a harmonious society is a more stable and prosperous society, thereby validating their common goals.

Interestingly, both models utilise social engineering to create equitable societies. Walden Two employs behaviourism to align individual actions with communal needs, with the goal of shaping behaviour for the greater benefit. Similarly, Sukarno's model sought to assimilate diverse societal groups, reflecting a shared vision of strategically orchestrated societal improvement. Both Walden Two and Sukarno's guided democracy emerge as contextually tailored solutions, addressing their respective contexts. Walden Two is a fictional community created to address broader societal issues, whereas Sukarno's guided democracy was a response to Indonesia's political fragmentation during a crucial period. Both models encompass their respective environments and provide practical solutions.

Guided Democracy in Comparing with Representative and Participatory Democracy

Representative democracy and participatory democracy were the two forms of democracy examined in the previous section of this study, with a focus on their school-based practises. The two types of democracy were chosen because they share similarities with guided democracy and, more significantly, with A.S. Neill's foundations for children's democracy. Consequently, it is essential that this study analyse

representative and participatory democracy in terms of their similarities to guided democracy.

Representative Democracy and Participatory Democracy in Political Concepts

In defining representative democracy, Urbinati (2011) emphasises first and foremost the term 'representative,' which, from the Latin, refers to an action of delegation by some on behalf of others. In addition, Urbinati illuminates four characteristics of representative democracy. First, representative democracy refers to the sovereignty of the people, wherein the people express their sovereignty through the election of representatives. Similarly, Ghins (2022) explains that the element of democracy can be observed in representative government apart from election: the people retain the right to exercise sovereignty directly by voting for their leaders. Second, it refers to a representation as a free mandate relationship, which means representatives are expected to act independently, exercising their autonomy and conscience rather than being bound by specific instructions from their constituents. In addition, it is based on electoral mechanisms in which representatives are expected to respond to the requirements and preferences of the people they represent and to speak and act on their behalf. This is congruent to Patarai (2021) who denotes that the community chooses representatives who will make policies on behalf of the community. Finally, the right to vote is extended to all eligible citizens, promoting political equality by granting everyone an equal voice in selecting their representatives. In a similar vein, Ingham (2022) argues that representative government is still democracy by demonstrating that although elected officials have more arbitrary power than anyone else, it need not conflict with the ideal of social equality. The value of social equality weighs in favour of representative government when compared to nondemocratic regimes in which unaccountable rulers enjoy arbitrary power to decide matters based on their whims.

Participatory democracy is regarded as a generic and one of the earliest forms of democracy in the West, just as representative democracy is (Barber, 2014; Pateman, 2012). Moreover, participatory democracy incorporates elements of both direct and representative democracy, in which citizens have the authority to decide on policy proposals and politicians are responsible for policy implementation (Aragonès and

Sánchez-Pagés, 2009). In its ideal form, participatory democracy was a 1960s political movement in Western nations that demanded more participation and increased democracy (Pateman, 2012). In a similar vein, Behrer, Dufour, and Montambeault (2016) note that participatory democracy was said to be at the centre of the decision-making process, turning to participatory decision-making in a variety of societal and policy sectors around the world. As added by Pateman, this movement was championed because the populations of many poor countries at that time participated in a different manner in decolonization struggles for national liberation.

The concept of participatory democracy is based on the autonomy possessed by diverse citizens to participate in a variety of organisations and groups. (Behrer, Dufour, and Montambeault, 2016). Given that the concept of democracy originated in small towns, principalities, city-states, and rural republics, this form of democracy becomes an essential component of democracy. It was a form of small-scale self-government predicated on a monocultural, racially and religiously homogeneous community in which differences were minor and consensus was well-established (Barber, 2014). Participatory processes can take the form of participatory budgeting, citizen councils, public consultations, neighbourhood councils, and participatory planning, among others. Behrer, Dufour, and Montambeault (2016) argue that the motives to make governments (particularly local ones) more transparent, responsive, and consequently more efficient with regard to public spending, as well as to make public (and occasionally contested) decisions socially and politically acceptable.

Representative and Participatory Democracy: Compare and Contrast with Guided Democracy

From all the analyses of representative democracy, participatory democracy, and guided democracy that have been illuminated in this study, focusing primarily on the characteristics and elements of each type, it is evident that representative democracy, participatory democracy, and guided democracy are distinct political systems, but they share some similarities in terms of power, control, and influence despite significant differences. Following are discussions of the similarities based on each of these factors.

As with power, it is vested in elected officials who make decisions on behalf of the people. This can be recalled from Pateman's (2012) argument that a representative government is a limited-power form of government that allows certain individuals, primarily elected leaders, to take part in decision-making processes. Nevertheless, as mentioned earlier, which can be traced to Ingham's (2022) explanation, albeit elected representatives have more political power than ordinary citizens, representative democracy does not require elected officials to have any more arbitrary power than anyone else since it is still centred around social equality due to the power of voting being in the hands of citizens. In the meantime, Alkan (2021) reminds us of the previous analysis of this study on the check and balance system as the primary characteristic of democracy, which is effectively implemented in representative government to overcome the problems associated with factionalism while preserving power equality and promoting moderation in politics.

On the basis of this study's justifications and analyses of participatory democracy, it can be concluded that power is decentralised and vested in the people. As mentioned by Barber (2014) and Behrer, Dufour, and Montambeault (2016), for instance, citizens actively participate in decision-making processes, frequently through mechanisms such as community councils, budgeting, public consultations, neighbourhood councils, and participatory planning. These practises depict the government as presenting its primary objective, which is to involve as many citizens as possible in shaping governance and distributing power among the people.

In terms of control, as in representative government, the government is typically decentralised and subject to the principle of separation of powers. The law holds elected officials accountable to their constituents. There are safeguards in place to prevent the abuse of power, and the government's control over the populace is limited. In contrast, in participatory democracy, control is also decentralised and vested in citizens who actively participate in decision-making. In addition, there is a focus on individual and collective control over policy outcomes, with elected officials serving as facilitators as opposed to dominant administrators (Hendriks, 2002).

In both representative and participatory democracies, proceed to the next element, which is influence. Evidently, in representative democracies, power is exercised within

the government. This was undoubtedly stated by Ghins (2022): representative government is exceptional due to the impact this form of government has on the general affairs of all citizens. The electoral representatives have substantial influence over the enactment and revision of laws, while the people hold an informal supporting position. Influence is exercised more directly and transparently in participatory democracy, and it is distributed among citizens who actively participate in the democratic process (Ghins, 2022). Through their participation and advocacy, various interest groups, advocacy organisations, and individuals have the opportunity to shape policies and decisions (Saurugger, 2008).

This section's main takeaways are a restatement of power, control, and influence in the political spheres of representative democracy and participatory democracy, as well as a comparison and contrast between these elements and guided democracy practices. Considering these three types of democracies, which have close and similar contexts to A.S. Neill's children's democracy at his school, is crucial to answering one of the research questions of this study, namely, 'what kind of democracy, if any, is Summerhill School?' by considering these three types of democracies which have close and similarities context to A.S. Neill's children's democracy of his school. The following conclusion was formed by all of the literature studies discussed in this chapter.

In guided democracy, power is typically concentrated in a dominant party or leader, with few checks and balances, resulting in a centralised authority that has a significant impact on government. Control is centralised, and the ruling elite frequently wield considerable influence over various facets of government, including the media and judiciary, while opposition voices may be muted. In contrast, representative democracy disperses power among elected representatives who are accountable to the people and subject to constitutional balances. Decentralised authority is exercised by elected officials operating within established legal frameworks. Citizens, interest groups, and political parties, among others, wield influence, allowing a variety of perspectives and voices to shape policy. Participatory democracy extends this decentralisation by vesting power in the people themselves, who actively participate in decision-making via a variety of participatory mechanisms. Control is highly decentralised, with an emphasis on individual and collective control over policy

outcomes, and influence is dispersed among citizens and advocacy groups, ensuring widespread participation in governance.

Control and Power Dynamics in Totalitarianism and Guided Democracy

To fully comprehend the differences between totalitarian and democratic forms of government, it is necessary to investigate the control and power dynamics inherent to each system. This investigation attempts to identify the precise distinctions between totalitarianism and democracy. As opposed to totalitarian ideologies, democratic principles are emphasised in these discussions. This section will be made clearer with the aid of an accompanying diagram and a detailed explanation.

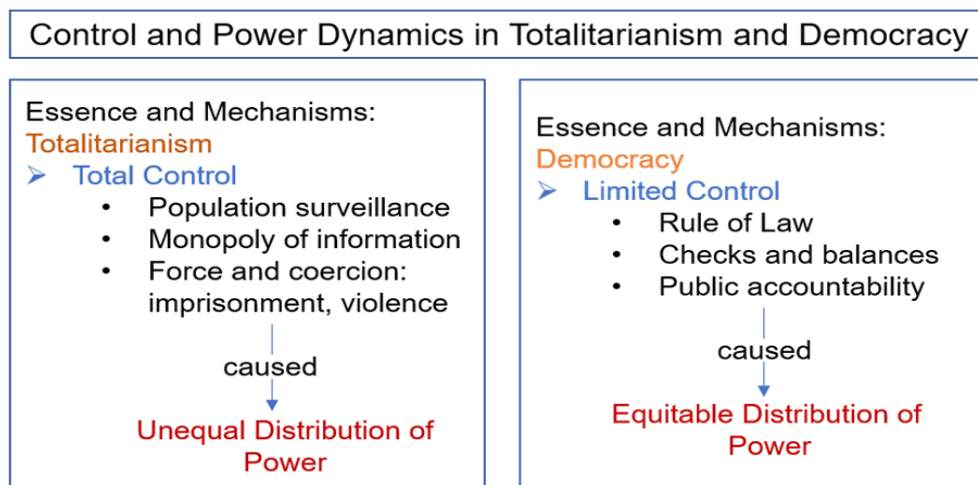


Figure 2.11: Illustration of Control and Power Dynamics in Totalitarianism and Guided Democracy

Arendt (1951) describes totalitarianism as an extreme form of government in which the state permeates both the public and private spheres and recognises no limits to its authority. Its essence is an all-pervasive control that is meticulously devised to restrict or eliminate individual liberty. Such regimes use a multitude of mechanisms to accomplish dominance. These include strict population surveillance, the exclusive state-led dissemination of information that tailors a narrative for its citizens, and the use of intimidation, imprisonment, and violence as control mechanisms (Friedrichs & Brzezinski, 1965; Guriev & Treisman, 2020).

In contrast, democracy exemplifies governance, in which citizens exercise power through their elected representatives (Dahl, 1971). Despite the fact that every system of government inherently possesses control mechanisms, Follesdal, (2020) accentuates that democracies are frequently constrained by constitutional laws that ensure a balanced distribution of power. This equilibrium is maintained through universally applied laws (the rule of law), the distribution of power across multiple governmental branches (checks and balances), and the fundamental principle of public accountability, which ensures that leaders remain accountable to those they represent (Chavez, 2003; Gargarella, 2003).

Totalitarian Governance vs. A.S. Neill's Principles of *Freedom Not Licence*

This study has thus far focused on the examination of A.S. Neill and his distinct foundational principles of *Freedom Not Licence*. According to A.S. Neill's beliefs and practices at Summerhill School, the initial investigation focused on an elementary conceptual comprehension of these principles. In the same section, it was examined how John Dewey's and Jean-Jacques Rousseau's interpretations of *Freedom Not Licence* may have influenced or corresponded with A.S. Neill's conception of Freedom Not Licence. The findings from the literature reveal certain minor parallels between A.S. Neill's perspective on Freedom Not Licence and those of Dewey and Rousseau. However, it becomes apparent that A.S. Neill's philosophical stance on *Freedom, Not Licence* transcends the interpretations of Dewey and Rousseau. What sets apart Dewey and Rousseau's ideas is the absence of a clear segregation between *freedom and licence*, a distinction that is tangibly evident in the context of A.S. Neill's Summerhill School.

In discussions of governance and educational methodologies, the principles of totalitarianism and A.S. Neill's pedagogical approach of *freedom not licence*, are frequently a source of contention. At the heart of the matter lies a misunderstanding, with some erroneously equating the two despite their significant contrasts. This study provides additional analysis of A.S. Neill's philosophy of *freedom, not licence*, which includes Neill's ideologies and approaches that have shaped his philosophy of freedom, not licence, which was an experiment during Neill's lifetime but is no longer an experiment (Stronach and Piper, 2008). Due to the media's misinterpretation of

Summerhill School as a "go-as-you-please" (Neill, 1995, p. 8; Vaughan, 2006, p. 5; Appleton, 2017, p. 1), which has been repeatedly mentioned in this literature as a perceived lack of structure due to its notable absence of traditional academic structure and compulsory classes, this study believes it is necessary to include an analysis of totalitarianism. Students are allowed to choose what and when they want to learn, which can be perceived as a lack of discipline and structure (as this part has been critically discussed under the subheading 'Unreasonable Conceptions of Schooling, Freedom, and Democracy, page 59), resembling the perceived chaos in totalitarian systems. Consequently, the criticism of A.S. Neill's Summerhill School by a few scholars prompted this study to analyse it further by comparing and contrasting totalitarianism with guided democracy, which has the potential to serve as a form of children's democracy at Summerhill School.

As exemplified by his establishment of Summerhill School, A.S. Neill's educational philosophy is profoundly rooted in the belief in child-centered learning (Harpaz, 2005). Neill (1960) argues that children should have the autonomy to determine their own learning trajectories, a viewpoint that allows Summerhill students to choose whether or not to attend classes. Central to Neill's approach is the emphasis on emotional development over rigorous academic achievement, with the implication that emotionally content and intrinsically motivated children will naturally gravitate towards learning (Neill, 1960). However, this freedom is not unrestricted; it is governed by the "*Freedom, Not Licence*" principle. Although children are granted significant freedoms, they are not given carte blanche. The school employs a democratic system in which students can participate (Aspin, 2018). This delicate balance has its critics, who argue that too much freedom could lead to a lack of discipline, while proponents assert the importance of teaching self-regulation and the consequences of actions in a real-world context (Darling, 1992). Moreover, Summerhill's democratic ethos emphasises a distinct power dynamic in which mutual respect replaces traditional hierarchical structures (Pridmore, 1996). Although sceptics question the efficacy of entrusting children with decisions that require experience and discernment, students who are treated as equal stakeholders in the school's decision-making processes acquire both a sense of freedom and responsibility.

According to Friedrich and Brzezinski (1956), totalitarianism denotes a political system in which the state or governing entity has absolute authority over all aspects of public and private life. Arendt (1951) identifies the defining characteristic of such a regime as a comprehensive effort to shape the beliefs, values, and behaviours of individuals in accordance with the state's predetermined ideologies. It seeks total control by suppressing opposition, manipulating media narratives, and frequently using propaganda to shape public opinion (Sondrol, 1991). Fundamentally, the power of the state is prioritised, frequently at the expense of individual rights, freedoms, and expressions (Sondrol, 1991).

In contrast, A.S. Neill's freedom not licence philosophy, the foundation of his seminal work 'Freedom Not Licence' (1966), asserts that while children should be granted substantial autonomy, this freedom does not extend to harming others. In contrast to the top-down, repressive dynamics of totalitarianism, Neill's approach promotes self-regulation, advocating for an inherent discipline fostered by mutual respect and understanding between educators and students (Learn, 2020; Langer-Buchwald, 2010). While totalitarianism is a comprehensive political concept, Neill's doctrine is primarily applied to education, as exemplified by Summerhill, his revolutionary educational institution. His philosophy was never about unrestrained freedom; rather, he emphasised the crucial distinction between genuine freedom and the unrestricted right to violate the rights of others.

Individual liberties in totalitarian governments are subjugated to the fluctuations of the state, according to Sondrol (1991). On the other hand, Neill's philosophy seeks to cultivate self-aware, balanced individuals who recognise the boundaries of their freedoms (Neill, 1966; Fromm, 1966; Learn 2020; Clifton, 2014). Their fundamental difference is apparent: one is about power dominance, while the other is about individual empowerment. A cursory examination of the term 'freedom' is likely to generate misconceptions, but a deeper examination of Neill's teachings would easily dispel such confusions.

Comparing Totalitarianism and A.S. Neill's Educational Vision

While totalitarianism and Neill's philosophy for children's education may both appear to be rooted in control at first glance, their objectives and applications differ significantly. There is no place for individual autonomy under a totalitarian regime (Arendt, 1951). In contrast, Neill's educational philosophy, as demonstrated by his Summerhill experiment, emphasised the child's overall development. It emphasised a child's natural development within a structured environment (Neill, 1960). The power dynamics in Neill's organisation emphasised mutual respect rather than vertical authority (Darling, 1992). Children were active participants in their development, contributing to decisions that affected them (Neill, 1960; Tan, 2014). This fostered not only a sense of autonomy but also a sense of responsibility. The difference in outcomes between the two is evident. Totalitarianism fosters an atmosphere of repressed freedoms and pervasive dread, whereas Neill's methodology seeks to cultivate individuals who are rooted in their sense of identity, creativity, and autonomy.

Control and power as concepts manifest in a variety of systems, including strict political regimes and educational philosophies. However, their objectives, applications, and resulting effects can vary considerably. This is demonstrated by the comparison between totalitarianism and Neill's vision for children's democracy. While the former represses, the latter empowers, illustrating the principle that the use of comparable instruments, such as control and structure, can produce completely opposed results when employed with different intentions.

Rights, Values, and Democracy

Miller (2015) and Feldman (1999) examine the concept of democracy as a fundamental right for individuals, while a UN study (Tommasoli, 2019) reaches similar conclusions by emphasising the fundamental connection between democracy and human rights. According to the United Nations, democracy as a form of government is a means of protecting and promoting human rights. Another similar conclusion from these studies is that democracy inherently protects human rights such as freedom of speech, association, and political participation because it allows citizens to participate in policymaking and decision-making. Instead of shedding light on rights and

democracy, Welzel and Inglehart (2006) uncovered a distinct significance: the interrelationship between values and democracy which can be listed into several points. First, Welzel and Inglehart argue that nations need more than norms and systems to have robust democracies. Second, they assert that Individual beliefs and values must also evolve. Next, emancipatory values are beliefs that prioritise autonomy, justice, and freedom. When the majority of a society believes in these values, they can assist in preserving democracy's strength and preventing its decline (Welzel and Inglehart, 2006). Consequently, this study may demonstrate that rights and values are essential components of democratic systems that require further analysis.

At the heart of democratic government are rights, which protect against potential excesses of majority rule and state authority. Certain rights, such as freedom of speech, assembly, and voting, must be protected for a democracy to function effectively (Tocqueville, 1835). These rights are essential to the protection of individuals in democratic systems. They empower citizens to voice their opinions, engage in political processes, and hold those in authority accountable (Zakaria, 1997). These rights also play a vital role in protecting minorities from the potential tyranny of unchecked majority rule (Zakaria, 1997; Bessant, 2004). Despite the fact that democracy relies on majority decisions, the presence of rights prevents these decisions from infringing upon the freedoms and protections of minority groups, a balance essential to preventing the "tyranny of the majority" (Mill, 1859).

Values, which are frequently deeply ingrained in the culture and history of a society, define the social contract and shape the operational boundaries of democracy. Without shared values, the cohesion and essence of a democratic society are at risk (Rousseau, 1762). According to Nabatchi (2018) and Marsden, Meyer, and Brown (2020), policy and law are guided by values, assuring continuity and stability despite shifting political landscapes. According to them, these values serve as a unifying force, nurturing in citizens a sense of identity and shared purpose. The values of freedom, equality, and justice serve as a moral compass that guides policy changes (Xuetong, 2020). Despite the fact that policies may change in response to political dynamics, enduring values preserve a sense of direction and purpose.

The relationship between rights and values is intricate. This statement derives from the United Nations' interpretation that inculcating values and defending one's rights are both difficult (Guterres, 2020). Rights are frequently derived from embedded values. The right to life, freedom, and safety, for instance, derives from moral and ethical values that place a premium on human dignity (Rawls, 1971). Nonetheless, tensions can arise between universally acknowledged rights and local cultural or traditional values, thereby calling into question the universality of certain rights (Donnelly, 1984). The complexity of striking a balance between the protection of individual rights and the preservation of cultural diversity highlights the dynamic nature of this interplay.

According to Schwartz (2006), democracy mediates the intricate relationship between rights and values. Through democratic processes, societies constantly readjust the balance between collective values and individual rights. Functional democracies are adaptable, responding to the evolution of societal values while protecting fundamental human rights (Habermas, 1996). Democratic deliberation provides a forum for the negotiation of competing values and rights, ensuring that policies and decisions are in line with the broader aspirations of society.

In conclusion, the dynamic interaction between rights, values, and democracy is a pillar of flourishing democratic societies. The arena for deliberating, refining, and renegotiating the relationship between rights, values, and moral compass is provided by democracy. This interaction not only influences the health and vitality of democracies, but it also has practical significance, particularly in the context of contemporary debates about the nature of rights and democracy around the world. As democratic principles are scrutinised and redefined, an investigation of their relationship continues to be a crucial endeavour with both theoretical and practical implications.

Covert Power Dynamics Within Democracies: Unveiling the Complexity

The presence of covert power dynamics can be a contradictory phenomenon in both democratic institutions and democratic regimes as a whole. Despite the fact that these

environments are based on the principles of equality, participation, and transparent decision-making, covert power mechanisms can inconspicuously influence outcomes. This phenomenon illustrates the complexity of power in purportedly democratic contexts, as covert power operates discretely and frequently avoids scrutiny. Uncovering the existence and implications of covert power in these contexts requires a nuanced analysis that explores the complex ways in which covert influences can coexist with democratic ideals. This section critically analyses the covert power lies within democratic regime as well as democratic schools since the primary focus of this study was on democratic qualities of democracy and guided democracy in democratic schools.

Covert Power within Democratic Regimes

By definition, democracies are based on the principles of representation, accountability, and the preservation of individual rights. Nevertheless, the existence of covert power within these systems is conceivable and, in some cases, even manifest. Lorenzi (2006) presents a nuanced understanding of power, arguing that it is not solely about overt decision-making but also the influencing of perceptions, desires, and even which issues are prioritised. This third dimension of power can operate invisibly, without openly undermining democratic principles, and still have a substantial impact on outcomes.

One could argue that the stability and order of complex societies necessitate a degree of covert power. Intelligence organisations, for instance, perform vital roles in preserving national security despite their sometimes-secretive operations. Priest & Arkin (2011) have demonstrated how these agencies can sometimes act in opposition to public knowledge or democratic values. However, Zegart (2011) argues that the secrecy of such agencies is a prerequisite for the challenges they address. Therefore, is it possible to reconcile the secrecy required for national security with complete transparency, a pillar of democracy? Thus, it is essential to trace back to the origin ideologies of democracy, which the majority of the sections in the literature review of this study summarise. Matei and Halladay (2019) classify democratic systems into two ideal types: electoral democracies, which are characterised by free and fair elections, and liberal democracies, which are characterised by free and fair elections as well as

the protection of individual, civil, and political rights and freedom of the citizenry. Moreover, according to one of the conceptual frameworks of democratic consolidation proposed by academics Juan Liz and Alfred Stepan:

a functioning state bureaucracy in which the democratically elected government wields its claim to the monopoly of the legitimate use of force in the territory (command, regulate, extract) effectively to enforce law in order to protect citizens' rights and deliver other goods" (Matei, and Halladay, 2019, p.2).

Despite their covert power and scepticism regarding the regime's democratic status, the aforementioned characteristics unquestionably apply to intelligence agencies that adhere to the law and constitution. As advocated by the DCAF Intelligence Working Group (2003), intelligence services in democracies consider themselves bound by the Constitution and national laws, including treaty obligations and other international agreements entered into by the state, just as they are bound by executive orders, guidelines, and numerous ministerial or agency directives. The intelligence community poses a unique challenge due to the nature of their function, their intrusive powers, and their unique trait of secrecy (South African Government, 2008). Nonetheless, this institution's primary function is to protect the state, its citizens, and the democratic order, so it is granted special powers and capabilities for this purpose (South African Government, 2008).

Next, is the influence of economic elites which yet another conundrum. According to Gilens and Page (2014), democratic policy decisions frequently reflect the preferences of the prosperous more than those of the average citizen. This covert power of economic elites does not necessitate the destruction of democratic institutions. Voting procedures persist, legislation is passed, and liberties are frequently protected. But the content of these democratic outputs can be distorted, prompting some scholars, such as Stiglitz (2012), to query whether this creates an unequal hierarchy within democracies. In addition, Dahl (1989) argues that no large-scale democracy can be a perfect incarnation of its founding principles. Furthermore, in his work of critique of the ruling elite model, Dahl (1958) asserted that at least in terms of economic influences, is that modern democracies have mechanisms, structures, and active participants that prevent a small economic elite from having unchecked power. Instead, power is more

dispersed and decision-making more complex than elite theory would suggest. Democracies in the actual world exist on a spectrum, where they can be more or less democratic depending on a variety of factors, such as the presence and influence of covert powers.

Covert Power within Democratic Schools

In democratic educational institutions, the essence of providing students with a voice, autonomy, and self-direction is a central pillar. This means that students are encouraged to take an active role in their education, have the freedom to make choices, and are responsible for directing their own learning. This approach aligns with Dewey's (1916) contention that for education to be meaningful, it should be rooted in the experiences of learners and should actively engage them in the learning process. Nonetheless, even in such progressive environments, hidden power dynamics can inadvertently influence outcomes and administrative procedures. These covert influences could be seamlessly integrated beneath the obvious democratic systems and structures currently in existence.

However, it is crucial to understand that even in these progressive educational settings, there could be underlying power dynamics that may inadvertently skew results or influence administrative processes. For instance, certain biases among faculty or institutional leadership might play a role in shaping curricular choices or evaluation methods. Likewise, the very act of choosing which educational practices are 'democratic' can sometimes reproduce societal biases or established hierarchies (Apple, 2004). These covert forces might be so subtly ingrained that they appear to be an organic part of the democratic structures and systems. But upon closer scrutiny, their impact can be significant. A simple example is how assessment structures, even in democratic institutions, can sometimes prioritise certain ways of knowing or expressing over others, leading to a standardized, one-size-fits-all approach that may not truly represent the diverse capacities of all students (Giroux, 1983).

Furthermore, as Elias and Mallett (2007) pointed out, the complexity of social interactions in these settings can also play a major role. Peer dynamics, which often revolve around acceptance and fitting in, can sometimes overshadow democratic

principles. The influence of peer pressure and existing societal norms might push students to make choices based on what's popular or accepted, rather than what truly aligns with their authentic values or merits (Elias and Mallett, 2007). This is a sentiment that echoes Bourdieu's (1977) notion of 'cultural capital,' where societal norms and values can unconsciously guide actions, even in spaces that purport to prioritise democratic values.

The institution's history provides an additional layer to this nuanced power. Giroux asserted in 1981 that past institutional decisions can unknowingly influence the current decisions made by pupils or administrators. This gives time-honoured traditions a type of inherent power. Moreover, these invisible power dynamics also affect the role of educators. As Freire (1970) emphasised, even the most well-intentioned educators may inadvertently influence the decisions of their students, possibly by imposing their own personal beliefs or values.

The next main factor is resource allocation. The manner in which resources are allocated further complicates this setting. In his 2004 study, Apple argued that the manner in which tangible or intangible resources are distributed can influence the outcomes of democratic processes. More generously funded or supported ideas can inadvertently acquire more traction, thus affecting the democratic equilibrium. As discussed by Tyack and Tobin (1994), external entities, including parents, community figures, and even government agencies, can introduce their own set of influences, which are sometimes indirect but profound.

Another factor at play is the pervasiveness of prevalent cultural norms and entrenched societal prejudices. Bourdieu and Passeron (1990) demonstrated how profoundly rooted cultural norms can subtly influence decision-making, with broader societal prejudices infiltrating the very fabric of the school environment. Therefore, in order for democratic schools to live up to their founding principles, it is imperative that they actively recognise and reflect upon this covert power that could influence their mission. Even though both schools and larger political systems claim to be democratic, the presence of covert power mechanisms adds a layer of complexity that makes achieving full democracy more difficult. In conclusion, while clandestine or hidden power poses a threat to the ideals of pure democracy, its existence in actual

democratic systems may be viewed as an outcome of the complexities of contemporary government. The difficulty lies in preventing these clandestine powers from supplanting the democratic principles that make a system democratic in the first place.

Theoretical Framework of Organic Approach in Children's Democracy

John Dewey was an American philosopher, psychologist, and educational reformer who is widely recognized as one of the founders of the philosophical movement known as pragmatism (Dewey, 1916). In his work, Dewey argued that education should be seen as an organic process of growth and development, rather than as a means of transmitting fixed knowledge or skills (Dewey, 1938). According to Dewey, education should be closely tied to the needs and interests of the learner, and should be focused on helping students to develop the skills and abilities they need to actively participate in their own learning and in the wider community (Dewey, 1897).

Dewey's theoretical framework of the organic approach to democratic education is based on the belief that education should be a collaborative and participatory process, in which students and teachers work together to co-create a dynamic and engaging learning environment (Dewey, 1916). This approach emphasizes the importance of experiential learning, problem-based learning, and inquiry-based learning, as well as the need for students to be actively involved in their own learning process (Dewey, 1938). According to Dewey, the organic approach to education is based on the idea that learning is a holistic and interconnected process, in which all aspects of the learner's experience – including their physical, emotional, social, and cognitive development – are closely interconnected and mutually reinforcing (Dewey, 1897). This approach is also grounded in the belief that education should be democratic and inclusive, and that all students should have the opportunity to fully participate in the learning process and to have their voices heard (Dewey, 1916).

In discussing *'The Ethics of Democracy'*, John Dewey did not hesitate to confirm the necessity of organic approach in ensuring the inalienable rights of individual:

From the perspective of the organic theory, democracy was not only capable of securing the unity of a social organism but was the best means to this end. It entailed participation by every citizen in the affairs of the community (Westbrook, 1991, p.40).

Organic Approach as Democratic Education

Ultimately, the approach to education in self-governing or democratic schools is distinct from that of conventional schools. This statement was developed as a result of an examination of notable works regarding the organic approach in democratic education by notable education experts and authors, especially John Dewey. Dewey covered Mrs. Johnson's organic education experiment at public schools in Farehope, Alabama, in his book *Schools of Tomorrow*. According to her, the method simply means "follow the natural development of the people" (Dewey and Dewey, 1915, p.23). Dewey wrote about Mrs. Johnson's proposed organic approach, which can be broken down into several elements. In contrast to traditional classroom grading, students are placed in "Life Classes," which Dewey defined as:

The first life class ends between the eighth and ninth years; the second between the eleventh and twelfth, and since an even more marked change of interests and tastes occurs at the period of adolescence, there are distinct high-school classes. The work within the group is then arranged to give the pupils the experiences which are needed at that age for the development of their bodies, minds, and spirits (Dewey and Dewey, 1915, p.23).

Holmes also attempted to establish a perfect education system in his book, *What Is and What Might Be*, by describing an elementary school of Utopia in a "nowhere" village attended by 120 pupils (Holmes, 1914, p.154). His descriptions of Utopian children follow the organic method of John Dewey. Similarly, Holmes did not divide children's classrooms or grades in schools to eliminate academic advancement disparities, as is customary in public schools. Holmes emphasises that the Utopian child is liberated from all forms of constraint because he is permitted to anticipate at his own pace; as a result, he is cheerful, energised, aware, and enjoys every time in school (p.155). The Utopian child, as further described by Holmes, is free from adult authority in determining his own behaviour and would deal with any situation

independently. The child acquires power by being an active child who does not wait to be instructed or guided by the teachers. The pupils learn to find solutions to issues that "may be erroneous, but will always be a solution" (p.156). This is similar to Homer Lane of Little Commonwealth, who established, based on his real-world experience with delinquent children in his self-governing school, that a delinquent child can overcome his own problems when he lives in an environment of freedom and encouragement (Lane, 1928; p.16).

Notably, Dewey, Holmes, and Lane all agreed on the supply of an organic approach to children's education in which freedom or child's authority is the essential element for their learning (Dewey and Dewey, 1915, p.25; Holmes, 1914, p.155; Lane, 1928, p.162). Beyond this freedom, there are limitations that serve as a reminder to pupils. Dewey argued, for example, that the free child should not disturb their fellow class members and should assist other children when necessary. (Dewey 7; Dewey, 1915, p.25). Within Holmes's conception of freedom of education, the child is limited by certain principles that are naturally geared toward the child's personality and growth. It was expected that these rules would serve as boundaries and limitations for children's conduct, preventing them from violating the image of freedom accorded to them. For instance, corporal punishment or repression of children is outlawed; therefore, reward is superfluous (Holmes, 1914, p.158). Additionally, individual success and competitiveness are discouraged and communal achievement is encouraged (p.158). Ideally, the incentive for a child's progress would be the opportunity to assist other children who have fallen behind (p.159). Children with intellect, according to Holmes, are those who are willing to share their gifts with others. It can be deduced that through this system, the child's personality organically develops a sense of responsibility, empathy, and compassion. As a result, Dewey believed that punishment and reward for children's education should not be promoted because, without these two practices, children are more likely to enjoy their work due to their interest in the work and for the satisfaction of completion (Dewey and Dewey, 1915, p.298).

Intriguingly, Holmes outlines his idealised version of visitors' perceptions when touring universities and regular schools, and how they arrived with varying perspectives, which can be deduced to some extent. When visitors entered the utopian school, the

first thing they would notice was the brightness of goodness and the radiance of the children; they would confidently welcome and escort visitors to meet the community members, and they would find children who were busy, fully occupied in many activities, and who would treat strangers in the most welcoming atmosphere; they would later realise that this was not because they were "drilled in doing it" but rather because of their goodwill a natural disposition (Holmes, 1914, p.160).

A.S. Neill may not have had a strong relationship with Dewey, but he used Dewey's books as examples of educational methods. Despite this, many of Dewey's views and beliefs towards education are comparable to Neill's perspective on education. Unlike Dewey, Neill has frequently referenced Holmes in his publications, and he considers Holmes' core educational concepts to be exemplary. In addition, some of Holmes' contributions to the education of children became Summerhill School's norm. Homer Lane was regarded as Neill's best friend, whom he admired for his work in educating delinquent pupils at the self-government school of Little Commonwealth, which inspired Neill to establish Summerhill School.

Where Democracy Is Possible for Children

Certainly, the root meanings of the Greek words *demos* (the people) and *kratos* (power) (Sultana, 2012), democracy in the adult world has always been regarded as the involvement or engagement of all people (strength). According to Sultana, democracy is a system of government in which citizens can directly or indirectly engage in government. In contrast to the direct participatory democracy seen in ancient Greece, where democracy was first formed, representative democracy is on the rise in the modern world.

Prior to John Dewey's reformation of education in the early 20th century, which opposed the old education approach by emphasising democracy and education, children's perspectives on democracy had not been enthusiastically and radically emphasised. In his book, *Schools of Tomorrow*, he devotes much attention to the importance of democracy in education. His insistence on the necessity of democracy in schools has been covered in detail in earlier chapters of this work. Alex Sutherland Neill founded Summerhill, a democratic school, in 1921, demonstrating that the

concept of freedom for children may be implemented within a democratic community. Thus, democracy in schools is untopian, but it is attainable under the condition, as explained by Lankshear (1982), that the educators of that particular school must first acquire certain forms of knowledge or educational experience in guiding the students towards a democratic way of life (p.1). For educators who believe in the value of the individual, democracy can be an ideal classroom practice:

The idea of individual self-realisation, or development of the individual as a person in her own right, is at the very heart of the democratic ideal. Education maybe conceived as the process of individual personal development, affording the means whereby the individual can make the most and best of herself (Lankshear,1982, p.1-2).

Conclusion

It is evident that democratic schools and education with democracy in schools have become globally significant topics. Education plays a number of crucial responsibilities for children, including in teaching, learning, and fostering democracy. Other than adults, children experience democracy through governance in all matters permitted to them through schooling. As a result, a democratic atmosphere is created, practised, and enhanced in schools. However, the way democracy works in schools can be varies and not all democratic schools implement the same practice of democracy. Therefore, the question arises as to whether the purpose of democracy in schools is to fit the students or the philosophies of democracy in that school. As described in the preceding section, many schools adopt democratic systems due to the principles embedded within them, such as respect, equality, participation, freedom of expression, and many others. However, depending on the democratic philosophies created in schools, pupils are permitted to exercise this democratic characteristic on occasion. To implement democracy at a school, one must consider the procedures and methods that are suitable and applicable for students, as they represent the largest component of the school community that practises, lives, and experiences democracy.

Different experts have varying perspectives on the implementation of democracy with children in education. In the introduction to his book *Schools of To-morrow*, John Dewey emphasises his primary discussions on 'freedom in schools,' 'linking the school

and community,' and 'education in a democracy' (Fallace and Fantozzi, 2015; Dewey and Dewey, 1915). Education, as he understood it, leads to the emancipation of the individual to work freely and only through democracy does it lead to freedom of action, he asserts, arguing that its necessity in a democratic atmosphere is beyond dispute.

Education in a democracy is strongly related with active learners, as it encourages the child to engage, converse, and observe, as opposed to being submissive (Dewey and Dewey, 1915). Dewey believes that allowing students to decide on academic concerns such as subjects to be studied, courses of study, methods of instruction, and class supervision would result in anarchy. Additionally, Dewey believed that the school's faculty and staff should practise democracy. Dewey says that democracy is a modern way of life in which education should be based on intellectual initiative, discussion, and community decision-making as opposed to "experts prescribing educational processes" (Dewey 1903, p.196). According to Dewey, democracy is not only a type of government, but also a way of communal existence. According to Dewey, freedom in a democracy is freedom with responsibility, as individuals must evaluate if their acts would harm others (Dewey, 1923). Rousseau, unlike Dewey, signified that democracy for children in learning is to isolate the children from the society whole but with a tutor (Fallace and Fantozzi, 2015), so that a child's upbringing is not incoherent with civilization. Moreover, Rousseau insists that educators should provide a child as much freedom as possible to act and express himself while reminding them that 'all he does comes back to him,' which suggests that authority is not to be eliminated, but rather reduced and minimised under certain conditions:

But tell him that if he will do you such and such a favor, you will do the same for him whenever you can, and he will readily oblige you; for he likes nothing better than to increase his power, and to lay you under obligations he knows to be inviolable (Rousseau, 1889, p.117).

Unlike Dewey and Rousseau, A.S. Neill relates democracy to children's non-academic lifestyles. Because of his passion for a child's freedom, democracy is a necessary instrument for a pupil to be freed from adult tyranny. Nonetheless, Neill's democratic beliefs can be practised in the school he founded, but not in other schools or in society. In several of his writings, Neill agrees that a child's democratic participation is limited to matters of controlling the community's everyday life, but leaves academic subjects

to be managed and decided by adults. This is closely related to Karakus (2017), who explains that democracy is not necessarily spread equally among students at a school because the curriculum is prepared by educators. No matter how democratically it is prepared, it will inevitably be a teacher's monopoly. Therefore, democracy at a school does not necessitate a certain approach or form.

Participatory democracy, which requires direct voices or voting for children to decide, and representative democracy, which is used by staff and educators in matters of curriculum and other decisions that adults believe they must make, are the types of democracy most likely to be practised with the presence of children. Nonetheless, there is always a leader or initiator in democratic schools who builds democratic ideologies based on his or her own convictions and direction. This would contribute to 'guided democracy,' another sort of democracy. In its simplest form, guided democracy is a style of democratic government in which the more autocracy there is, the more citizens exercise their political rights without significantly influencing the government's policies, intentions, and aims. In this form of democracy, the leader will rely on the citizens of his government to exert effective control, while voting and elections are used primarily to gauge public opinion and minimise the representative's role in decision-making.

The totalitarian ideologies and practices that governed democracy, power, and control, as well as the legitimacy of covert power in democracies, were questioned as part of the chapter's discussions. Due to the contemporary nature of democracy, particularly in liberal democratic systems where elected leaders are elected based on free and fair elections (Matei and Halladay, 2019), they hold special forces to carry out their responsibilities of protecting the individual, civil, and political rights and freedoms of the populace, which is in fact classified as covert power.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This study aims to investigate the democratic practices of children at Summerhill School. This chapter describes the study's methodology in detail. It comprises an explanation of the case study methodology employed, the techniques of data collection and their modifications in terms of participant recruitment owing to the coronavirus pandemic, and the explanation of steps of the data analysis procedure.

Research Design

Research design is an essential subfield of study that helps researchers formulate their research topics. Research design, according to Punch and Oancea (2014), is the entire plan for conducting research, considering four basic ideas: the strategy, the conceptual framework, the question of who or what will be examined, and the tools to be used in collecting and analysing data (p.264). Thomas (2017) describes design as the research plan and framework (p.138). Thomas elaborates on the research sector, stating that there are established design systems that have been developed and utilised for many years to efficiently structure social research. These systems are known as design frames (p.138).

In this study, knowledge is generated by linking the research questions to the data and design frames and strategies employed to answer them. For the design of this study, the following procedures would be the explanation of the data sources, data collection methods, and data analysis procedure that seeks to comprehend the democratic practice at Summerhill School and its fundamental frameworks that guide the Summerhill community, and to determine the type of democracy that is most suitable for the school.

Restatement of the Research Questions

Bryman (2016) suggests that research questions can guide students' study in significant ways (p.84). Moreover, Creswell and Poth (2018) argue that research questions serve to reduce the goal of the study to a few questions that will be investigated (p.137). In addition, Punch and Oancea (2014) conclude that research questions are informative since they direct researchers to focus and organise the data, as well as constrain their thoughts during the planning stage (p.110). The three research questions guiding this study are as follows:

1. In what ways can Summerhill School (sometimes referred to as a “children’s democracy”) be considered democratic?
2. What are the main problems and issues of a democratic community where the majority are children, as at Summerhill School?
3. What kind of democracy, if any, is Summerhill?

Research Method

This study adopted a qualitative research methodology since this methodology is particularly applicable to the study of social relations (Flick, 2022). The qualitative research approach is the most useful and appropriate paradigm for this study since it is designed to assist researchers understand individuals and their social and cultural environments (Palmer and Bolderston, 2006). Qualitative research is humanistic and holistic because it focuses on the subjective, personal, and experiential base of knowledge and evaluates the significance of specific behaviour in a given environment (Kielmann, et. al., 2012). This study can acquire in-depth information about the views, beliefs, and attitudes of the research participants by interviewing or seeing them in real-world settings or in person.

It was realised that the researcher's expertise in this topic is insufficient to test a hypothesis as a starting point for this investigation (Flick, 2022). Consequently, the use of qualitative research methodologies enables the researcher to access the research participants through discourse approaches, such as interviews, in order to

acquire insight into the participants' individual meanings and behaviours (Palmer and Bolderston, 2006).

Case Study Designs

Case studies of communities are defined as the systematic gathering of sufficient information about a specific community to provide the investigator with an understanding of: what occurs in that community, why and how it occurs, who participates in these activities and behaviours, and what social forces may bind members of this community together (Lune and Berg, 2017, p.179). This research specifically employed case study for a number of reasons. Firstly, this is a qualitative study. According to Dawidowicz (2011), Coimbra and Martins (2013), case studies are not only viewed as qualitative research traditions, but also allow the most flexibility for researchers performing their studies, which might include exploratory examples or individuals' perceptions of particular situations. In addition, Coimbra and Martins (2013) asserted that case studies are the modern study designs utilised in educational research, whether by experienced researchers or students. According to Zainal (2007), case studies not only enable researchers to thoroughly evaluate data within a specific context, but also emphasise the selection of a small geographical area or a small number of persons as the study's participants.

This research adopted a case study approach. This study focused on a particular school unit in a single geographical region, namely Summerhill School in Suffolk, England. Despite the fact that Summerhill School has a population of approximately 100 persons, this study selected several participants whose responses and contributions were assumed to represent those of other members. Summerhill School is known as the "oldest children's democracy," but neither A.S. Neill nor Zoe Readhead have ever referred to it as a democratic school. Consequently, it prompted this research to investigate deeper the democratic mechanisms at Summerhill School. This can be called an in-depth research because it investigates the democratic characteristics, challenges, and difficulties of the community and then compares Summerhill School's democracy Summerhill School's democracy to those of other democratic schooling as mentioned in the literature and a standard political

democracy. According to Thomas (2017, p.156) and Punch and Oancea (2014, p.146), a case study is an in-depth examination of one or a limited collection of instances that tries to achieve a rich, in-depth understanding by studying features in detail using suitable methodologies and data. Additionally, several strategies and procedures can be utilised to comprehend what is occurring in a certain circumstance. Thomas (2017) expresses it thus:

The data you collect can be from different facets of the question you are examining, and these data – perhaps from statistics or from interviews or informal observations – may be combined to tell your finished story (p.156).

Indeed, case study is an appropriate research technique for this study, since it is commonly utilised in the field of qualitative methodology and serves as a guide for numerous researchers, students, and professionals who are attempting to include case studies into a rigorous research project (Starman, 2013). Importantly, a case study was used in this study because it provides answers to all of the research questions posed, which were to identify the characteristics of democracy at Summerhill School, to investigate the issues or problems of democracy at the school, and to determine the most appropriate type of democracy demonstrated at Summerhill School. Having collected data through a case study, this research is able to conduct an in-depth analysis (Creswell and Creswell, 2018) of the activities and processes of the students and staff of Summerhill School through participant interviews. Table 3.1 provides the summary of the research method used in this study.

Moreover, Case studies allow for the integration of multiple sources of data, including observations, interviews, documents, and other relevant materials. This can provide a more comprehensive understanding of the case than could be obtained from any single source of data (Yin, 2014). In summary, case study designs are a useful and effective method for qualitative research, allowing for in-depth exploration of complex phenomena and the integration of multiple sources of data.

The Procedures of Data Collection

Consideration of the study's aims and research questions determines the methods of data collecting. This section discusses the procedures of data gathering by describing

the sample and recruiting, which define the scope of the study, as well as the data collection instruments and recording protocol (Creswell and Ceswell, 2018). This research is conducted within a school setting, specifically examining a small community where children are the majority within the selected school. Nonetheless, for the sake of this study, both adults and children play a crucial role in imparting their respective school-based learning and teaching experiences. The purpose of this study is to investigate a particular system, which is the democratic system demonstrated at Summerhill School, in order to better understand the issues or problems with this government system and to identify the diverse practices of children and staff in managing their self-governance democracy. This research focuses on investigating specific cases (Walliman, 2016) that are applicable to all members of the school and permits this research to select a sampling method that is representative of the entire membership. Table 3.1 provides the summary of the research procedure used in this study while Table 3.2 summarises the research method in the study.

Research Design	Qualitative Case Study	
Research Instruments	Online Interview: Individual Pairing Serial Individual	
Population	Staff Pupils	(N=Less than 30) (N=65-70)
Sample/Informants	Principal Vice Principal Secondary Teacher Primary Teacher KS4 Students Former Students General Visitors	(N=1) (N=1) (N=1) (N=1) (N=2) (N=2) (N=2)
Sampling Procedure	Purposive Sampling	
Reliability and Credibility	Ensure Guided research Ethics Triangulation	

Table 3.1 Summary of Research Procedure

	Research Instrument
RQ Main Themes	
RQ1 Characteristics of democracy	Online
RQ2 Issue or problems of democracy	interview
RQ3 The type of democracy at Summerhill School	

Table 3.2 Summary of Research Method

Research Instruments

Zohrabi (2013) and Trigueros, Juan, and Sandoval (2017), when characterising research instruments for data collection, refer to the word as tools for acquiring research data such as interviews, observations, surveys, and many more. Trigueros, Juan, and Sandoval (2017) explain that research interviews might be in-person or non-in-person, such as over the phone or with technological devices. As the primary method of data gathering, this study employs online interviews. The interview was the principal research instrument because it is adaptable and often used in qualitative research, and its adaptability is also attributable to the non-standardised format and non-standardised wording of the questions to be asked (Qu and Dumay, 2011). It is also important because interviews with participants provide insight that cannot be derived from quantitative data. For examples, interviews with participants can provide insights into their personal experiences, thoughts, and opinions, which cannot be captured through numerical data (Bachman, Schutt, and Plass, 2015). These insights can deepen our understanding of the issues being studied and provide a more complete picture of the phenomenon being explored. In addition, employing interviews as the data collection method enables one to explore for respondents' explanations (Trigueros, Juan, and Sandoval, 2017) and helps the researcher elicit additional information (Creswell, 2020).

This study acquired data from all participants using a semi-structured interview that illuminated the study's objectives. This approach was chosen due to its adaptability, which gives a loose structure of close-ended and open-ended questions, allowing the researcher to ask more why and how questions as opposed to keeping to verbatim questions as in a standardised survey (Adams, 2015, p.493; Trigueros, Juan, and Sandoval, 2017). In addition to allowing the researcher to probe and follow up on

inquiries (Qu and Dumay, 2011), semi-structured interviews are practical and acceptable for youngsters because they provide guidance for what to talk and acknowledge their childhood (Gill et al., 2008). Furthermore, semi-structured interviews permit the examination of issues spontaneously revealed by the interviewee (Datko, 2015; Ryan, Coughlan, and Cronin, 2009). Additionally, a semi-structured interview allows the interviewer to offer clarifying questions as necessary (Stofer, 2019). This study found that one of the drawbacks of semi-structured interviews is that they can lead to conversations with participants who do not comprehend the questions or who provide inaccurate or misleading accounts of their experiences (Datko, 2015). However, this would be less of a concern if the interview followed proper processes and was meticulously prepared (Datko, 2015). In order to ensure that the interview processes were well-organized, this study established an interview guide or protocol that was utilised to direct and steer the interviews.

Interview Protocol

The interviews for this study are guided by a set of interview protocol. Interview guide or interview protocol is described as a plan developed for asking questions and recording answers during a qualitative interview (Creswell, 2018). An interview guide or interview protocol is adopted for this study due to two main reasons. First, it provides direction for conducting the data gathering process and subsequent analysis (Hunter, 2012). Second, since this study conducted serial interviews, it is necessary to use interview protocol because it provides consistency in conducting a series of interviews (Hunter, 2012). Table 3.3 presents the interview protocol that this study adopts based on the Interview Protocol Model demonstrated by Creswell (2018).

Table 3.3 Interview Protocol

Items	Descriptions
Basic Information	The interview begins with the collection of basic interview information for database organisation. The primary components include the time and date of each interview, the medium of the interview, and the identities of the interviewer and interviewee. Based on the digital copy of the audio recording and transcription, this recording aids in determining the duration of the project.

Introduction	<p>This section of the protocol guides the researcher on how to effectively transmit essential information to all interviewees. The interview begins with a brief introduction of the researcher and an explanation of the objectives of the research. Before the interviews, each participant gave consent by returning the participation form, which the researcher did not remind them to do. All participants were informed of the interview's overall structure, including how it will begin and its expected duration. Each interviewee was asked whether they had any questions before the interview began. The researcher also explained to the participants some of the essential terms that might be used throughout the interview, including democracy, freedom, and education.</p>
Opening question	<p>The interview questions begin by asking the interviewee to introduce him or herself in order to put him or her at ease and prevent alienation. Student participants were asked about their academic year at Summerhill School, how long they had attended the institution, and their reasons for enrolling there. At the outset of interviews, former pupils and adult participants were asked about their present position and length of service at Summerhill School. Questions regarding the usual day of the pupils and staff members were also asked. This study avoided addressing personal questions, such as the income of the staff or queries about personal conflicts, for ethical grounds.</p>
Content question	<p>In this section, participants were asked sub-questions that were derived from the study's central questions. The purpose of the subsequent questions asked of the interviewers is to ensure that all significant topics are uncovered and investigated.</p>
Using probes	<p>As stated previously, semi-structured interviews allow researchers to investigate and follow up on questions. Essentially, this study employed probes to elicit additional information, explanations, and suggestions from participants. The following are instances of particular phrasing used to signify probes: “Can you tell me more” and “What does it mean by” as to obtain for more information. “Could you provide more examples” as to asking for more explanation.</p>
Closing instructions	<p>The interview concludes by expressing gratitude for the participants' time. During the interview, confidentiality was ensured to the interviewees. Each interviewer was</p>

asked if they permitted follow-up questions with a second interview to explain particular areas, if necessary.

Source: Protocol Model by Creswell (2018)

Population

Literally, "population" is a collective phrase used to represent the total number of entities (or instances) of the type being studied (Walliman, 2016). In other words, the population consists of all of the cases from which the sample is drawn (Taherdoost, 2016). This study chose to examine one school, Summerhill School in Suffolk, England. In this study, however, participants were selected based on their willingness to participate or their availability (Creswell, 2020). As of the date of this study, the population consists of approximately 30 adults and no more than 70 students from Summerhill School, Suffolk, England. Adults are categorised as head teacher or principal, vice principal, secondary and elementary teachers, house parents, and administrators. Meanwhile, student groupings range in age from 5 to 17 years. Although the school is filled by pupils from kindergarten to KS4 level, there are three age-appropriate classes for pupils to be assigned to. Class One is a unique environment for children ages 5 to 9. Class Two is for students aged 10 to 14, whereas Class Three is for students aged 14 to 17 years old. "Art", "Introduction to Astronomy", "Calligraphy", "Information Technology (IT)," which includes Engineering and Mechanics), "English as an Additional Language (EAL)", "English Language and Literature", "History", "Maths", "Modern Foreign Languages", "Music", "Psychology", "Sex and Relationship Education (SRE)," and "Woodwork and Metalwork" are the most popular subjects offered at Summerhill School. There are additionally lessons such as "Drama" and "Music" that need the school to invite guests or interns to educate about filmmaking and workshops for drama lessons, or external music teachers who will teach pupils on musical instruments that are not available at the school.

Sampling Technique

This study focuses on specific objectives by selecting one school which could provide the information for this research. In order to address the research questions, it is impossible for this study to collect data from every individual in the school. A sample method is essential in research, according to Taherdoost (2016), because it helps to reduce the number of cases and acknowledges that a researcher has limited time and resources to analyse the complete population. In addition, sampling demonstrates a systematic approach because the researcher can select the informants who participated in this study's interviews. As qualitative research questions are restricted to non-random probability sampling, this study employed a non-random sampling or non-probability method (Berndt, 2020). Under this method, purposeful sampling was used because it enables the researcher to select potential participants based on specialist knowledge or selection criteria (William, 2016; Berndt, 2020) and because the researcher believes that these participants can provide a substantial amount of data in answering the research questions. (Haque, 2010; Etikan and Bala, 2017). The table below summarises the sample method utilised in this investigation.

Sampling Technique		
Non-probability sampling	Purposeful sampling	Opportunistic sampling
Categories of participants	Members of Summerhill School: <ul style="list-style-type: none"> - Principal - Vice principal - Teacher - Students - Past students 	General visitors

Table 3.4 Summary of Sampling Technique

Participants in this study include both adults and children from Summerhill School. This study recruited the principal, vice principal, and two elementary and secondary school teachers as adult participants. Regarding the two student participants, both are secondary school students. In addition, past students were invited to participate in these study interviews. As a result, the following criteria were used to choose the research participants:

1. Adult Participants

The teachers who will participate in these study interviews have served at Summerhill School for at least three years. In this study, the length of stay, attendance at Summerhill School, and employment at the school are given considerable weight. Participants are expected to comprehend the Summerhill philosophy, how democratic systems function for both adults and children, and the methods or approaches utilised to ensure democratic practice at the school. In the meantime, there are no specific criteria for the principal and vice principal of Summerhill School, given their extensive expertise.

2. Student Participants

This interview is limited to students who have attended Summerhill School for more than three years. Similar to the characteristics of the teachers, the number of years at Summerhill School is considered because they may have sufficient experience and be able to provide insight for this research.

3. Former Students

In addition to the current staff and students, former Summerhill School students were interviewed for this study. It is essential for this study to conduct interviews with past students in order to get insight into their learning experiences at Summerhill, their comprehension of the school's educational and democratic systems, and the impact of democracy on their lives after graduation.

This study has also chosen to employ opportunistic sampling, a sort of non-random selection that is distinct from the recruitment of research participants based on the features listed above. This study demonstrated that after data collecting has begun, it is necessary to collect additional information to answer research questions effectively (Creswell, 2020). After research has begun, opportunistic sampling is typically employed to take advantage of unfolding occurrences that will help answer research questions (Creswell, 2020). Due to the preliminary data collected during the initial interview with the principal, a second sample decision was made for this study. During the interview, the principal described the annual event of a day visit at Summerhill School, in which general visitors are invited to tour the school, visit the indoor and outdoor spaces of the school, observe the activities of the students and teachers, and,

most importantly, sit in on the school general meeting and observe the entire democratic assembly process.

This study was particular in its selection of interview participants. This study recognised the necessity for multiple sources in order to acquire an in-depth understanding of the phenomenon being examined by illuminating distinct dimensions of circumstances and experiences that can be depicted authentically, in its totality and complexity (Bloomberg and Volpe, 2018). Therefore, it is vital to recruit individuals who are unaffiliated with Summerhill School in order to gain their impressions and thoughts and to hear about their experience of visiting the school. This contributes to the research questions posed by this study. The summary below indicates the characteristics of additional participants which are recruited in this study for the interview purposes:

4. Summerhill School's General Visitors

The participants have attended Summerhill School on the Visiting Day for general visitors, which is organised by Summerhill School, and their visit has been sanctioned by the school's management. The participants were able to interact with the children and staff, explore the learning areas, and view the students' ongoing activities or works-in-progress. This is crucial because it enables this study to evaluate democratic cultures practised by children and staff members in their ordinary daily lives. The participants also attended the school's general assembly from the beginning to the finish, as this helps them explain the democratic discussion in the assembly, which contributes to answering the research questions. This study only includes people who attended the school visitation day. This should be less than two years from the date of the interviews.

Understanding the democratic ideals of Summerhill School will assist explain the concept of democracy as practised by the community, which is founded on A.S. Neill's philosophy. As opposed to generalising to a population, the purpose of this study is to obtain a more in-depth perspective from all participants and to conduct an in-depth investigation of a central phenomenon (Creswell, 2020). Moreover, interviews in qualitative research are necessarily in-depth because they are typically used to

capture the perceptions, attitudes, and feelings of the interviewees (Bloomberg and Volpe, 2018). Therefore, in-depth research was conducted on the components of school community life, including the learning process and experience, interactions between adults and students, and concerns and topics addressed at the school's general meeting. The majority of the community's challenges, limitations, and problems are of interest to study. The problems or issues can be from prior years, experienced by former students, or they can be current issues faced by current members, or they can be issues noticed by those who have visited the school. The participants in this study were therefore all school members, including adults, children, and former students, as they were deemed to be familiar with the school's processes and philosophies. The visitors to the school are considered secondary demographics with an indirect relationship to the school.

Interview Procedures

Summerhill School, Suffolk, Leiston, England: This is a private and independent school founded and owned by A.S. Neill, who created the Summerhill philosophy and taught at the institution. Zoe Readhead, the lone child of A.S. Neill, has headed and managed Summerhill School since 1985. Since its inception, the population of Summerhill School has never exceeded 100. The majority of students at the institution are boarders from all over the world (Saukkonen, et. al., 2017). Nonetheless, the school satisfies government criteria by offering a variety of disciplines ranging from preschool to GCSE level (Summerhill School, n.d.).

The data collected was restricted to teachers, senior students, and past students. The school principal was the primary source of information used to assign students to these categories. In order to minimise bias in the selection of instruments from one party, this study interviewed Summerhill School visitors instead. The following table summarises the populations interviewed for this study:

Samplings	N (Quantity)	Gender	Number of Interviews	Types of Interviews	Medium of Interviews
Principal	1	F	10	Serial and Pairing	Zoom
Vice- Principal	1	M	1	Pairing	Zoom
Teachers	2	F	2	Individual	Zoom
Students	2	F	1	Pairing	Zoom
Former Pupils	2	F	2	Individual	Zoom
Visitors	2	1 M 1 F	1	Individual	Zoom

Table 3.5 Interview Procedures

Restriction Amidst a Worldwide Pandemic

The methods used to obtain data for this study deviated from what was intended. The gathering of data for this study was hindered by the current global COVID-19 pandemic, with physical access to the community being the greatest difficulty. Studies on adapting procedures in the midst of the COVID-19 pandemic have demonstrated that this pandemic has become a formidable obstacle for data collection by restricting access to physical interactions with research participants and making it difficult to obtain relevant research materials (Wolkewitz and Puljak, 2020; Ziegler and Mason, 2020).

Due to this ambiguity, it was anticipated that it would be unable to conduct physical interviews, observations, or ethnographic research because human interaction was prohibited. This was primarily to conform with Covid-19 policies of "social-distancing" and lockdown limitations implemented by municipal governments of all nations (Rahman et al., 2021; Webber-Ritchey et al., 2021; Dodds and Hess, 2020). In qualitative research, data gathering inevitably requires contact between the researcher and the researched (Askarzai and Unhelkair, 2017). The term qualitative refers to "observing the kinds of things in the world" by which researchers attempt to understand day-to-day interactions, how things arise, and the meanings of events as determined by the individuals involved (Lapan et al., 2011, p.8).

This study must transcend the normal humanitarian approach. Dialogues with participants, which had previously been the norm for gathering information, had to be rethought and replaced with conversations from a distance. Consequently, remote technology was the most viable option for doing this research. The methods of data collection had to be minimised and restricted to interviews only. Due of the protracted epidemic, another key obstacle for qualitative researchers is the restricted availability of study data (Webber-Ritchey et al., 2021; Moises Jr., 2020).

Transition to Online Interviews

The interview form serves as the major data gathering instrument for this study. Due to ethical concerns and the advent of a lockdown epidemic, this research must rely on the gatekeeper as the key source for contacting participants and obtaining permission to conduct interviews with them. It is common for research sites to have gatekeepers who facilitate contact with intended participants. People with formal or informal authority who control entry to an environment, individuals, or institution are gatekeepers (Neuman and Neuman, 2013, p. 441; Lune and Berg, 2017, p. 112). They may hold crucial positions within the organisations or institutions that academics wish to examine (Lune and Berg, 2017, p.112). In this study, the principal of Summerhill School is the key intermediary between the researcher and the subjects. During the initial phase of data collection, the researcher was aware of any constraints or limitations imposed by the gatekeeper and expected negotiations to occur later. According to Kara et al. (2021), research involving children and young adolescents in a school can be complicated, and it is common for a researcher to have to go through multiple gatekeepers before accessing potential subjects (p.65).

In this research setting, the authorization provided by the principal for the research interviews was the first step in negotiating access to possible participants. Initially, negotiations with the principal were necessary for a variety of reasons. First, the application was submitted during the local government-mandated time of complete limitations or self-isolation. Second, in accordance with government regulations, the school could not operate as usual because all schools were instructed to close. Realizing that this circumstance might have a long-term influence, communication was established with the principal, and with her approval and attention, this research can

be maintained by supplying the individuals available on site as participants and past students in order to increase the samplings. This study revealed, however, that a reliance on gatekeepers that is excessive may result in the gatekeepers' propensity to manipulate the results in order to control them. On the researcher's side, it was crucial to develop a positive relationship with the gatekeeper in order to obtain approval, contact participants, and obtain consent as a pupil's guardian. In addition, it was to avoid any additional postponements or cancellations by the gatekeeper, knowing she could say "no" if she refused. It is crucial to highlight, however, that all other individuals who participated in this study gave their consent on their own behalf. All participants in this study are aware that their participation is fully voluntary (Creswell, 2020); hence, coercing participants into signing consent forms is not only strictly prohibited, but also violates the research ethics that this study is intellectually consistent and persuasive with (Bloomberg and Volpe, 2018; Qu and Dumay, 2011, Stofer, 2019).

All participant interviews were conducted via Zoom Meetings. The suggestion to record video as part of the observations was denied. One of the benefits of video-based research methods is that they enable the observer to determine particular ways of perceiving and comprehending the world (Sparrman, 2005). In the area of child observation, this can be a useful observational tool since it can reveal how children employ various interaction strategies when a video camera is present (p.242). However, the video observation plan had to be scrapped due to the principal's decision not to have video recordings other than audio and video recordings of interviews.

Zoom as Interviewing Platform

Due to the requirement for distant interviews necessitated by the pandemic, internet-based methods were utilised to obtain the data. The disruption produced by COVID-19 has not halted the evolution of technologies. There are numerous online communication tools, including Zoom, Webex, Skype, and Telemedicine (Lobe et al., 2020). This qualitative research utilised Zoom as the primary interviewing medium due to its capacity to record and preserve sessions securely without requiring third-party software, hence protecting highly sensitive research data (Archibald et al., 2019). Zoom offers a variety of features, including meetings, webinars, chat, file sharing, and phone calling (Zoom Video Communications Inc., 202). Zoom Meeting was used for

all interviews with research participants in this study. By providing host-client-specific authentication, real-time encryption sessions, and passcode-protected cloud recording storage, Zoom's services consistently prioritise the most stringent security measures (Zoom Video Communications Inc., 202). By selecting audio/video recording settings, the researcher is able to closely observe the facial expressions, body language, and physical surroundings of interviewees during real face-to-face interviews.

The Stages of Interviews

Hennink, et. al (2020) propose the main attribute of qualitative research is that “the approach allows you to identify issues from the perspective of your study participants and understand the meanings and interpretations that they give to behaviour, events and objects” (p.10). According to Gill et al. (2008), the goal of research interviews is to ascertain the perspectives, experiences, or beliefs of persons regarding particular subjects. In this study, interviews were done to identify the causes behind the participants' perspectives and attitudes. Interviews are also the best way to obtain 'deep insights' or 'sensitive topics' when respondents refuse to discuss them in a group setting (Gill et al., 2008).

One-on-One Interviews

One-to-one interviews are usually conducted face to face but online interviews are increasingly being used in qualitative research (Ryan, Coughlan, and Cronin, 2009). Individual interviews are the most popular type of interview (Monforte and Ubeda-Colomer, 2022). In order to collect data, this study employed one-on-one interviews as one of the interview formats. Through these personal interviews, the researcher can interact directly with the individuals. On the basis of an interview guide containing a list of questions and subjects to be investigated, a semi-structured interview was employed (Bernard, 2018, p.165).

Participants involved in these one-on-one interviews are teachers, former students, and general visitors. Due to the fact that participants cannot be interviewed more than once, semi-structured interviewing is superior to the point that it has nearly the same

standard and quality as unstructured interviewing and requires the same abilities (Bernard, 2018, p.164). It takes less time to conduct a semi-structured interview than an unstructured one, and open-ended or closed-format questions can be asked in any order, depending on the circumstances (Carey, 2012, p.112). The participant's freedom to respond to open-ended questions as they see fit, and the researcher's ability to probe for more information, is an additional benefit of the semi-standardized technique (McIntosh and Morse, 2015). This indicates that utilising interviews to do research on education is a step toward democracy, as it allows people to answer questions and respond without restriction. On the interviewer's side, there are possibilities to enhance the abilities of questioning, probing, and determining the appropriateness of inquiries for children and adults. This study was always careful to use probe questions throughout interviews with all interviewees so that they would understand that the researchers were genuinely listening and not just asking questions by rote (Stofer, 2019).

All of the participants were video and audio recorded during the interviews. On average, the virtual one-on-one interviews with teachers, visitors, and alumni lasted approximately 1.5 hours.

Dyadic Interviews

Pair interviews, sometimes known as dual interviews, were done by asking questions of two individuals (Newby, 2014, p.365). Recent usage of the word 'dyadic interview' refers to the interviewing of two participants simultaneously (Kvalsvik and gaard, 2021), also known as "couple interview" or "conjoined interview" (Monforte and Ubeda-Colomer, 2022). The option for discussions and further responses is a major advantage of conducting interviews with multiple participants (Cohen, et. al, 2011, p.432). In addition, it shed light on the facts by combining the diverse viewpoints of many persons or groups (p.432).

This collective interview consisted of two 60-minute sessions, the first with school pupils and the second with the assistant principal and principal. Cohen et al. (2011) identify two advantages of conducting group interviews with youngsters. Firstly, it encourages group engagement as opposed to individual responses to an adult's

queries (p.433). Second, children are able to challenge one other and participate in a manner distinct from one-on-one or adult-child interviews and without the use of language that children enjoy being constrained unduly (p.433). In the meanwhile, Hennessy and Heary (2005) stated that conducting group interviews with pupils will encourage peer-to-peer sharing of experiences and remind adults of their role as facilitator and encourager of the discussion as opposed to formally leading it (p.221).

Students are selected on a voluntary basis when asked by the school principal during school hours. As Bloomberg and Volpe (2018) emphasise, a crucial component of the interview approach is that the *researcher as interviewer* has the authority to initiate the interviews, establish the interview topic, pose the questions, critically follow up on the responses, and decide when to end the conversation. In the same way, Gubrium and Holstein (2002) state that the interviewer is responsible for initiating contact, scheduling the interview, and establishing the ground rules. The interviewer then begins to pose questions to the respondent. Even though the subjects for this interview study were suggested by the gatekeeper, the researcher has control over data collection and its methodology. Due to the epidemic season, fewer pupils were present. Consequently, the selection was based on the availability of students during the academic semester. In the meantime, the interview with the assistant principal was conducted alongside the principal.

Although one-on-one interviews are most common in qualitative research, a group or collective approach can also be used to collect data on issues that are significantly beyond the scope of the topic discussed (Merriam, 1998, p.71). In addition, due to the short time allotted for interviews, pair interviews were the most appropriate method for them. The candidates were chosen based on their availability at specific periods.

Serial Interviews

In social science study, data acquired simply through interviews with participants can give sufficient quality, authenticity, and validity when collected serially (Read, 2018). Researchers in the social sciences, anthropology, criminology, education, psychology, and social policy frequently use serial interview technique, which enables them to create a continuous relationship with participants (Murray, et. al., 2009) which was the

reason for this study to employ this format of interview. Serial interviews offer a means to obtain rich and deep accounts of study participant's life histories and changing perceptions (Read, 2018). In this study, serial interviews were conducted with the school's principal, who is also the gatekeeper. This study examines the democratic experience of the Summerhill School community and how its curriculum contributes significantly to the understanding and practice of democracy. In examining this case, it was not the researcher's intention to accept uncritically the participant's justification, but it does provide the opportunity to identify changes in the participant's answers and interventions during the conversation, rather than relying solely on the interviewee's explanation.

This study recognises that serial interviews are not the optimal interview strategy and is cognizant of their drawbacks. For instance, since this method produces a high number of interviews, it can be challenging to handle the data once the second and following interviews have begun (Murray et al., 2009). In addition, it is understood that this single lengthy piece of data may be collected from the same participant, resulting in reliance on that individual. This study was undertaken with careful planning and groundwork (Murray et al., 2009). This study focuses on the positive aspect of serial interviews and its addition to the data. Through serial interviews, this study is able to acquire clarification and justification, as in the first interview, the interviewee may provide incomplete or misleading responses, and with the series interviews, this research is able to address the issues not covered in the previous interview (Read, 2009). This strategy contributed to the enrichment of the data since it enabled the participant to communicate sensitive, personal thoughts and to investigate Summerhill School's philosophies in depth. During interviews, for instance, concerns regarding the child's limitations and his progress or behavioural issues have been posed. On the management level, factors such as parental financial support and socioeconomic position, the ownership of school property, school disclosures about safety and health, the Ofsted report, and the school's fight against the government in 1999 were also examined. At this point, the questions were characterised as complicated, intimate, and sensitive, necessitating a protracted interview process.

In addition, additional interview sessions were required to study and address numerous elements, such as the current situations and historical experiences of

democratic practice within the Summerhill School community. The ideas behind the development of democracy by talking about more of A.S. Neill's ideas, the influence and inspirations of Neill in creating Summerhill School, and the problems and issues the community faced from the beginning of the school's existence were examples of past events that had to be retrieved from the (Read, 2018) interviewee's memory step by step.

One of the most important aspects of following interviews is that a broad range of topics can be discussed, and new topics can be discovered as they arise (Carduff, et. al, 2018). In one of the sessions, the participant was asked to elaborate on the issues raised in the prior session. For instance, the participant's concept of democracy as a whole was "equality," which became the school's guiding philosophy. Following her argument, this principle has been implicitly emphasised from the time of Neill till the present day. The school would rather emphasise the equality of all students than impose centralised or standardised teaching methods on them. It was a lengthy process, and the gathering of data for this investigation lasted long enough. As much as feasible, ten interviews were held with the principal to define and comprehend the democratic version inside the Summerhill School community, with the conclusion that the practice closely resembles "guided democracy."

Procedures for Serial Interviewing

This section describes the processes of conducting serial interviews with the research participants in terms of the development of interview questions, how the interviewers arrived at follow-up questions, interview spaces, which indicate the time interval between interviews, and additional reasons for employing a serial type of interview for this study.

The majority of researchers spend between 45 minutes and two hours with each participant in a single interview (Read, 2018), which was utilised in this research. Single interviews are required for this study because they not only help the researcher obtain the desired information, but they are also relatively simple to conceptualise and comprehend (Read, 2018). As a result, it demonstrates the researcher's direct control over the information to be gathered and provides a single, practical path to the desired

information. Recalling the objectives of this study, which are to examine the features of Summerhill's democracy in the absence of physical observation, would necessitate the development of alternative methods for gaining deep insights and, most importantly, for ensuring that the data collected is relevant, robust, and convincing to the researchers and readers. Additionally, this study employs serial interviews for additional purposes. First, it is understanding that in research interviews, interviewers attempt to understand the respondent's experiences through "questioning and discussion," and that the respondent will react differently to situations and questions throughout the process (Husband, 2020). This is why they are eager to use serial interviews to observe the participant's changes or consistency over the course of the interviews. Second, in communication with the participant, it would be beneficial to provide space for reflection and review of practice and to permit the researcher to conduct a quick analysis of the initial data, as this would allow the researcher to further consider the scope of questions and issues to be covered in depth in accordance with the research questions.

According to Seidman (2006), the optimal spacing between sequence interviews is three to seven days. Additionally, it provides participants time to reflect on the previous interview and reduces the impact of interviews that may be idiosyncratic (p. 21). In this study, there was a one-week gap between interviews, and on rare occasions, there was a two-week gap between interviews conducted. This was done so that other participants could be interviewed on the agreed-upon date and at the agreed-upon time. Serial interviews were utilised because, according to this study, this method permits a continuous conversation with the participant over a period of time, allowing for the enrichment of data. Additionally, this method permits the exploration of early questions generated by data analysis in greater depth later on and can help validate study findings (Hoddinott et al., 2012). In the following section, the phases of developing interview questions are described in greater detail.

The Time Setting, The interview questions scopes, rationale of analysis

This investigation followed the typical interview techniques for this type of serial interview. The timing for these interviews is dictated by the interview's format, the nature of the study, and the study's objectives. This section of the study tries to explain

the development of a set of questions for each interview slot, including the primary subjects to be covered in the interviews and the development of follow-up interviews. In addition, the discussion for this part differs between single and pair interviews and serial interviews in this study, with the subject on "how to" analyse from one interview to the next pertaining to serial interviews (Sheard and Marsh, 2019).

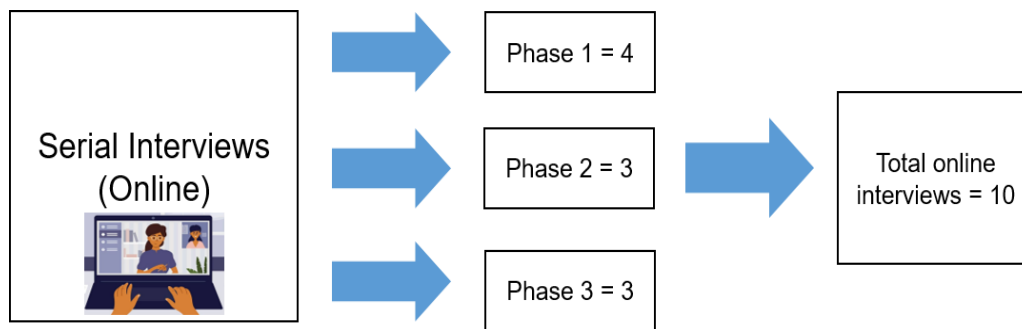


Figure 3.1 Phases of Serial Interviews

Figure 3.1 provides a summary of the phases of a total of ten serial interviews. In conducting the serial interviews, this study employs the "pen portraits" analytic technique, which has been exemplified by Sheard and Marsh (2019), who explain the objective of pen portraits. According to them, the purpose of analytic technique is to "record the journey, story, or trajectory of the subject of the study in a more or less linear, narrative form over the length of the study's duration." According to Sheard and Marsh, the primary principles of pen portraits are to illustrate all methods employed, to narrate interactions and perceptions that occur at critical time periods, to convey change occurring through time as appropriate, and to present a comprehensive narrative.

In this study, which utilised only a single approach, serial interviews, the processes are more precise and less longitudinal. In addition, this study utilises the pen portrait analytic technique because of its adaptability, which is accessible to adjustment and is not prescriptive in nature (Sheard and Marsh, 2019).

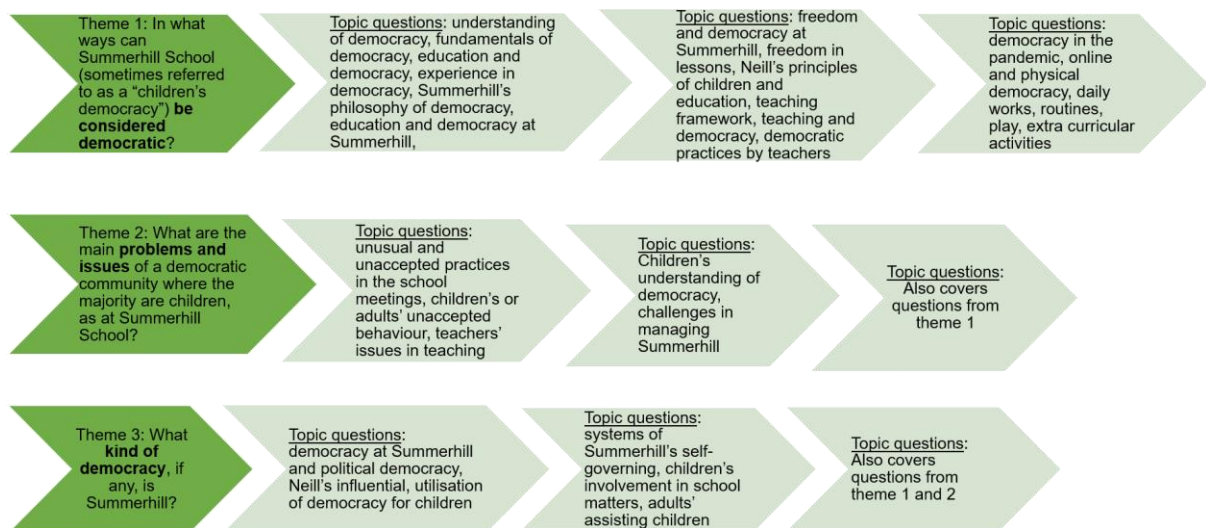


Figure 3.2 Themes and Topic Questions

Figure 3.2 summarises the primary topic questions in a manner that allows this study to answer its three research questions for these serial interviews. The figure served as the basis for this study, contributing to the formation of early concepts for the interview questions. The first and second series were helpful in that they helped this study in organising a sequence of questions and related questions from previous sessions to those of the current session. This strategy of interviewing needs a series of virtual meetings; therefore, the purpose of this study is to reflect on and quickly analyse past interview data, despite the fact that it was initially unclear what the primary emphasis of analysis should be. The following table provides a summary of the questioning sequence for each phase of the interviews, with the purpose of addressing all of the subject topics mentioned in figure 3.2.

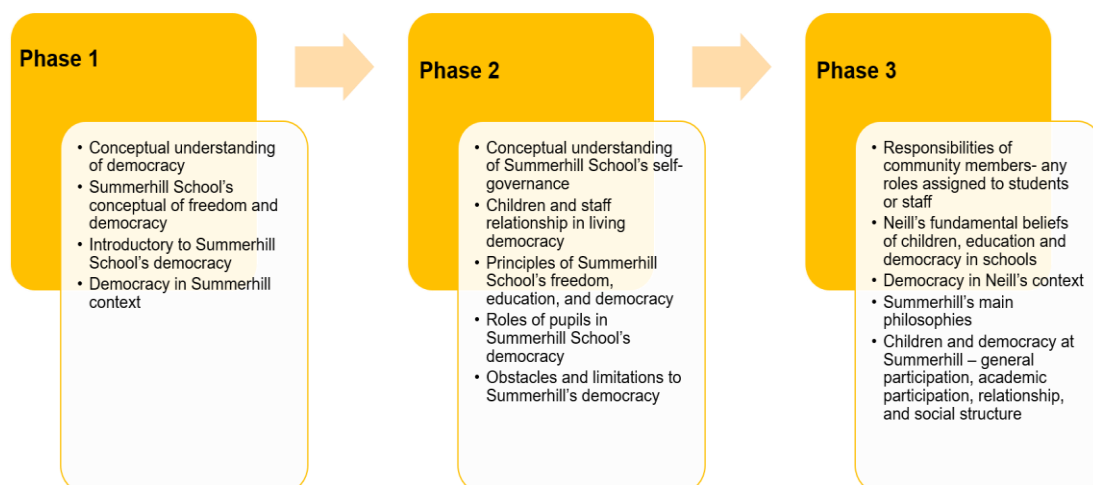


Figure 3.3 Topic questions on Phases Basis

Figure 3.3 depicts the primary subject questions asked during serial interviews for this research. The offered topic addresses the broad questions that lead to the resolution of the study's research inquiries. For Phase 1, at least four sessions of interviews with the individual were conducted to cover all aspects that would provide data for Research Questions 1, 2 and 3. At least three sessions of interviews with the respondent were done for Phase 2 to ensure that all interview questions centred on the primary scopes to be covered at this stage. Similarly, the last phase consisted of three interview sessions with the participant, during which questions related to the aforementioned key topics were asked. Through all of these phases, the study is able to collect rich data for answering research questions one, two, and three, as well as compare the data with single and pair interviews, enabling the study to aggregate all of the data and classify it into respectable research questions. The following table demonstrates examples of extracts from the memos for a set of a participant. The table was developed referring to the sample of model framework developed by Patel, et. al (2016) in their research about walking therapy and its impact to the stroke survivors. However, the framework was adopted for this study accordingly. The extracts are arranged in accordance with the parallel-serial memoing techniques utilised by Patel et al. (2016), which resulted in 10 primary memos containing the researcher's interpretations of interview sessions with the respondent. This research is directed by each of the memoranda that outline the progression of questions from one session to the next.

Table 3.6 Extracts from the Memos for a participant's transcripts

Memo	Extract from memo
Session 1	<p>The participant defines democracy in the context of her upbringing in Summerhill. She underlined majority rule, voting, consensus, and equal opportunities to speak as the basic tenets of democracy, but emphasised majority rule's significance at the conclusion. She emphasises the need for negotiation and comprehension while dealing with consensus. As at Summerhill School, where the majority of members are children, the majority rule is not always applicable if any child is dissatisfied with the decision reached by consensus. When asked if she felt that representative democracy is more prevalent in political democracies, the participant did not clarify since she did not understand how representative democracy operates, but she was positive that Summerhill's democracy was a "pure democracy." The participant was adamant that democracy should not be taught theoretically in school, but rather displayed throughout the daily routine of the school.</p>
Follow-up questions to for the next session	<p>The participant's final responses that democracy should be experienced in real life and that education should not disseminate or teach democracy and its systems prompted the next session of the interview to inquire about the school's educational systems and philosophies, as well as to expand on other related topics.</p>
Session 2	<p>The participant describes Summerhill's concept for children and education, in which she emphasises the freedom and equality of a child, which contributes to the school's democratic practice. In addition, when questioned about Summerhill's freedom, the participant clearly associates freedom with duties and explains the limits of freedom by using specific Summerhill School experiences. Next, in explaining Neill's philosophies and current Summerhill's principles, the participant emphasises that Summerhill is a school and not a "utopian lifestyle," as the school is limited by national legislation; hence, this will not always be the same as Neill's period. There are significantly more safeguards in place to ensure the safety of the children, and when the participant mentioned the need for paperwork and protection, she also alluded to the difficulties or problems at Summerhill School. The participant elaborates on Summerhill's democratic procedures, focusing on the usage of democracy in the school's general assembly. Participant also describe the different democratic processes-based activities, primarily the after-school programme. As she pertains to Summerhill's democracy during the epidemic, real school meetings and virtual school meetings were discussed. Due to the absence of pupils, the school was not fully managed democratically. The idea also signifies the equality characteristic of democracy, which must be present on all everyday bases of participation; if races, religions, or</p>

colours were to serve as primary figures, the value of equality for individuals would be lost.

Follow-up questions for the next session The facts compel this study to inquire further on the authority of adults in Summerhill's democracy, the children's acceptance or rejection of authority, and the management of the school general assembly, including issues with majority rule and voting involvement by children and adults. The participant did not clarify teaching and learning methodologies or teacher roles, which would be covered in the subsequent session.

Session 3 The participant addressed issues of teaching methods, adults' roles in children's education, and adults' place in democratic processes. The participant also understands the distinction between Neill's time of teaching styles and concurrent education, in which specific methods of teaching do not apply because the school is based on catering to the child's needs but insists on teachers' authority to arrange the lesson timetable, even though children are free to attend or not attend the lessons. The participant explained the lessons of subjects, the GCSE requirement, and the teachers' duties in ensuring democracy at Summerhill. The participant also describes the diverse duties of a teacher and a house parent, as well as Summerhill's compliance with Ofsted inspection requirements, which was the reason why the school offered standard academic subjects to its students. She is concerned about the adults' knowledge of the subjects they taught and their commitment to adhere to the required Summerhill principles of democracy and education. The participant also describes how Summerhill School maintained the equality of children with learning difficulties.

Follow-up questions for the next session From the excerpt it acknowledges the significance of questions regarding teachers' roles in responding to COVID-19 and providing awareness for students' health, the learning process during the lockdown, remote communication between teachers and students, and any examples of democracy used during the lockdown.

Session 4 The participant explains that during the lockdown while teachers are continuously supporting the children, they do not supervise them as frequently as parents do. At Summerhill, it was believed that democracy was more pragmatic than idealistic, requiring direct participation from all members. Even when not all members attend online community meetings, democracy is not well-executed. The participant opposed questions regarding the distinct responsibilities of teachers and students, as well as the emphasis on adults' roles in the school, by noting that when any teacher breaks school laws, children can speak up in the meeting, and equal action will be done against the respected teacher.

The discussions were intense at some part which directs this study to shift questions by asking the advantages and importance of being a

boarder in order to see the necessity for children to stay in the school for a certain period in exercising democracy and see the impact to children's life and behaviours.

Session 5 In this session, the participant outlines the self-governance at Summerhill School and emphasises the necessity of children being boarders so that they may express their rights within the school, completely adopt democracy, and incorporate democracy into all of their work. The participant also emphasises that democracy functions better in communities than on an individual basis. Questions such as fresh student registration and acceptance of Summerhill's democracy, as well as the conduct of returning students after lengthy vacations, were also discussed. At this point, the participant recounts the challenges that the school periodically faced with newly enrolled pupils, as well as the influence on the community as a whole, emphasising that in some circumstances, the freedom offered at Summerhill School was misunderstood and not exercised in the desired manner. The participant expresses her opinion that democracy in schools should be conducted in a small community that allows for direct participation, as democracy in a large community could lead to a representative democracy because it is impossible to listen to all voices; student councils or an adult committee would need to be appointed, which will never occur at Summerhill School.

Follow-up questions for the next session This session revealed that the participant has a fundamental comprehension of representative democracy. However, because Summerhill School did not demonstrate representative democracy in practice, it might be extrapolated that the participant had little interest in discussing it further. The next session was more challenging because this study needs to investigate further instances of routines, cultures, or activities that can shape this study and clarify the best or most appropriate type of democracy, similar to Summerhill School.

Session 6 This session focused on investigating children's works and unstructured activities. The principal asserts that the school has never decided any regular extracurricular activities other than those offered by students and that the majority of extracurricular activities outside the classroom are conducted by students. The duties, responsibilities, and authority of the student-elected school committees were described, and the findings led to the conclusion that community decision-making involves a deliberate process. The participant emphasises that emotional intelligence is the most crucial aspect of a child's development because it influences their academic growth. Individuals will be able to lead their life if they have strong and stable emotional development, even if they can survive without a religious guide. If the participants' demonstrations of democracy are to be effective, they must not be tied to any religious values.

Follow-up questions for the next session It is necessary to investigate further the participant's justifications for her answers; this requires re-questioning Neill's beliefs about democracy and his principles, which emphasise children's education, as well as his inspirations from any theories and theorists on children, education, and democracy, which were explained but not clearly justified in previous sessions.

Session 7 The participant describes Neill's aspirations, admirations, and motivations for establishing Summerhill School. Neill was committed to developing Summerhill based on a child's freedom, and he acknowledged the necessity of democracy. In addition, the questions provide an opportunity for the respondent to define the limitations of children in decision-making at the school and the reality that certain adults wield more control and power. The scopes and limitations of today's Summerhill were not significantly different from those of Neill's time, which leads to the interpretation of Neill as the initiator, creator, and origin leader of Summerhill, and influences the participant to continue and adhere to his fundamental ideas of democracy, indicating that this is Summerhill's method of democracy.

Follow-up questions for the next session This data provides insights into the classification of the most suitable type of democracy, although it cannot be determined with certainty. According to the respondent, the disconnection between religion and democracy prompted this study to investigate the prerequisites of self-government at Summerhill School, the monitoring of some committee members in the welfare of the entire community, and its reasons despite the freedom and strong pillars of Summerhill's democracy and its hundreds of laws.

Session 8 In this series, questions regarding committee members, their functions, and their responsibilities were examined in greater depth. The respondent insists that committee members acknowledge that children might not be capable of organising all of their own work. The members of the committee are the students who volunteered and were suggested at the school meeting; in some positions, they are trained by adults. Committees are also required when children decide to organise games, watch movies, play sports, or participate in any other social activities, as representatives are needed to ensure the activities run smoothly. In this section, the respondent discusses the need for children to board in order for them to understand the school system, which will compel them to take responsibility for the school by serving on committees. The participant asserts that because the students reside at Summerhill, they are aware that they have responsibilities beyond those of a typical student.

Follow-up questions for the next session This section describes how students are encouraged to absorb the constantly monitored and supervised school system. The freedom of children would imply that they are free to conform to the established systems. Democracy at Summerhill School is primarily demonstrated

through the organisation of social structures, as opposed to the formal academic setting in which it is applied to students.

Session 9 In this session, questions were posed regarding the understanding of Summerhill's alternative model of democracy, the role of adults in promoting positive values among students, and the use of a code of conduct. The participant described Summerhill as a school where freedom, democracy, and equal lifestyles for all students are paramount. The participant was hesitant to accept Summerhill as a democratic school due to instances where democracy was not upheld, and she observed that the majority of contemporary democratic schools emphasise the democracy aspect with types of politics that do not apply to Summerhill. The alternative education is a shift toward emphasising students' emotional well-being in addition to their intelligence and academic performance. The participants explain that a code of conduct is necessary because it guides the behaviour of children without the need for constant reminders or constant supervision. Due to the fact that all members are familiar with the code of conduct, the likelihood of lawbreaking is reduced, and the school is not required to propagate any religious teachings. There were no questions regarding the inculcation of religious teaching, but it was obvious that the participant was attempting to imply that democracy at Summerhill is not dependent on religious belief. The excerpt demonstrates that the participant disagreed with the majority of democratic schools' practice, which did not align with those of Summerhill School. It demonstrates that the school implements democracy for community members with great care and in accordance with Summerhill School's founding principles.

Follow-up questions for the next session For the final series, the purpose of this study is to investigate the respondent's understanding of progressive education and whether the elements of progressive education are practised at Summerhill, as the previous explanation regarding the school's educational systems was not consistent with a democratic approach to education. Summerhill's critical question is founded more on Neill's tradition than on standard educational procedures. In order to summarise the students' living and lifestyle patterns at Summerhill, this study also inquired about the students' non-classroom activities and interactions with other school members. The final few questions asked participants to interpret children's democracy in relation to Summerhill's democracy and the future of Summerhill School.

Session 10 The participant comprehended progressive education as it leads the world, and education is not rigid to academic formality in which it should be further ahead and summarise holistic education, which she relates to what Summerhill School practises. The participant denies that Summerhill School is based on Neill's custom. However, she insists that the institution's foundations or philosophy must be developed and adhered to for everyone's benefit and proper operation. Summerhill School, according to her, adheres to the same recipe

created by Neill, but there are sporadic modifications, especially to the concurrent requirement that students' education be aligned with national academic law. According to the participant, academic achievement is not a priority for the pupils at Summerhill, and giving them more time to play and work at their own pace is more important. As the school places a greater emphasis on children's emotional development, they spend more time engaging in activities of personal interest or planning community events. Despite the children's freedom to play or forgo class, they have teachers who monitor their academic progress, and there will be a career programme where the teachers will discuss the students' post-Summerhill plans with them. It was discovered that students are able to enjoy their time and be free from academic lessons for a period of time, but they will eventually be forced to consider their lives after school. In order to preserve Summerhill School's founding principles, the participant believes that a school, in this case Summerhill School, should be managed and led using the same legacies.

This study's serial interviews follow the basic framework of parallel-serial memoing, but not the complete procedure due to the unique case study, which consists of a single participant. The benefits of parallel-serial memoing are summarised by Lipien, Ismajli, and Wolgemuth (2022), Patel et al. (2016), and Carter et al. (2017). (2020). First, it is a qualitative research method in which observations, insights, and ideas are recorded as they occur. It mixes simultaneous (parallel) and sequential (sequence) note-taking. The objective of parallel-serial memoing is to capture and organise the researcher's thoughts during the data gathering process, and to aid in the analysis and interpretation of the data by identifying themes and patterns. The primary advantages of parallel-serial memoing are easing data collecting, enhancing data analysis, enhancing recall, and promoting self-reflection.

The parallel-serial memoing approach was suitable for this type of interview, especially for this study, because it allowed for an in-depth exploration of what makes Summerhill School democracy, why the system is used by the school, how adults manage to maintain democracy in decision-making processes, and what the obstacles are to utilising democracy given that the majority of members are children. However, the final analysis of these data was based on the thematic analysis format that this study followed through all six steps of analysis by comparing and contrasting the data from other types of interviews in this study to determine the definitive theme of the data.

Reliability and Validity

Reliability and validity are essential for both quantitative and qualitative research to be effective. When there is a report on the reliability and validity of the findings, the veracity of the research results increases. Noble and Smith (2015) define dependability as "the consistency of the analytical techniques, taking into consideration any personal and methodological biases that may have influenced the findings." In qualitative research, dependability is substituted for reliability (Hamilton et al., 2012, p.137; Newby, 2014, p.129; Neuman and Neuman, 2012, p.212; Cohen et al., 2011, p.199). Reliability is defined as the stability of measurement results over time, given that all other factors remain unchanged (Newby, 2014, p.129). The term is more suited to quantitative approaches due to the fact that dependability is tested using a regular statistical approach, but in qualitative investigations, measurement is vague (p.129).

In most cases, social science researchers work with and study people, and while the results may not be accurate, they can be similar when studying similar groups of people. Thus, "reliable research is not researcher-specific" is implied (Matthews and Ross, 2010, p.11). Reliability in qualitative investigations happens in natural settings, such as the length of interaction with participants, and the methods and conclusions are integrally linked to the researcher's philosophical viewpoints and experiences (Noble and Smith, 2015). Thus, the degree of 'reliability' in qualitative research depends on the transparency and justification of research methodologies (Hamilton et al., 2019).

Although it is impossible to achieve 100 percent validity of the research (Cohen et al., 2011, p.179; Wellington and Szczerbinski, 2007), research quality is dependent on the researchers' maximisation of the validity of their findings (Hamilton, et al., 2012, p.135). This term, or credibility, refers to the decisions made by researchers regarding the data to be gathered and the interpretation of the data gathered (Matthews and Ross, 2010, p.11). According to Neuman and Neuman (2013), qualitative researchers place a greater focus on authenticity than a single version of 'truth.' Authenticity is achieved by providing a fair, honest, and balanced account of social life from the perspective of individuals who live it every day (p.218). Moreover, validity can be

addressed via triangulation of data collecting (Hamilton et al., 2012, p.135; Cohen et al., 2011, p.182). According to Creswell (2013) both validity and reliability of data can be ensured through triangulation which involves using multiple data sources and methods to confirm the findings of the study (Creswell, 2013). In addition to using triangulation, this study provides detailed descriptions, including evidence and validation for the findings. In order to gain an accurate summary of the interviews, the researcher also prompted participants with questions such as "Did you mean" and "Can you elaborate?" during the interviews. All interviews were transcribed word-for-word, and all interviewees' direct quotes were included without correction of language faults. This is due to the fact that the researcher did not want to alter the actual meaning of their ideas and wanted to maintain the greatest originality of their words. All interviews were asked direct questions, supplemented with probes and prompts tailored to the maturity of adults and young students.

The interview questions contained all of the information that was necessary for the researcher to answer the research questions. This includes asking about the definition of the term in the context of democracy in general and moving on to the perspectives of each participant regarding democracy in general and Summerhill School's democracy. In addition, participants were asked to provide instances of their experiences, expectations, and emotions linked to their life at Summerhill School. In this study, group interviews have contributed to a better benefit, particularly group interviews with students, as their presence has made them feel safer and more at ease. During the student pair interviews, it was seen that not only were both of them able to respond with calm, relaxation, and joy, but they were also able to be serious while providing instances of scenarios and discussing school-related difficulties.

Another important aspect in this study is having the informant, or gatekeeper, as a research participant. According to Brink (1993), when data is gathered through questionnaires and interviews, the truth of responses is a primary concern. According to Brink (1993), when questionnaires and interviews are used to collect data, the veracity of responses is a fundamental concern. In addition, he asserts that bias may have happened due to certain informant answers or characteristics. In this research, the gatekeeper plays a crucial position as the owner of the school, the principal, and was also recruited as a participant. The interviews lasted ten sessions so that the

researcher could ask more questions and cover a wide range of important issues, facts, and opinions, requiring the informant to think critically and respond appropriately. The questions asked throughout the interviews were varied, with the majority focusing on the characteristics of democracy as taught at Summerhill School. Although other terminology was employed, the researcher kept the same connotations. During one interview session, the principal was asked about the definition of democracy in general, and on another day, she was asked about the definition of democracy as it is practised at the school.

Ethical Considerations

According to Hamilton et al. (2012), ethical practice must be incorporated at each stage of a case study, beginning with its design and continuing through its analysis and presentation (p.64). To recall, this was one of the most challenging aspects of this research, requiring approval from the College of Business, Arts, and Social Sciences Research Ethics Committee at Brunel University London. Recall that the application procedure was arduous and tough questions were asked concerning participant recruiting, data collecting methods, and participant data protection. In addition, the participant consent form and participant information sheet needed to be redone before getting approval.

Before conducting interviews with the vice-principal, teachers, and pupils at Summerhill School, Suffolk, England, permission was requested from the principal (gatekeeper). In addition, the researcher directly contacted former Summerhill School students and visitors to invite them to participate in an interview. When requested, they all agreed to be interviewed, and they were told of the research's adherence to ethical principles. Each respondent received a participant consent form and participant information sheet as an email attachment that outlines the rights of participants, such as their participation being voluntary, their confidentiality being protected by pseudonyms, their right to withdraw from the study, how the data will be managed and used, and the benefits and risks of their participation. In addition, each participant was informed of the research's nature, objectives, interview topics, and intended use of the collected data, as described on the participant information sheet. As for subsequent

interviews, a written consent form was obtained prior to the initial interview, followed by email and verbal consent.

In this study, the obtained data reflected the personal experiences and perspectives of the participants. Therefore, some of the information acquired could include their experience with the entire Summerhill School community, including stakeholders, teachers, prior colleagues or students, or current colleagues or students. At this stage, this can be connected to Matthews and Ross's (2010) emphasis on preserving the participants' data: "Participants should typically be informed that they will not be identifiable in the research and that their contributions to the project will be kept confidential" (p.78). Assuring the confidentiality of the study participants was another key methodological aspect of this investigation. As mentioned in the participant information sheet, this includes preventing the participants' shared information from being traced or identified by other individuals and refraining from discussing participants and collected data with anybody.

Although anonymity was guaranteed for all participants, it was not practicable in this study due to interviews with the Summerhill School principal and vice principal. Due to the fact that there is only one principal and one vice-principal, any data related to them would not be anonymous, posing a potential challenge for the anonymous reporting of the findings. This research's ethical considerations and considerations for ethics included reminding participants about the usage and dissemination of their data. They were informed of the objectives of the study, how the results will be utilised, and the anticipated, non-harmful effects the study will have on their life (Creswell, 2020). Upon hearing this explanation, the participants agreed and gave their assent, as they claimed to having participated in previous research studies that had never threatened or damaged them before. Moreover, the participants are aware of their standing within the school. As a result of allowing the participants to maintain ownership of their voices and exercise autonomy in decision-making (Creswell, 2017), the participants affirmed their involvement and the interviews were completed as planned.

Triangulation

Utilized by qualitative researchers, the term triangulation refers to the employment of different approaches to explore the same topic (Sands and Roer-Strier, 2006). The term is applicable to this study because the researcher employed many strategies, such as recruiting different sorts of participants and employing two interview styles, to be exact, one-on-one and pair interviewing. According to Merriam (1998), rigour in qualitative research is not just derived from the researcher's presence, but also from the interaction process between the researcher and participants, the triangulation of data, the interpretation of perceptions, and the rich, detailed description (p.151). Most crucially, triangulation in research is used to improve study credibility and validity (Noble and Heale, 2019). Initially, this was intended to be an observational component of this study strategy. Unfortunately, due to the coronavirus pandemic, this research was denied permission to undertake the observation. This restriction must be acknowledged as a limitation of the research.

Consequently, the purpose of this study was to investigate the perspectives of students and adults on the principles of education at Summerhill School, Suffolk, England, utilising democracy as the primary instrument to protect the principles and to guide the entire school community in their daily activities. This study attempts to investigate the essential fundamental method practised by A.S. Neill and his legacy in accordance with the original approach of Summerhill School when it was initially created, which he neither explicitly announced nor wrote down.

The kind of triangulation applicable to this study was the data sources form, in which the researcher employed three types of interviews — individual, paired, and serial — and interviewed several groups of respondents. Data source triangulation is the collection of information from several sources and at different times, locations, or from different individuals (Flick, 2004; Sands and Roer-Strier, 2006). By accumulating information from many sources, Newby (2014) argues that bias in research techniques, which sometimes happens during data collection, may be eliminated (p.389). Triangulation is an essential scientific technique that contributes to the credibility of research results and conclusions. As in this study, findings from distinct participant groups and the use of three types of interviews ensure complementary and

authentic data validity. In addition to having solid research skills and talents, it is also necessary to have a multiple data method because it increases confidence and certainty when presenting the conclusions of this study. The crucial aspect of triangulation, according to Lune and Berg (2017), is not the mere mixing of diverse types of data, but that it helps to counter the danger to the validity of conclusions (p.14). This study (Fusch et al., 2018, p.23) used triangulation to ensure validity and reliability.

Phases of Data Analysis

This study employed Thematic Analysis to identify, analyse, and report on patterns (themes) in the data (Flick, 2014, p.421). This study selected to employ thematic analysis since the technique is suitable for attempting to comprehend experiences, thoughts, or behaviours across a data collection (Kiger and Varpio, 2020). Meanwhile, Braun and Clarke (2022) define thematic analysis as a strategy for constructing, analysing, and understanding patterns throughout a qualitative dataset, which requires systematic data coding methods to produce themes. From the literature, it demonstrates that thematic analysis consists of six steps (Braun and Clarke, 2022; Kiger and Varpio, 2020; Flick, 2014; Maguire and Delahunt, 2017) which this study employs. Table summarises the six-phase guide of thematic analysis for this research:

Step 1: Become familiar with the data,	Step 4: Review themes,
Step 2: Generate initial codes,	Step 5: Define themes,
Step 3: Search for themes,	Step 6: Write-up.

Table 3.7 Six-phase guide of Thematic analysis (Braun and Clarke, 2022)

Step 1: Familiar with the data

The initial step was to become acquainted with the data. At this step, I concentrated on reading the interview transcripts multiple times, as this helps to comprehend a participant's discourse (Labra et al., 2020). At this stage, Braun and Clarke (2022) emphasise that it is essential for the researcher to have a thorough and intimate

understanding of the data collection, a process sometimes referred to as immersion. Through this procedure, the researcher is required to engage critically with the data by reading, rereading, and listening to the audio recording of the interview data. After repeated readings of the transcripts, the researcher began to emphasise passages that this study identifies as probable codes and potential meaning patterns. According to Maguire and Delahunt (2017), it is suitable for this research to offer notes and record initial impressions at this point. This study provides an example of jotted interview transcripts:

The teacher seems to justify the school as a democracy by emphasising the school's famous designation as "the oldest democracy" rather than illuminating the self-governing practice that could contribute to the justification of democratic characteristics. She steered the discussion to provide other instances of circumstances in which democracy is utilised, with an emphasis on how the students might manage and participate in it.

Step 2: Generate initial codes

This second step of analysis entails organising the data in a systematic and comprehensible manner. The researcher begins to identify data segments that are potentially intriguing and relevant to the research subject by assigning "code labels" to the transcripts (Braun and Clarke, 2022). In addition, the researcher develops code at two levels: semantic level, which is the explicit or surface meaning, and latent level, which is subtler (p.35). The coding process is continuously and methodically applied to the full dataset.

Step 3: Search for themes

At this stage, this study gradually starts to identify shared pattern meaning across the dataset. As Braun and Clarke (2022) explain, developing themes involves a range of processes of studying the data codes to explore the similarity of meaning. Developing themes is the primary analytic objective of this study.

The researchers have already compiled a list of codes at this stage. The codes are evaluated and highlighted if they may be grouped under a common subject. Several

codes in this study, for instance, linked to participants' explanations of the general weekly meeting protocols and students' participation in those sessions. This study compiled these findings into the basic theme Conducting government. The third stage is to organise the codes into larger themes that contribute to a particular aspect of the research issue (Maguire and Delahunt, 2017). Tables 3.7 provide examples of how the study's early topics were developed, as well as the associated codes. It is essential to note that, at the present time, all codes can fit into one or more themes, although this is not always the case.

Theme: Conducting government	Theme: Community general meeting	Theme: Relationships	Theme: Deliberative decision-making
<p>Codes</p> <p>often starts with announcements</p> <p>we're having a game tonight on the hockey field"</p> <p>It's the democratic part of the community</p> <p>this about making laws</p>	<p>Codes</p> <p>if the majority that's then carried</p> <p>we all have a vote</p> <p>so, the laws are made by the community</p>	<p>Codes</p> <p>have the chance to voice</p> <p>hanging out with a teacher and talking about a subject</p> <p>a way to kind of compromise</p> <p>Everyone is valued</p>	<p>Codes</p> <p>beddies officers would come at eight o'clock. They wake you up</p> <p>the Chair is the person who sort of directs the room</p>

Table 3.8 Preliminary Themes

Step 4: Review themes

Validating the themes, subthemes, and relationships between them constitutes this phase. If this study determines that any of the preliminary themes are ineffective, the themes will be replaced. In this step, the study modifies and confirms the themes and subthemes to be employed, which are associated with the codes. Table 3.8 provides

examples of how the confirmed themes and subthemes were produced and presented in this study's data analysis.

<p>Theme: Conducting government</p> <p>Subtheme: Make Laws</p> <p>but with the laws it means you can sleep every night</p> <p>Amend Laws</p> <p>which again changed every so often</p> <p>Abolish Laws</p> <p>another student is unhappy about it,</p> <p>Social Structure</p> <p>"I'm watching all of the Harry Potter films, this weekend,</p>	<p>Theme: Community general meeting</p> <p>Subtheme: Consensus</p> <p>you can take the case back to the meeting</p> <p>you can appeal that</p> <p>Majority Rule and Voting</p> <p>all had the same voice, they count the votes</p> <p>Articulation</p> <p>the first the person who has been wronged or found the broken thing would speak first</p> <p>kids discussing what happened</p>	<p>Theme: Relationships</p> <p>Subtheme: Equality</p> <p>a real feeling of, of equality</p> <p>to have equal opinions</p> <p>Comprehension and Consideration</p> <p>obviously, it's nice to have your opinion heard, because obviously on each erm... case there's the chance for you to have your opinion,</p> <p>I got fine because I didn't get out of bed in the morning, and I don't think it's fair because</p>	<p>Theme: Deliberative decision-making</p> <p>Subtheme: Autonomous</p> <p>it's like sometimes my favourite part of the day was, was playtime so, not being in the classroom</p> <p>some of the members in the group are eating lunch, and they will about, oh! that's interesting, they're talking about I don't know universities, let's join!</p> <p>Guardianship</p> <p>they are not interested in how much the electricity bill is</p>
--	--	--	---

<p>if you would like to join me</p> <p>“I decided I'm going to start a swimming club</p>			<p>things concern with money, or fees, or... or err, safety or anything else comes under the... under the administration</p> <p>Provisional Guardianship</p> <p>to have like selected members of community to have certain jobs</p> <p>we have a committee which we call the Screening Police.</p>
--	--	--	---

Table 3.9 Themes

This study began developing themes and sub-themes for all the grouped codes, which are given in the table, after coding and grouping all the interview data into related codes (as shown above). For instance, the subthemes of the theme ‘conducting government’ include establishing laws, changing laws, and abolishing laws. It was deduced from the analysis that enacting laws is required to ensure that individuals can sleep comfortably at night because rules and regulations are in place. However, laws may evolve with time, necessitating their modification. In some situations, laws may become obsolete or useless, necessitating their repeal. Thus, the participant's comment that laws change frequently falls within the subtheme of amending laws.

The subtheme of social structure emphasises the concept of individuals engaging in common activities. This can be seen when someone invites others to see Harry Potter films or when a swimming club is formed. As a result, the remainder of the coding was appropriately categorised into themes and subthemes of these interviews.

Step 5 and 6: Define themes and Writing up

This step is which this research checked again all the themes and subthemes developed and ensure all of them are clearly demarcated. It also involves with briefly writing synopsis of each theme of this analysis. In addition to reporting the findings, this study described the rationale for selecting the themes and codes, as well as the unique insights that each topic contributes to an overall comprehension of the data.

Summary of The Chapter

This chapter concludes with an explanation of the methods and processes utilised to gather and analyse the data obtained through interviews, the primary research instrument employed in this study. This study is qualitative in nature, with participants selected by purposeful sampling. Given the detailed description of the research methodology employed in this study, beginning with the serial type of interview conducted with the head teacher and single and pair interviews with other selected participants to explore the definition, ways, and nature of democratic practice as well as all the necessary issues related to democracy at Summerhill School, the analysis of interviews is conducted using thematic analysis techniques, which extended to transcription, coding and conceptualizing themes and sub-themes that are reported qualitatively through describe compare and relate.

The instrument's reliability and validity were evaluated to ensure that the research was reliable and trustworthy. Moreover, the data were triangulated by utilising a variety of interview forms and sample types. The chapter concludes with an explanation of the details of the analysis phases performed for this research, which resulted in the subsequent chapter's presentation of the details of the data analysis for this study.

CHAPTER FOUR: ANALYSIS AND FINDINGS

Introduction

This chapter addresses the analysis and discussion of data acquired from interviews, which pertain to the Summerhill School community's understanding of democracy and its values. The data gathered from interviews with various levels of informants are simultaneously analysed and discussed. The structural codes are used to allocate each participant, which includes the principal, assistant principal, teachers, current senior students, graduates, and school visitors.

Structural Codes

Structural codes are used to present the analysis of the data. As mentioned in the previous chapter (page 119), participants were referred to by their pseudonyms for reasons of confidentiality. Table 4.1 provides a description of the participants and pseudonyms allocated to them, as well as their positions (P), years of teaching for the staff participants, years of study for the student participants, and year of visiting Summerhill School for the general visitors.

Table 4.1 Structural Codes of Informants

Interview Transcript			
Position	Pseudonym	Years of Teaching / Study	Year of Visit
Principal	n/a	37	n/a
Deputy Principal	n/a	20	n/a
Teacher 1	Anna	10	n/a
Teacher 2	Sam	9	n/a
Student 1	Jenn	5	n/a
Student 2	Vee	8	n/a
Alumni 1	Pam	9	n/a
Alumni 2	Yoon	5	n/a
Visitor 1	Vic	n/a	2019
Visitor 2	Brian	n/a	2019

As indicated in the methodology chapter, the school's principal and vice principal agreed to be recognised by their given names rather than pseudonyms. Although they gave authorisation on the participation form to be pseudonymized, they orally agreed to use their names before to the interview, understanding that everyone, including the readers of this study, would be able to identify them when discussing their position at the school. According to Surmiak (2018), research confidentiality can be maintained by incorporating two essential parts, namely anonymisation and information protection. Under the protection of information, as stated by Surmiak (2018):

This means that the researcher only uses some information (obtained during the research) in a specific context (mainly scientific), in a specific way (to some extent anonymized or not), and in a specific form (e.g., scientific publications, lectures). In addition, the protection of information also applies to the safe storage of information (e.g., anonymized, with passwords) and, if so, how and to whom it will be made available (p.15)

Hence, prior to the interview, each participant was promised that the information they provided for this study would be held securely in the researcher's files, properly safeguarded, and made accessible for university publishing.

Analysis and Discussion of Findings

The analysis and discussion of findings were given in chronological sequence according to the study's research questions. The findings are compiled by sorting and comparing data, codes, and categories and analysing the connections between the notes (Flick, 2013, p.305). Thus, conclusions are presented using a combination of inductive coding, in which codes were derived "directly" from the data, and deductive coding, in which codes represent theoretical notions or themes gleaned from the existing literature (Skjott Linneberg and Korsgaard, 2019). In addition to the emergent themes, the conceptual framework of democracy in small groups and guided democracy described in chapter two guides the analysis of the data in this study. Thematic and sub thematic summaries are illustrated independently for each research question.

RQ1: In what ways can Summerhill School (sometimes referred to as a “children’s democracy”) be considered democratic?

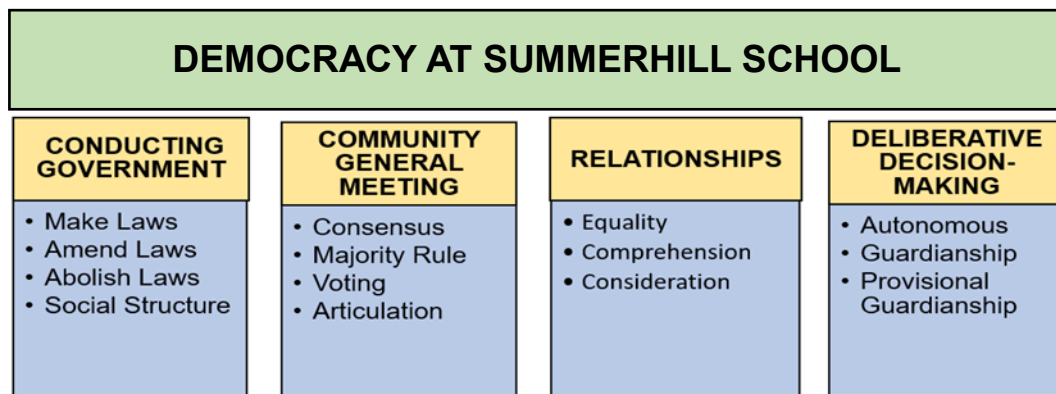


Figure 4.1: Democracy at Summerhill School

To answer research question one, data from interviews held with all participants were analysed. Figure 4.1 presents the summary of themes and sub-themes of the first research question with four main themes and subsequently the sub-themes emerged from the primary themes.

Conducting Government

A basic understanding of democracy outlined by Dewey is not only a form of government but a way of living for society in which each member participates “in formation of the values that regulate the living of men together” (Dewey, 1939, p.400). As stated in the literature review, Summerhill School was known as a self-governing school not only due to Neill's claim that "Summerhill is a self-governing school, a democratic in form" (Neill, 1969, p. 45), but also due to the explanations by the interviewed participants on the inclusion of students in school government, which inferred the findings to indicate that democracy is still operating at Summerhill School. In response to the questions about definition of democracy and fundamental features of the school tenet, the participants, by consensus have stated that all children and adults of Summerhill are responsible to manage pertaining to their daily life matters. This entitled them to rights of making laws, amending laws and eliminating laws. As explained by the participants, it demonstrates that the school's students are part of a

self-governing community that proposes and dismisses laws for the school's general matters that have to do with children's daily lives, privacy, and individual rights.

Creating, Amending and Abolishing Laws

According to Korkmez and Erden (2014), a clear distinction between traditional schools and democratic schools rest in the democratic schools' communities, in which staff and students exercise self-governance when making, changing, and abolishing laws. This type of direct participation by community members is significant because it demonstrates their right to have a direct say in the running of their own government. Many of the participants associated the practice of self-government at Summerhill School with the rights of children and adults to create laws, amend laws and abolish laws affecting them. It gives them the rights to control over decisions respective to their implications with no lower age limit imposed on the exercise of the right to participate in the school rules. A current student at Summerhill School highlighted an example of the school law is about bedtime and relates its significance of tranquillity for everyone:

...if you want to sleep at night and there are people being loud but don't know the laws in place, you can't really do anything. So, you could bring it up and see what would happen, but because there are no laws, there is no specifications on what you can and can't do, but with the laws it means you can sleep every night, and you can you tell people to be quiet and like that's fine and that's what you have to do and what you need to do (Vee).

All members have the right to set the rules that govern their school life, which demonstrates their membership in the community. Another student, Jenn, summed this up as follows: "... Everything is explained, and everything makes sense, because you are a part of the people who are making the laws and making the decisions, and you get to vote and voice your opinion." By consensus, both former students have advocated for children's participation in revising school laws regarding children-centred concerns. For instance, Pam advocates:

So, for like games and things like this are like computer games there's like the age rating. And so, sometimes you'll have younger kids who will want

to play a game that's above their age, and so, they might bring it to the meeting.

Yoon, who attended Summerhill School for ten years (as shown on Table 4.1), witnessed the amendment and abolition of laws frequently pertaining to the number of lessons, as she explained, "...typically we had either five or six lessons a day with break time at about 10.30 to 11 o'clock sort of time which again changed every so often whenever somebody decides to change at the school meeting". Similarly, a teacher named Sam advocated for a change in the law regarding the scheduling of lessons after she repeatedly used the phrase "timing things" during her nine years of service. Another teacher, Anna, stated that the school is democratic in theory and practice because the community makes and discusses the rules publicly. A visitor to the school who was invited to observe the school meeting described the process by which the community discussed laws, "from starting to ask the questions and complain or... find a problem to getting the solution and then actually voting in the solution, it was the kids all aware, you know that's how they, that's how they did it" (Brian).

Social structure

Students' participation in the school's social structure is another key facet of their freedom at Summerhill School. According to the relevant research study, social structure and a child's freedom are literally linked. This was said because it was evidently stated in the literature, mainly by Simó, Parareda, and Domingo (2016) that student participation in organising social structure would enable them to speak about their interests and views, learn to speak properly, make an effort to find the exact words required to explain their ideas, and feel as though their voices were heard. Not only are they able to make the rules, but they may also offer their ideas and organise social activities whenever they so choose.

Common thread gleaned from current and previous students regarding how students decided, were invited, or promoted for social or community programmes that have consequences for them. It is demonstrated by words such as "I'm watching all of the Harry Potter films, this weekend, if you would like to join me, come join me", "I decided

I'm going to start a swimming club. I just want to ask, anyone in this meeting, do you want to join", "we're having a game tonight on the hockey field so come up for". Anna argued that students can spontaneously decide on group projects or activities, such as "Oh! I'm going to build a treehouse and they're going to go to woodwork, they're going to look for the resources". Another teacher was coded with the same point because she remarked that the community might not only discuss school regulations but also propose activities. This is done voluntarily, initiated and handled by the students without adult involvement. This is comparable to what Reichert, Chen, and Torney-Purta (2018) remark about the literature, in which children are valued not just for their engagement in social events, but also for their participation in decision-making.

Community General Meeting

Democracy is neither taught conceptually nor propagated ideologically in any of the teachings or disciplines for students at Summerhill School, in which students of the school were never taught on a specific approach to democracy nor identified any subjects taught in relation to democracy as part of their curriculum (Neill, 1960). This is consistent with Dewey (1966) and Lees (2017), who maintain that democracy should be experienced in schools rather than taught as a subject. Rather, the participation of all members of the community in the school's general meetings indicates their commitment to a democratic way of life. As indicated in the literature review chapter by Fielding (2013), the democracy of the community is exemplified by students' direct participation in the matters that regulate their life in school. In addition, it is a crucial aspect of treating children as active participants as opposed to passive beneficiaries of adult competence and authority. This is plainly demonstrated by the information gathered from informants regarding the significance of obtaining a consensus among all parties, complete access to achieving final outcomes through majority rule and voting, and the fact that students have a significant impact on the outcomes. Lastly, the engagement of children in school meetings through displaying articulation by appointing committees capable of distinguishing between self-interest and group interests.

Consensus

In addition to majority rule, consensus is an important aspect of managing the school community if any individual is dissatisfied with majority-voted decisions or when community members hold divergent viewpoints (Hartley, 2008; Erbes, 2006; Mabovula, 2009). At Summerhill School, the school general assembly is recognised as the community's democratic fulcrum. This is mentioned in remembering of the visitor participants who explained that their visit to the school's open day for visitors was significant because they had the opportunity to observe the school general meeting, which they regarded as the democratic core of Summerhill School. Nonetheless, the fact that consensus emerges from the school community itself underscores the democratic nature of school assemblies. When asked about the general concept of democracy, the principal attributes her understanding of this form of government to her upbringing in a democratic community. As she said, consensus is the primary practice at the school meeting:

...upon democracy that I grew up with which is the Summerhill democracy... Summerhill is almost like a consensus because we have our meeting very regularly and if you are not happy with something you can take the case back to the meeting or if you have been, erm... if you receive a fine then you can take, err...you can appeal that, so in a way it almost work like in a consensus that you can keep taking something back until it becomes resolved.

Nonetheless, this study acknowledges and is cognizant of the fact that, depending on Zoe's responses and contributions to this research, the gathered data may be biased or skewed. This research concludes that Summerhill School implements consensus in decision-making processes, which inherently implies that democratic characteristics were derived from other participants and articulated in the points that follow. Henry, an adult participant, described the moment when consensus was gained when teachers announced that the Covid-19 safeguarding policies will be administered only by adults:

You can't go into the local town; you can't go shopping. That's it. You can't do that; you have to be into bubbles". That's the way it is. When you get

your, when you chew for meals, you have to wear a mask, that's the way it is.

As stated in the literature study, consensus is highly valued in schools where democracy reigns supreme since consensus-based decisions seek for inclusivity. As noted in the preceding study, consensus is also essential when deciding to address a certain issue or follow a specific course of action for a short time. As a result of the primary reasons indicated that the school must comply with national government rules, all students agreed and accepted the boundary that had been imposed on them without opposition. This was evidently mentioned by a participant who said that when it comes to safety and safeguarding rules, these are strictly to be addressed by the staff and it applies as inclusiveness as she mentions:

Younger students, there has to be a member of staff there to supervise these if they are given these sharp items to work on the woodwork, all of those precautions, it's exactly the same in other schools. Now, that I work in mainstream schools, it's exactly the same protocol, it's the same procedures, same guidance.

A teacher participant discussed the uses of consensus for students in decision-making and the procedure for reaching and implementing a conclusion. The following excerpt is an example of decisions reached through consensus when children decided to organise a charity program:

...we have Red Nose day on Friday that it's like to sponsor a child a charity and some of the kids showed interest in, "Oh, maybe we should just sell red noses here, so we got together, we saw where we could buy the red noses and saw how much they cost it, how much money we had, and all that and it's not a lesson, but it's a learning experience. And they are super engaged on that. (Anna)

Children are guided toward cooperation in which they contribute to a shared idea and reach a resolution that addresses the concerns of all programme participants. Similarly, the principal provided an example of the End-of-Term Committee employing consensus to organise the end-of-term party. Zoe concluded that the phrase "sit together" followed by deciding and changing the party's theme and organising its decorations collectively exemplified the democratic process.

Yoon argued that the rules are formed, decided, and agreed upon by all when questioned about obstacles or difficulties encountered by the community, namely the students, in following school regulations, “these rules are made by the students in the school meeting it's not imposed”. The students are aware of the school's dos and don'ts since they have agreed on the regulations based on "common sense," which Yoon also emphasised.

Majority Rule and Voting

Majority rule and voting are intertwined, and the primary democratic practises involve community members regularly meeting to make democratic decisions by majority vote on all aspects of school governance (Wilson, 2015; Gastil, 1993). Whereas consensus is typically associated with small group meetings and rarely with community-wide gatherings, majority rule and voting are associated with school general meetings and share certain characteristics. Discussion is organised by a textual format in which Pam mentions:

...often that there's a chair and a secretary, so the Chair is the person who sort of directs the room, so they can decide when people speak, and if you want to speak you put up your hand and wait to be called upon. And then next to the chair is the secretary who writes down everything that happens, and then sort of everyone sits in sort of like a semi-circle around those two people. And that's, that's sort of the structure and it often starts with announcements.

Meetings are frequently overseen by a chair and secretary who are both senior students. Yoon, Jenn, and Vee all provided similar justifications for the ability of community members to voice their ideas, make proposals and announcements, and even discuss and appeal the fee for violating school regulations. All decisions are achieved through formal voting and showing of hands, as described by Pam: “...they count the votes, and then the secretary writes down the day and the time erm, the sort of the title of each case”. This is supported by a Summerhill School visitor, Vic, who attended the community general assembly. She characterised the meeting as remarkable:

...young people who were allowed a voice and who were expressing their... their emotions, their, their concerns in a, in a mature way that there were five-year-olds in the, in the meeting, and there were 15-year-olds in the meeting, and they all had the same voice, and they were all able to, they all had the same space to, to discuss their concerns.

Through the use of majority rule, the group deliberates on speaking opportunities until everyone has a chance to speak. Sam, a teacher participant, described the process of the school meeting as follows, “there is someone (chair) who would be calling out your name, and then we listen to each other, and then we weigh in each other's point of view and then make a decision”.

The school assembly demonstrates democratic group processes based on majority rule, with an emphasis on skills and procedures tailored to the needs and preferences of the membership. In addition, as the majority of Summerhill School's members are pupils, meetings frequently lack a lengthy amendment procedure. This was consistent with the previous study, as mentioned in the literature studies, which found that a school community controlled by the rule of the majority aspires to accomplish certain tasks and goals and to make decisions on problems or concerns that are significant to the members and the students. Zoe presented a thorough explanation when she emphasised a child's appeal process in the meeting:

...when you call for the appeal then the person who's making the appeal will put their case, I was fine in the last meeting and I don't think it was fair, and this is the reason why... And then the chairman, will take hands to see if anybody's got anything else to say and then they're just take a vote all in favour that he gets his appeal all in favour that he doesn't get as appeal.

As said by Zoe, although each member has the ability to speak and express their thoughts, it is managed in a minimal and straightforward manner. “It's not about any philosophical ideals of what democracy should and shouldn't be. It's actually about, do we want tea or coffee today. And that's what we vote on in our school meetings it's very simplistic”. In another conformance to democracy at Summerhill School, when asked about the decision-making process of the community meetings, Pam states that majority rule and voting were the final steps for the community to reach decisions, and it was all easily followed. “...then we vote which is counted by the chairperson, and

then, if the majority that's then carried, and that is then taken by the community. And then that it's the end of the meeting, and then we will go away and get tea or biscuits". The practice of majority rule and voting signifies the unchanging nature of decisions, in order to keep issues resolved and experience the immediate repercussions as a community. According to a current student:

...it would have to be that they were given actual questions, "do you want this, or do you want this" and then, when the kids voted for one of them that's what they got. It would have to be like a genuine option of freedom and genuine democratic vote and then they should receive the result. If that didn't, if any part of that didn't happen, it wouldn't, it wouldn't be effective. (Jenn)

Articulation

As democracy is a complex system, it requires individuals with strong cognitive and reasoning abilities. According to Hartley (2008), members of a group must be able to read, write, listen with an open mind, evaluate a proposal critically, find concessions, and be considerate of others' requirements. These abilities can be thought of as articulacy, and articulacy assists community members in comprehending how decisions are made and how they affect everyone (Quantz and Dantley, 1991). It can be classified as another subtheme, articulation, based on the consensus of numerous participants regarding the likelihood and ability of Summerhill School pupils to speak during the school's general assembly. As previously said, the meeting is also an opportunity for children to express their projects, make announcements, and provide programme updates for the community. In the community's meeting, the practice of articulation should emphasise two key elements. First, while articulating speakers' (who were predominantly pupils) interests, thoughts, and opinions with the intention that the messages are readily understood and immediately communicated to the community (Gastil, 1993). Second, all of the concerns or agendas disclosed by the speakers were presented without persuasive intent and before to making decisions regarding the stated issues, ideas, or proposals (Gastil, 1993).

Pam, a former student participant, illustrated how a student who violated school policy was given the opportunity to explain the circumstances so that the community would comprehend it - not embrace it:

the next bit would be what we called tribunals, so this would be where one person has upset another person or broken of rule. And it's the chance, where... So, the first the person who has been wronged or found the broken thing would speak first. And then the person who did the potentially bad thing then speaks, you hit both sides.

Anna, a teacher participant illustrated the significance of the school meeting for the young community and related it to her childhood, in which she never had the opportunity to speak up or share her feelings, but it was possible at Summerhill School. This enabled the entire community to comprehend the situation of the speaker and not to persuade them:

They will decide, but I think the process of the kids discussing what happened. I think that's, the most important thing of the school and I see myself, I was a bit of a bully when I was a teenager. I was yeah, I was not a very nice teenager with some people, with some I was. And I feel like I never got the chance to hear from the people I used to tease or to that how they felt about it.

As in the past, many participants shared examples of how the community plans and discusses social structures if the discussion points are clear, straightforward, and easily understandable by the majority of the members who are children. Speakers' words and phrases are appropriately expressed for children, as seen by the participants' examples:

...it was something like, I decided I'm going to start a swimming club. I just want to ask, anyone in this meeting, do you want to join, and can you give us some ideas, what do you think will be fun to include in this swimming club and are there any teachers who are willing to open the swimming pool for us on this regular basis. (Yoon)

So, like hey! everyone, I'm building a tree house. Please, be careful of all those planks laying over there, kind of thing. Erm, or like, I'm watching all of the Harry Potter films, this weekend, if you would like to join me, come join me. (Pam)

"...we're having a game tonight on the hockey field so come up for" (Vee).

The aforementioned statements provide a summary of the pupils' communication in meetings, which is determined by their ability to utilise words, sentences, and phrases that are appropriate for all ages, particularly the younger members.

Sam was attempting to illustrate how the school general meeting helped pupils gain responsibility, confidence, and articulation skills, which can be done with the assistance of seniors or committee members:

...there are some issues that you need to discuss, especially when you are living with the help of an ombudsman, but then there are also issues that you need to sort out to yourself, and not by violence. You need to be able to talk about it, you need to come to an agreement with somebody you are having an argument with, and I think that's also part of the process. That's where we are trying to get with the way of doing it, you know. You learn how to discuss issues, maybe with the help of older students. You might be able to discuss issues, bringing it to a whole group of people in the community, general meeting.

Sam's explanation offered a new point that no student is compelled to speak if they are unable or have not attained the ability to use proper English, but articulation is progressively built with the assistance of someone with more experience at Summerhill School. This practice demonstrates that Summerhill School instils democratic values.

Anna presents the members' articulation needs in a clear manner. From her perspective as a teacher, she is certain that matters of classroom safety are in the hands of adults, while children are given the ability to define the norms that control their everyday lives. This is consistent with Yoon's argument; as a former student, she accepts that all pupils comprehend and accept the limits of the regulations they may involve:

"...for example, The British law says you're not allowed to climb on the roof for health and safety reasons, with there's nothing we can do in the meeting that can go against the law of the land. Yeah, so, anything that's not acceptable in out to the government, like come to the laws that exist in the

country, we can't propose a law that will a rule, school rule that goes against those laws”.

Here, it is recognised that articulation is heavily emphasised and that the ability to articulate should be treated seriously, as it can aid speakers and younger children who are unable to convey their point of view. Pam, who has spent more than five years at Summerhill School, discussed how students, particularly introverts, gain the confidence and language skills to assume the role of chair:

Erm, because like from my experience that, like watching children go from being the ones who didn't want to talk till by the time I left they were the people who within the chairperson, they were doing the most speaking. So, it's, it's yeah, it's just a matter of getting used to it that.

Beyond this development, students need moral support, training, and self-motivation to attain the highest committee level. For Pam, who has a learning handicap, it was a helpful teacher who taught her to write and to use shorthand when taking notes during the meeting that contributed to her drive to become the secretary of the meeting.

As Jenn highlighted, the elected chair and secretary are responsible for representing the views of all members and should be able to distinguish between self-interest and group interest:

I think most of the time it should just be brought to the meeting. Individuals shouldn't really have to or shouldn't take on that responsibility of dealing with the problem themselves. //yeah// So, if I saw someone breaking the law, I shouldn't feel the need to be like, "this is my problem now. You're very naughty, like you shouldn't have done that", because then that's very it feels personal. It feels like you know, then they might get angry at me. Whereas if I say, "I'm bringing you up. And then we go to the meeting, and we discuss it there. It's like I'm giving it to the meeting. It's not my problem anymore, I say to the meeting, this is what happened. And then the meeting discusses, and the meeting decides and the meeting votes. So, it's no longer about me, it's no longer personal, you know.

For the chairperson to comprehend his or her duty and be eloquent, the school principal and other instructors organise workshop in which, according to Sam, they learn how to count the votes and, more importantly, as she indicated:

...they really need to count the votes very clearly. They would recognize if it's little kids just following all the others. Sometimes they also even after weeks and weeks of being there you know, because they are little and all they see people putting their hand up. Sometimes they would just put their hands up for 'yes' and 'no' and for all the options and they need to be taught. Erm... so they will point it out that also and so, can you please not double vote because you can't do that. So, it takes a lot of effort to be a very good chair and of course, we as a community also have you know we sit, sometimes with little kids. The little kids also have buddies. But these are older kids who are helping them to understand the system.

Zoe provided a reflection on articulation, which is not to be taken for granted when living in a democratic community, as she spoke about this component of the conclusion:

And it's very important for children that democracy is managed in sort of something where they can manage. You can't throw as I already said you can't throw democracy at small children and say, oh! You have got to decide what you are going to eat for lunch today. You know, small children need something that they can manage. But that sense of being able to have a voice and to know that when you put your hand up the chair will call your name and the community will listen to you. It is astonishingly powerful.

Relationships

Participants were asked about the role of children in social life and their participation in all communal events, as well as their rights to uniqueness and reciprocity, in order to extract their opinions on the relationships that arise between adults and children (Aspin 2018; Stone, et. al., 2016; Collins, Hess, and Lowery, 2019). According to the interviews, the children at Summerhill School have a unique type of relationship with one another, including adults. In addition, the environment supplied to the students is constant and conducive to the democratic process. As the majority of students are boarders, relationships develop via shared experience, the sharing of thoughts and opinions, and the transmission of democratic values.

The subthemes under the relationships are 'equality', 'comprehension', and 'consideration'.

Equality

As in democratic schools, the focus is on equality and providing genuine equal opportunity to all students (Aspin, 2018; Stone et al., 2016; Collins, Hess, and Lowery, 2019; Fielding, 2009; Macmath, 2008; Beane and Apple, 1995; Dewey and Dewey, 1915). Many participants cited equality as one of the fundamental values at Summerhill School. They responded that adults regard children as equals in the process — equal participation in all topics governs children's lives, citing Zoe's statement, "Children are free to make their own choices, to live in equals in our community but the way we manage our community is through democracy". The concept of education at Summerhill School is summed up by the fact that all members are treated with respect, recognising that everyone has unique experiences and viewpoints based on their background and culture. As furthered by Zoe:

I think living in a democracy for children teaches them, I'm somebody, I'm important, when I put my hand up, I have a voice. It doesn't matter whether you are a man, or you are a woman, whether you are black, whether you are white, whether you are Catholics, it doesn't matter who you are. I am important, when I put my hand up, people will call my name and they will listen to me and when I vote, I have a space. That, to me is more important than any kind of education you can teach them.

In addition, Zoe relayed a story of a new Summerhill teacher who realised that equitable treatment is a major concern. The new teacher realised that a long-tenured student should be treated and appreciated in the same manner as an experience teacher is treated and respected by a new pupil. This was confirmed, as Zoe reported:

...she just felt that the people here know much more about this than I do, and it gave her a real feeling of, of equality and a kind of being a little humble in a way and not being the teacher she'd always being you know, I'm the teacher, I know best, I'm teaching you and suddenly she found herself in a, in a complete reverse role and, and that was, that was I thought it was a... I like the way that she acknowledged that and that she enjoyed it.

Equality was never an issue during Summerhill School's many years of existence, despite the fact that gender equality was a worldwide phenomenon during the school's early years. As described in the literature on ancient democracy, one of the

characteristics of ancient democracy was that only male citizens over the age of 18 were eligible to vote, which is not comparable to the practice at Summerhill School, where all members are recognised and acknowledged without gender segregation. As previously discussed in the literature review, Neill consistently maintained an equality relationship with children and insisted there was no authority to fear. Although it is not proclaimed or preached, children absorb the Summerhill ideology in their daily lives where equality is applied, as evidenced by Zoe's examples of "freedom with responsibility," "the school meeting," and "the way the community manages itself." Thus, the use of the title "Chairman" for everyone was not contested or questioned due to the belief that no one is superior to another and that their rights are always safeguarded, ever since they attended Summerhill School:

It doesn't bother me it doesn't offend me, but there are lots of women out there who want to say I'm a chairwoman, I'm a chairperson I don't want to be called the Chairman. I think I don't care. I know that I'm as good as any man. So, why should I worry about it you know. Why should I need people to change names? That... nobody told me that, nobody taught me that. I learned that from being at Summerhill.

Vee, a participation student, is content with the school environment and experiencing a better real life, as evidenced by her responses "because they're like real people you live in it... when you're in a community it's like no specific person has a big voice". Henry provides another definition of democracy. Remember that his idea of democracy and what made Summerhill School a democratic institution was based on "opinion equality" as the fundamental principle that benefits everyone. It may be gathered from Henry's meanings that Summerhill School emphasises the realisation that adults delegate authority to share decisions with students in areas that regulate the society and allow for individual choices and decisions:

to have an opinion, to have equal opinions, for people to be able to share in making decisions about, about erm... about community or about the way you're living and when your work when you're living with other people.

But there's also just sort of and more sort of foundational ways about the way that you, you interact with people, the way you feel about people, the way you treat people is equal as well that you respect that everybody has their own choice, they can make their own choices about their lives, and I can make the choices about my own life.

Henry continued by using the same examples as Zoe when he emphasised that equal opportunity ultimately disregards all sensitivity about social issues:

So, that is with democracy, equality is a very important word that comes within that, because then you have gender, age, it doesn't matter, ethnicity it doesn't matter where you're from, but you have a vote, you have the right to be put in to be speaking sort of thing.

The findings indicate that Summerhill School places a significant emphasis on equality in fostering beneficial relationships between all community members. As the majority of the group is comprised of students, it was claimed by the interviewed participants that they were continuously included and treated equally with adults. Jane's comments show that children at Summerhill School are treated with the respect and dignity they deserve, and that their differences are celebrated: "...and you get to put your hand up and vote and say your opinion, and no one gets angry at you for it".

As she highlighted the benefit of boarding for students, Vee provided an illustration of a relationship based on equality. She contrasted her life at home and her prior school with her life at Summerhill School, where pupils are free to be themselves and are not judged.

In the context of teacher-student relationships, Sam highlighted her continual rapport with the students by recognising and responding equally to their needs, abilities, and identities to guarantee that each child has the chance to attain their full potential and live their lives as they choose. Thus, she advocates for children and uses appropriate language when instructing and conversing with them:

So, imagine a young student from China, He didn't speak any English and erm... we were using sometimes you know, just mime, or sometimes looking at pictures that I have, and then, of course, he understands quite quickly if I found it don't go with him, then I find out more about this. But what was really interesting is that of course with also using video games. So, I was using one of his favourite characters Kirby, who was a little Pink small spherical creature who can do many things. So, we talked about Kirby and swimming and something and then we learned all the verbs using his video game. We were not like playing the video game within the lesson but using it as a tool to teach you more the basic vocabulary, to do with movement. So, I would say that my style of teaching is very much about a

personalization, looking at the children who are in my classroom and following their interests and make sure that there is always vocabulary, always maybe you know, grammar that we are working on, but the text that we are using is definitely to do something with their interests.

Anna's descriptions of equality at Summerhill School can be summed up as a staff- and student-inclusive environment. The child is afforded equal opportunity to interact with adults, and rather than placing all duties on the shoulders of adults, children are held accountable for their own actions:

I taught in many international schools, and they were not like really traditional ones like with rows of kids, but I think the most special difference is this relationship with the kids that we have here that it's very horizontal. So, we're almost like friends, but they know we have a different role, because we are teachers, but we are on the same level, and we can talk like as equals. While in other schools, I was always seen as an authority. So, everything you say, has a different weight than what it is here, and that I didn't like that at all. I always felt like I was the police, I was the one responsible for reinforcing rules.

Comprehension and Consideration

The Summerhill School's democracy entails a commitment to the democratic process and a measure of inclusiveness and authority. A *demos* preserves democratically sound procedures (Grodin, 2004, p.18; Arblaster, 2002) and a democratic social structure. In democratic schools, listeners must be able to comprehend the speaker's speech or words because comprehension is complementary to consideration Hartley (2008; Gastil, 1993). Speaking and listening are the cornerstones of effective classroom interactions O'Hair, McLaughlin, and Reitzug (2000). Recognising that children at Summerhill School come from other countries, languages, and cultural backgrounds in addition to the local country, the community practice of understanding and consideration are emphasised.

Comprehension is vital to the democratic process since it involves comprehending the thoughts and words of others. Based on the interview data, it was found that in the setting of Summerhill School, listening becomes a fundamental right for all children in the school. As noted in the literature review, not all children are able to explain their

views, desires, and concerns eloquently, and their messages may be misunderstood in certain cases. The statement is compatible with the findings. The community members have ample opportunities to comprehend what others are saying, but new and younger pupils, as well as those from non-native speaking countries, will require more time. As Zoe explains, boarding school permits children to adjust to the self-governing system and become purposefully able to absorb the words and concepts stated by others:

So, I think just growing up with it, you just absorb it into your system... that sense of fairness, that sense of being able to erm... to communicate with other people, to negotiate with other people, to compromise in situations, you know those three things are just absolutely vital.

And it's very important for children that democracy is managed in sort of something where they can manage. You can't throw as I already said you can't throw democracy at small children and say, oh! You have got to decide what you are going to eat for lunch today. You know, small children need something that they can manage. But that sense of being able to have a voice and to know that when you put your hand up the chair will call your name and the community will listen to you.

In children's democracy, the freedom to speak is of equal importance to the rights of hearing and being listened to, therefore comprehension and consideration are intimately related. In order for children to vote and make decisions, it is their responsibility to attend the meeting and sit at the assembly point provided so that they may listen to the ideas discussed prior to making the final decisions. Although it was not a requirement, Zoe has emphasised the following to the children:

So, I sometimes get a bit angry when some of the older children at Summerhill if they are doing some other stuff, if they don't come to the school meetings. If they don't, you know, if one of them doesn't come consistently, I want to shake them and say "this is so important, this is so valuable, you must use it, you know, don't waste it. But of course, they are children, they will do later on but sometimes they go through and face it when they got interested.

Yoon recounted how the school principal urged Summerhill's students to attend and listen to school meetings in order to avoid missing out on school events:

Basically, what the principal often said in meetings is if you're not happy about something to do with the school which was agreed on in the meeting, then you need to attend the meeting, so you can have your event, but if you don't come, then you don't control what happens.

Yoon's comments indicate that she infers how students at the school are constantly exposed to absorb with comprehension skills, as she was aware of the importance of voting message at her school. Her comments can be summed up as follows: Summerhill School will have direct access to information and insight that could assist them in forming their own viewpoints and voting according to their own preferences. As Yoon proceeded in her subsequent comments, "I think actually this is directly tied with the voting system because it's like well if you don't like what your government is doing, then you should fight for what you believe in, but if you don't vote, then you don't really have a control and what happens".

Pam was discussing how children at Summerhill School gradually learn and adapt to the language used in school meetings, and how their participation in listening and speaking in meetings helped to increase their confidence and level of competence. Pam provided a glimpse of what complete comprehension may look like at the school and the good effects it would have on the students:

I think it helps because erm, because they're so common. They're having, they are happening at least twice a week. Obviously, if someone comes to the meeting a lot it's something that you just get more and more used to, and I feel like it's easier to try and attempt something that you're seeing around you all the time, and so you often you see children that they'll start with something small first and then sort of like build up to speaking more. I think yeah, it's just a matter of giving it a go, because obviously everything's a little scary the first time. I think it's just giving it a go; I think. Erm, because like from my experience that, like watching children go from being the ones who didn't want to talk till by the time I left they were the people who within the chairperson, they were doing the most speaking.

On the basis of the statement, the school community incorporates comprehension and contemplation as fundamental elements of democracy, guiding pupils to devote complete attention and dedication to the issues that control their everyday lives. In addition, it cultivates their comprehension, intelligence, and sensitivity toward the government. As said by Pam:

And obviously it's nice to have your opinion heard, because obviously on each erm... case there's the chance for you to have your opinion, have your vote, and so I suppose, if you feel you don't have an opinion you don't have to vote, but some people like to go, so at least they know what's been going on and stuff like that.

Zoe was highlighting another benefit of having consideration in the community, which is that it allows meetings to evaluate decisions made by majority vote. In other words, it allows the student to appeal if he or she feels it is necessary, but it is unpredictable and not assured that they will reach an agreement:

You're very happy to bring it back and talk about it tomorrow, so today the vote may be that we're going to have a Chinese meal. But you might think about it and talk about it and think well actually I think I like to fish and chips, so why don't I bring that and talk about it so... So, no, it isn't consensus because we wouldn't have enough hours in the day to do that, but we, but we can bring something back and discuss it again, all the time, so it's a very loose kind of friendly, but in a strange way quite formal way of running off our group.

In another instance of consideration, Zoe described a child's discontent with a fine he believed was unfair, and how the subject was brought back to the meeting so the entire community could listen and make better decisions:

I got fine because I didn't get out of bed in the morning, and I don't think it's fair because... I... I was only two minutes late and I got really heavy fine, and I don't think that's okay. And that's what I want, and then the bedtimes officer who... who made the fine will say, well, you were two minutes late, so I fine you and I mean you shouldn't be two minutes late, and then the community has to decide. Whether that person should get their appeal or not, and it may depend a little bit on... if you're a bit of a serial offender, you know, if it's someone who constantly doesn't get up in time then you'd be more inclined, not to give them their appeal.

The preceding phrase implies that thoughtful deliberation might occasionally help the community change its opinion and reach a different conclusion. In this instance, it also demonstrates that via attentive listening and probing questioning, the chair of the meeting was able to convince the community of the earlier choice.

Deliberative Decision-Making

The democratic nature of Summerhill School is facilitated by the community's adoption of a democratic decision-making process. Considering that the majority of the population consists of pupils, the community has numerous decision-making possibilities. On this section, participants were asked questions designed to elicit their replies regarding the components of decision making, its stages, if any, and how and when adults include and involve children in decision making. Although it was not defined and explicitly categorised by the participants, their description of the types of decision-making was contingent on the number of persons affected, such as for individual decisions and group decision-making. This is categorised as "autonomous decision," "guardianship," and "provisional guardianship," which falls under the category of small democratic groups (Gastil, 1993) due to its membership's dedication to democratic processes. The three categories are additional features of democracy in a small community and the significance of these characteristics to students as the group's primary agents. As indicated before, Summerhill School is comprised of fewer than 100 community members, including staff and students, and use democracy as the primary mechanism for governing the majority of daily school concerns.

Autonomous Decision

According to Gastil (1993), autonomous decision-making is the capability of an individual to make decisions independently; therefore, group decision-making is superfluous. From discussions with adults and children, it was determined that children's autonomy is recognised. Each pupil is free to make their own decisions without intervention from adults. The children at Summerhill are given the authority to make decisions based on their own interests. Jenn's response to a query regarding how pupils adapt to the routine and average days at Summerhill provided information about the autonomy of each child during school hours, "Erm... so, we just, we go to them, if we want to go, we don't if we don't want to go". Additionally, Jenn emphasised the independence of pupils to choose after-school activities: "Outside of that time, erm... we just do what we want. We organise our own things, our own entertainment, or we don't, and we just have like alone time but yeah, no one, no one tells us what to do (both laugh)". Pam, another participant, expressed her delight that at Summerhill

School, in contrast to her previous school, she has the option to enter and exit classrooms or even take a break between courses if he desires:

And it's like sometimes my favourite part of the day was, was playtime so, not being in the classroom. Where is it Summerhill like I loved being both in the classroom and out of the classroom. I loved both of them and rather than having to ask to do things it was, it was more of like a check sort of like a... I will be back in a minute, is that right? Can I have a pause? it wasn't like a... can I please, and I was going to get a no, it was a... I really need to... is there a pause coming somewhere that I can just nip out and then back in.

The extracts demonstrate that the flexibility of students to choose and decide what in accordance what pleases them is autonomous decision making. A student participant, Vee's simple response of "we do" and "self-directed for sure" to the topic of who chooses the lessons and activities for the children simplifies the notion that the students would plan their days based on how they feel. This was adapted from a different example from Vee:

I mean, sometimes, that means still studying like doing your own studying or sometimes it means you know hanging out with a teacher and talking about a subject but inside an actual classroom setting, I personally, hardly spend any time in the classroom. Maybe like two lessons a day.

Vee's comments demonstrate her autonomy, not just because she is able to choose and decide what interests her, but also because she is capable of making her own choices. This is consistent with the literature review (as mentioned in the literature of deliberative decision-making), which argues that autonomous decision-making involves only one person and refers to decision-making-capable individuals. Autonomy for children can also be viewed in terms of relationships between children and adults, where each child has the right to pick who they want to speak with and when. As said by Jenn:

I mean we between us, we have a lot of friends who are also staff. So, we spend a lot of time with staff. But you know, younger kids usually aren't that closely staff or they are but it's more like a parent child relationship. So, I would say we spend a lot... or probably equal or a bit more with people our age.

The response of Jenn to her learning experience at Summerhill School is likewise consistent with the research review. In a democratic setting, students are able to engage in a pedagogy that appears more casual and stress-free to them, while also receiving emotional support from their teachers in addition to academic support. Yoon echoed the sentiments of Jenn, stating that children at Summerhill School will approach adults with whom they felt comfortable, and that dialogue may occur spontaneously at any time if something piqued their interest:

...we just walk around the school; we often see groups of very mixed age. Students and staff hanging out together and then we'd probably stop and listen to what they're talking about or see what they're doing because they always doing something. And then often we will find like the English teacher having a debate club just outside the classroom during lunch time while some of the members in the group are eating lunch, and they will about, oh! that's interesting, they're talking about I don't know universities, let's join!

Another thought by Jenn revealed that children's independence at Summerhill School is proportional to their age and maturity, "I would say we spend a lot... or probably equal or a bit more with people our age, but erm... yeah, depends on your age and depends on your maturity...". It is acknowledged that children are the strongest advocates for their own interests and are capable of participating in democratic discussion. However, children's authority would be determined by their age, maturity, or what may be termed their level of comprehension.

Anna's descriptions of how and why levels of children's autonomy may vary are closely related to Jenn's ideas of the autonomy of children. For example, older pupils would be granted greater autonomy in decision-making, "And the oldest students, they can choose when they go to sleep. So, it's a bit different compared to the morning, where we all wake up, at the same time, but the older ones can go to sleep later than the younger ones, of course". On the basis of the situations described by the participants, it appears that the level of autonomy of children at Summerhill School can vary with regard to topics outside the classroom. Additionally, as children age, their maturity and independence increase. Therefore, they have more options to choose from, allowing them to advocate for more rights than younger children. Sam provided yet another such instance:

...the older kids are allowed to do more. They can choose when they go to bed, they don't get to have early time, but they are also told that by this time you all need to be in your area, maybe you are talking to each other, because you are the only ones awake. But you choose when you go to sleep because that's your responsibility to choose wisely, knowing that at eight o'clock you've got to wake up, you know.

On the other hand, Anna provided an example of pupils exercising autonomy in the classroom, which indicates the democratic power offered to junior secondary students:

So, if they when they are like 15 if they don't go in the beginning of term and say, I want to do Math, they won't have a math slot at all for them, so it is all that, it gets more the responsibility to choose. But since they're very young age, they can choose to attend or not, but they have on the timetable.

A participant's responses imply that Summerhill School is a tiny community that places a focus on humanising teacher-student interactions. Lessons accommodate individual variances and skills and, in some instances, permit negotiation of unique curriculum through its practice. This may occur with a request from an individual student who would directly approach the teacher, as Pam and Sam indicated:

I went, and I told the teachers that like, please expect that I might be slower and stuff like this, and they were like fab, and I think they would just, they would just wait. It was nice that like they never made me feel like I was slowing them down and, and yeah, I think, knowing that I could leave if I wanted or ask for the lesson to be changed then let me go with my own speed. (Pam)

They do work sometimes in mixed group, but some people, because they have different abilities or needs, I also get them an individual lesson above the group lessons, or sometimes they need to be in an individual lesson all the time. (Sam)

At Summerhill School, autonomous decision-making is prioritised primarily for the students due to the core practice of treating all children with equal consideration, regardless of their age, circumstance, ethnicity, or talents. This statement relates to Sam's descriptions of how academically diverse children's needs and requests are accommodated:

So, imagine there is the students from let's say Korea. And then she queues up by my classroom because there are other students, you know from Russia, from China or from wherever. And she comes in, and she says, hi Sylvia, I would like to continue learning English with you and how many lessons can you offer, and then I say, it depends, I think, maybe we could do four per week and then she, and then I usually ask, what would you like to work on, you know it could be your listening or reading skills or knowing that they are about to leave, we could be working on tests.

...I get to personalize it, I know their interests, I find that out as soon as we meet and as they change, my lessons change.

Brian was able to attend and sit in on the school meeting after observing the democratic community's gathering. He watched the full engagement of pupils in democratic discussion, in which they personally and jointly discussed, disputed, and found answers to the raised issue, which was unique from actual political democracy:

...in the wider world, democracy is led by a few usually privileged people who think they know best and don't always know best for everyone and they're often wrong or tell lies and in Summerhill, you may think you have the answer, or you may know the answer to a problem or you may be willing to be debated, debate the problem, but you might not have the answer and it's the choice of everybody within that democracy to decide what the answer is. It's not the choice of a few elites in power to actually make those decisions about... you know, whether truth or where the democracy is, the democracy is in the hands of everyone there, which is different to the world...

Brian's comments imply that the child's willingness and interest to come and remain in the meeting was in accordance with their common obligations to resolve community issues.

Guardianship

In contrast to autonomous decision-making, which typically involves a single individual, guardianship decision-making occurs when members of the community cannot adequately represent their own interests or are unable to participate in democratic discourse (Gastil, 1993). At Summerhill School, the title guardian is regularly applied to complex issues that cannot be resolved by the students. In other

terms, a guardian is an adult who assumes responsibility for serving the community's interests and looking out for their wellbeing.

The outcomes of this study indicate that while in the majority of cases children are involved in the democratic process, in certain cases they are not. According to Zoe, the children learned a great lot through making the majority of decisions democratically, and this was emphasised from the outset of the interview, “we are free school that use a democracy in order to carry out our daily business”. Occasionally, specific concerns raised during the discussion would require additional time to resolve. According to Zoe, if consensus is required but has not been reached, the group may opt informally to continue discussing the subject or to postpone it until the next meeting:

...it very seldom happens because we all tend to accept the majority rule, erm... but occasionally it is possible that some case maybe brought over period of few months, you know, several times for re-discussion.

However, Zoe's subsequent remark indicates that consensus and democracy may not always work to the pleasure of the students in the meeting, “I mean there may come a time when everybody will say, okay that's enough, we have talked about those 20 times already...”. It is acknowledged that, in some instances, pupils are unwilling to address lengthy difficulties.

According to Zoe, no matter how adept children got at utilising the democratic process, they would not be given responsibility over many other difficult and adult-reserved concerns, such as financial and safety policies:

Because I know children, I know very well that children are very interested in what time they go to bed at night, but they are not interested in how much the electricity bill is... and neither should they be. You know, what is important for me about the democracy that I am involved is that it's for the children to be children, and to have a childhood. And they don't want to be thinking about what the school inspectors want and they don't want to be thinking about health and safety. They don't want to be thinking about the fire drill.

At this moment, it was understood that children cannot participate in all decision-making processes. In certain instances, laws must be repealed when they have no bearing on the child's everyday life. It appears undemocratic when grownups determine the laws. However, the pupils were well-informed as to what their role will be and what democratic decisions will be made under their authority. As furthered by Zoe:

That is not the sort of job the children should have. So, we removed that by saying that, you know, by our everyday life are everything that is concerned with our life, we use in our school meeting. But things concern with money, or fees, or... or err, safety or anything else comes under the... under the administration which is basically me and my fellows (laugh).

It was more compelling when other participants provided the same views regarding the limitations and fundamental requirements of adult judgments. Sam provided the following example, "...when we talk about hiring teachers the students don't get to, they get to meet the teacher, but they don't get to say whether they want this teacher or not". Even Pam noted that students are permitted to participate away from government safeguards, school budgeting, and paperwork. Instead of identifying the limitations of children's roles at Summerhill School, Henry mentioned a number of adults who function as community representatives, implying that they are the primary guardians in certain matters:

Clarke (not a real name) will do a lot more to do with the actual site, much more practical elements of the actual site; things like security, things like maintenance things you know, to do with our sort of days stuff and the employment of our day staff and bits and pieces.

The following excerpts can be used to summarise the entire concept of guardianship at Summerhill School, which enumerated the roles of the guardians, the significance of their responsibility for the welfare of the community's members, and their status as the knowledgeable adults who make decisions on behalf of the community:

I mean, for instance, the, the Covid thing as a perfect example where we have made decisions as a group that would be some members of my family that would be James (not a real name), Clarke (not a real name) my other

son, Lina (not a real name) who does our risk assessments and, and Andrew who is been working at Summerhill on and off for the last 40 years. Erm, he does our safeguarding and etc. Erm... we had meetings just that this group to make decisions about how we were going to work it about the bubbles, how the bubbles would be, how... we didn't take that to the community. We didn't have time. We had to get the pupils back to school, then we had to make decisions bish bash bosh that we knew the insurance company would accept that was following the government guidelines. So, we said that to children, "you can't go into the local town, you can't go shopping. That's it. You can't do that; you have to be into bubbles". That's the way it is. When you get your, when you chew for meals, you have to wear a mask, that's the way it is. It didn't go to the self-government meeting because it couldn't, because somebody had got to take control and make, make it work. Otherwise, the children would not have come back to school. And every single child in the school accepted that. A 100% no arguing, no grumbling, no complaints, they understood if we're going to come back to school, we have to do what we have to do in order to follow the government guidelines.

Given that the majority of Summerhill School's students are children, it can be deduced that guardianship is necessary not only to better serve the community but also to lessen and avoid protracted disputes and frustration among students. Frequent group discussions would result in restlessness, boredom, and irritation among children. Participants remarked that children are uninterested, incompetent, and unskilled in subjects requiring additional thought, such as employing personnel, finance and budgeting, safety and health, or national government-imposed laws, much alone those of the staff and committee. Moreover, the children are given the ability to influence the school norms that control their everyday life.

Provisional Guardianship

Participants' comments revealed that there are children who volunteered and were then selected by the community to make a certain decision on its behalf. This finding can be categorised as provisional guardianship; this category is utilised in small group democracy for the goal of having skilled and experienced members make decisions for the entire community (Gastil 1993). Due to the presence of skilled and qualified pupils, the community is able to accomplish extra tasks more effectively. This level of decision-making is comparable to the type of representative democracy described in the literature review in that the decision will be made by elected members who are

believed to be knowledgeable in decision-making and in which decisions can be made quickly and do not need to be delayed. The first explanation begins with samples of Summerhill School committee members acquired by Jenn and Vee. During the interviews, the participants stated that they are still members of the committees and hold positions such as “Ombudsman”, “Chair of the meeting”, “Secretary of the meeting”, “Social Committee”, “Police Screening”. Additionally, Jenn had become a lesson facilitator, meaning she could assist younger students (primary level) with certain subjects.

Provisional guardianship, similar to that of Summerhill School, may be offered or established by the community, depending on the types of committee they require at a given moment, and voluntary members would be voted on at the school meeting. Jenn has described the typical procedure for nominating and electing committee members:

Erm, so someone will usually propose in the meeting, "I want to propose that erm... someone takes the book around for Social Committee. And then we'll vote on it, if it should be taken around or not so, then, if it gets carried then someone has to volunteer to do that. And then, what they'll do is they'll get a piece of paper with all the names of all the kids who can run for the committee. And they'll ask everyone on the list if they want to run for it, and then they write down all of the names of the people who said yes, and then they go around the school again and asked everyone to vote if they want to vote. And then they count the votes, and then the people with the most votes get on the committee.

Jenn continued by stating that the elected committees are trustworthy and competent of carrying out their duties, and as such, they deserved the respect of the community. Yoon also served as “Beddies Officer”, “Ombudsman”, “Chairperson”, and “Secretary of the meeting”. Yoon described the flexible and fully volunteer nature of school committees as the most engaging aspect of being a member. This was gathered from her statements, “We just could drop out anytime and I kind of liked it” and “everything is very flexible, you can just decide, you want to do something, and you can decide if you don't want to do it anytime”. Pam, who has learning disabilities, was inspired to accept the position of meeting secretary because he knew it would help him improve his social and writing skills:

I chose to do it, to improve my, my speech because I'm very slow at writing because I have a learning disability and I wanted to get faster, so I offered to do this role to help me get faster.

Pam continued by stating that his participation in this job was not just a result of his ambition and interest, but also the English teacher's encouragement and assistance throughout the process, as well as the skills learned as the meeting's secretary:

For a while erm, it used to be, a little bit of a, of a, a kind of joke, with the English teacher, because sometimes he'd read through and be like, Pam, this word is right, this is word is wrong. Erm, but it would always be that I'd swap the letters around. And so, yeah, it's sometimes, it helped me learn certain words and put the letters, the right way around and, and writing everything fast and learning shorthand, these were all really helpful.

According to the interviews, temporary guardians at Summerhill School who represent the community have the authority to meet with their peers without the presence of adults. The majority of participants provided comparable instances of the typical responsibilities and authority granted to Beddies Officers, one of the provisional guardianships. According to them, Beddies Officers were given the ability and authority to wake pupils at 8:30 a.m. and put them to bed at night based on their age.

The replies indicate that the elected committees at Summerhill School display commitment and interest in fulfilling their responsibilities, and have inspired confidence in their members as effective representatives. When asked about the rationale behind having a student committee at the school, both Jenn and Vee replied that it fosters the ideal of working together by resolving minor conflicts and supporting the community in living in harmony with the environment and each other:

I think it's important for people to have like selected members of community to have certain jobs because obviously, everyone should take the responsibility of sort of doing everything. You know, a little bit of everything, but to be honest, it is quite hard and like there's a lot that comes with it. So, you've got to be doing a lot of the time. Whereas if you just have a few committees which do certain things which means you don't have to focus on like screening, you don't have to think about that quite as much because there are certain people who will check and make sure that it's happening

efficiently, you know. Erm... it just takes the stress away from everywhere else and helps it happen better.

Zoe's response is comparable to that of the preceding participants. This matched with her statement that in some circumstances and occasions, participation is optional and some individuals may not be interested in participating. Therefore, having the elected committee members organise or manage for them would suffice, "I think when you live in any kind of community, if you're a lot of people you can't all do everything at the same time. I mean somebody who's got to you know, and not everybody's interested".

In one of the sessions, Zoe emphasised how it works for the community at the school, where most things must be done easily and quickly for the children, "And so, whatever you do has got to be easy, has got to work easily and it has got to be fairly quick, not taking a long time". It may be assumed, based on the response, that parents take significant action when issues directly involve children and strive to prevent them from becoming restless and confused when managing their daily business. Consequently, the creation of provisional guardianships is an alternate means of assisting children in the absence of adults in addressing concerns. They are highly valued and contribute to the Summerhill School community. The following example from a participant provides support for the assertion:

So, at the moment we have a committee which we call the Screening Police. And the Screening Police, his job is to make sure that people are not screening outside of hours (Zoe).

If they again if they get caught, we have a committee that it's called the 'screening police' and these people can fine people with they find someone screening (Anna).

Provisional guardianships would aid in the effective organisation of the society. This indicates that the community needs provisional guardianships in order for the students' participation in given responsibilities to develop their competence, dedication, and independence. In addition, provisional guardianships would assist in protecting against all forms of violence and effectively addressing circumstances with the authority to take appropriate action:

You know, from somebody taking 20 pence or... or somebody not abiding by a rule that was made last week. I mean it was just you know, so random with the issues. I mean it's things that I would never ever consider that children would talk about because I've never seen that done, I've never seen you know, things like that debated. You know, within, within a school environment, and I mean it was absolutely anything you know, erm... jumping the queue in their dinner hall was enough, was one of the things you know, someone was saying, well, he came in late and these packs of year seven can do gardening. But it was only a special permission, he said, and he wasn't, and so I don't think it should have been there, you know, then everybody else gets to debate it, you know. And there's about six or seven different viewpoints that come up you know, about what is being said and then they have to work out who's, who's, where the truth lies. I'm not sure if it was always that easy but it was interesting to watch when they always got a result.

RQ2: What are the main problems and issues of a democratic community where the majority are children, as at Summerhill School?

PROBLEMS AND ISSUES
<ul style="list-style-type: none">• Long Meetings• Limitations for New Children• Iteration Conflicts and Paperwork• Emphasis on Egalitarianism

Figure 4.2: Problems and Issues of Summerhill's democracy

Examining the challenges or problems of a democratic community, as was the case at Summerhill School, was often the most difficult component. It was because the school administration had to review and approve the interview questions before to conducting the actual interviews. Despite this, one of the key objectives of this study was to ask participants about concerns and obstacles. In this instance, questions were posed regarding concerns, personal discontent, issues that arose in school meetings, daily living, and rule violations. This study thought these questions to be quite comparable to the challenges faced by the democratic society, and Summerhill School pupils in particular. The findings for this research question show that the issue and problems occurred at Summerhill School although not all, are similar to the contemporary issues faced by other democratic schools as explained in the literature review.

Particularly, 'long meetings,' 'limitations for new children,' 'iteration conflicts and paperworks,' and 'emphasis on egalitarian' recurred frequently among the participants' comments. Referring to the theoretical framework of difficulties of small group democracy and democratic schools, the problems of "long meetings," "emphasis on egalitarianism," and "limitations for new children" are consistent with the framework, whereas "iterative conflicts and paperwork" are an emerging issue within the Summerhill School community.

Long Meetings

Beane (1995) observed that participative and collaborative decision-making processes require time. This can be connected to Gastil (1993) and Wilson (2015), who argue that school meetings can be time-consuming due to the numerous issues and topics to be discussed, which are sometimes necessary or relevant to or irrelevant to students' daily lives. According to the interviews, the primary concern of the democratic community was the lengthy meetings, which, "its intimidating because there's a whole group of people". Jenn said that school meetings are not an exception to the rule that they are typically intimidating. In some instances, it lengthens the discussion, as Vee noted, in some cases, it prolongs the meeting, "if you bring something to the meeting, and it is like a tense topic and maybe someone gets really angry, or maybe someone cries or you know, that stuff will happen". Participants never

mentioned whether there is a legislation governing the length of time limits for meetings, thus it was assumed there were exceptions to this rule.

It can be argued that the democratic process in the school meeting at Summerhill School depends on the minor or major scales. As Jenn said:

It could be literally anything that happens in society as a whole that could be like on a small scale in our meeting. that could be like on a small scale in our meeting. Sometimes people will be like, "we're having a game tonight on the hockey field so come up for.

In other circumstances involving confrontations between children, it may take longer and need the community to remain in the meeting until the cases are appropriately resolved, "no matter how long the meeting goes on for no matter who has a case we will go through all of them". This was appreciated when the participant stated, "they're not just really, really strict" and continued explaining, "It just, it depends on what's happening within your case, within... if you're getting brought up or something, you know. Yeah, yeah, yeah if there were any more specific questions about the meeting" (Vee).

When asked about the various motivations for younger students to attend or not attend the school meeting, Yoon responded, "eventually they're going to probably want to see just what exactly is happening in the meetings if they don't go for a long time". Thus, the length of the meeting would affect the number of attendees, and for younger students, the meeting may be of little importance. The meeting protocol to be followed occurred in the school meeting at Summerhill School. This can be deduced from Pam's explanation by highlighting phrases such as "(the Chair) directs the room", "wait to be called upon", everyone sits in sort of like a semi-circle", "often starts with announcements", and, moves on to, "general cases and so these are things where maybe something needs to be approved or changed". Although it was not directly confirmed by Pam, her final statements may be summed up that the lengthy process of meetings that led to community intimidation:

then the next bit would be what we called tribunals, so this would be where one person has upset another person or broken of rule. And it's the chance, where... So, the first the person who has been wronged or found the broken thing would speak first. And then the person who did the potentially bad thing then speaks, you hit both sides, or if they want, they can represent someone else to talk for them, because the meeting can sometimes be a little intimidating.

Although Zoe initially envisioned the self-government at Summerhill as “much more organic” and as simple as, “it's all about you know, what should we play football or hamburger, play football”, this was not the case and would not necessarily occur when the entire community gets together. Sam explained that the school meeting can be complicated and that members must be aware of the different types of issues that can be brought to the meeting. “You might be able to discuss issues, bringing it to a whole group of people in the community, general meeting, but other than that you need to actually also be able to just sort out, especially to say minor issues within yourselves”.

The school general assembly at Summerhill School is the "anchor point" (Jenn), "the most power" (Vee), and "integral part" (Zoe), therefore it is clear that the community places a great value on it. In order to demonstrate to the outside world that it is effective for children to be entrusted with the management of a meeting, it was necessary to take the time and follow the proper procedures, which I believe contributes to the primary problem inside the democratic society.

Limitations for New Children

Being and residing at Summerhill School would require students to comprehend and passionately embrace the primary school philosophy of freedom not licence, also known as freedom with limits or freedom with responsibility (Smith, 2020; Jones, 2021). Students are free to make their own decisions, but they are also accountable for their actions by ensuring that they do not violate the rights of others (Jones, 2021). Unfortunately, the newly admitted students were accustomed to traditional school structures and hierarchical organisational structures. They may struggle with the increased autonomy and decision-making power they are given in a democratic school when given explicit rules and regulations to follow (Brown, 2019).

As was previously addressed regarding the democratic qualities of Summerhill School, where speaking and listening are key components of democracy, the majority of the school's students are children. Summerhill School is an international institution; therefore, its student body consists of pupils from a variety of nations (Iliadi, Papadopoulos, and Marnelakis, 2010). Not only that, according to the majority of participants, some older students between the ages of 10 and 11 who entered at Summerhill typically came from mainstream schools and had past schooling experiences that did not work for them, "that's how they went or ended up, I would say, but that's how they got to Summerhill. And having had that experience we see some of these new students not attending the lessons" (Sam). The independence at Summerhill School would allow them to be away from formal lessons, allowing them to understand, adapt, and accept the system despite being allocated to a certain classroom:

They would still be, or they would already be in Class Two, so this Class Two kids would take about a term to just run around and get you know all the energy out. So, as I said, they sign up as well, but it's with their teachers. Now, even when they are teenagers, it might be a little bit different, and it might take some time for them to actually go to this more formal lesson. In a sense, more formal because you go to an individual teacher's classroom and you're already talking about a certain subject, but I still think it is because of the experience that they had you know before they came to Summerhill (Sam).

Yoon described her experience with a new student at Summerhill School who disregarded school regulations and abused the provision of freedom:

There was a new girl who would scream and shout and swear everyone and refuse to listen to anything, anybody ever said, no matter if they were students, older students, teachers, or even the principal. Like this girl just would not listen to anyone and would do loads of harmful things to not just herself, but everyone around her.

Having misbehaved children was not tolerated by the Summerhill School community, as highlighted by Yoon: "So, very quickly she was gone, she just didn't come back". Summerhill School's reactions to the new student appear totally undemocratic.

Nonetheless, this can be traced back to Neill's philosophy of democracy at the school, which holds that every individual is free to exercise their rights, engage in any type of work they choose, or even not attend the lessons, but to act in a way that could affect the members of the community is not acceptable (Neill, 1960, Langer-Buchwald, J. (2010; Learn ,2020), in which case legal action will be taken and decided by the adults to deter the harmful act; thus, it involves guardianship decision-making. Children that enrol in Summerhill School at a later age, primarily during their teenage years, might have difficulty understanding the school's democratic structure due to their wholly different educational background. Previous school experience would influence the new student's behaviour at Summerhill School. The action done by the school was an attempt to prevent or eliminate violation as it may affect other students.

As for the younger children, particularly those under 10 years old, it may be difficult for them to comprehend the democratic process in school meetings, particularly the voting mechanism. In this instance, they are spared from voting, as explained by Sam: “they (chairperson) don't count it twice or they don't even count their hands, because they are just new and that's why they are voting because they just follow the other kids”. In addition, the younger children would not engage in the meeting owing to their lack of comprehension of the topics covered and the length of time required, which “can be a little goal and so sometimes they'll come for a bit and then they'll asked to leave so they'll go” (Pam). As Summerhill School is an international boarding school (Iliadi, Papadopoulos, and Marnelakis, 2010), it consists of both native and non-native students; hence, this study examines the cultural and linguistic diversity of the students. Yoon first evaded school meetings due to his inadequate English proficiency. This was her response when asked about various reasons for attending or not attending the school meeting:

I think when I was younger, I just went when my friends went because I didn't really speak a lot of English at the beginning, so I couldn't really understand what they were discussing in the meetings, and I'll just put my hand up when everyone else put their hand up because I didn't know what I was voting for.

It was deduced from Yoon's remarks that an overseas student's engagement at Summerhill School would peak at a later age, particularly if English was not their native

language. Sam was describing how the community should be able to distinguish between matters that can be taken to a formal meeting and those that can be resolved informally with the assistance of an ombudsman:

You need to be able to talk about it, you need to come to an agreement with somebody you are having an argument with, and I think that's also part of the process. That's where we are trying to get with the way of doing it, you know. You learn how to discuss issues, maybe with the help of older students. You might be able to discuss issues, bringing it to a whole group of people in the community, general meeting, but other than that you need to actually also be able to just sort out, especially to say minor issues within yourselves.

It appears that speaking and listening are the most essential and fundamental aspects of democracy at the school. Therefore, a lack of communication abilities would hinder the democratic process. Sam's admission concerning the difficulties of non-native students to grasp and comprehend the school law addressed at the school meeting strengthened the argument, "I think in some ways, it could be a challenge 'language wise' or maybe, as you said, culturally different as well". In addition, due to the exclusion of some children, the inclusiveness of the school meeting was more dubious; yet, the discussions were inclusive with regard to the older students and faculty.

Iteration Conflicts and Paperwork

Living in the same town for years would certainly expose children to the same concerns and tensions (Stern, 1996). This conclusion was drawn based on the following interview responses. Although Yoon was careful and circumspect in her responses to the interview questions, she did admit that the community's meetings frequently dealt with repeated issues of breaking the law and changing the law, "It was fairly common and that's why we often had the school meeting so if somebody breaks the school rules and another student is unhappy about it". When she had a better grasp of the school's ideas and procedures did she realise the importance of her contribution to the community:

But then, as I got older and I wanted to be more in control of what happens in the school, I started going more.

In response to a follow-up inquiry concerning the aims and topics of the weekly school meeting, Yoon explained that community issues and changing legislation were persistently brought up and argued owing to their repetition, “wake up time”, “lunch time”, “bedroom cleanliness”, and “sleep time”. Yoon noted that it was more stressful for them when some members proposed “to get rid of all the school laws” and the community reached a state of "confusion" owing to the absence of a boundary that could serve as a primary guide.

It was difficult to investigate the disadvantages of children's democracy as practised at Summerhill School, since all participants highlighted the obstacles or disadvantages of the school system with a minimum of uncertainty and almost immediate interactions with the positive sides. The following comment by Yoon suggests that pupils at Summerhill School were continually reminded and pushed to care for the community by actively engaging in school meetings, regardless of whether the topics covered were repetitive or unrelated to them:

Basically, what the principal often said in meetings is if you're not happy about something to do with the school which was agreed on in the meeting, then you need to attend the meeting, so you can have your event, but if you don't come, then you don't control what happens. Yeah, I think actually this is directly tied with the voting system because it's like well if you don't like what your government is doing, then you should fight for what you believe in, but if you don't vote, then you don't really have a control and what happens.

Zoe was not spared from discussing the difficulties of interacting with the Summerhill School community. The members would have to cope with the same concerns of disobedient children and emotionally disturbed students that cause harm to other members:

...you may have challenges in that you may have a child, with emotional difficulties, who display certain actions in the community, which make it difficult for the community to handle it, you know those the things will be sort of ongoing everyday issues. You may have a child who develops a... a bit of emotional condition, and you know, maybe starts cutting themselves with the razor blades and stuff not seriously, but just a bit. So, you had those

kinds of ongoing things to deal with when you're working with any children anywhere. Summerhill children are not exempt from that.

In addition to child-related difficulties, the subgroup adults must regularly report challenges to the national authorities. Summerhill School has been renowned for its longevity for over a century as the school has been in operation since 1921. However, tension persists over the repetition of reporting and keeping the government up-to-date, which demonstrates that a subgroup of the administration team has greater responsibilities in protecting the community, particularly children. As mentioned by Zoe:

...what we do is brilliant, and we do it really well, but the fact is, you know when you have to constantly be filling in paperwork and things. It takes up a lot of time, it takes up a lot of energy, and although I don't personally do that, I have to be part of the team.

Summerhill School can be considered as an educational institution with democratic elements because each member has an equal voice and vote, however it must be emphasised that the school is coeducational and a boarding school. Consequently, the safety and health would require 24-hour adult supervision. Consequently, evidence of the child's safety and lack of abuse must be submitted to the government, despite the Summerhill School's ideal of equality and "not relying on authorities." Zoe encountered the fact that the school community is required to comply with government law despite their opposition to compulsory authority:

...we have Risk Assessment three times a week, you know it's happening three times a week. We're risk assessing things happening among the children, which are the schools are not doing so, so... it's just kind of irritating... So, it's very annoying when, when authorities who can't sort out their own problems come and start saying, well, we want to see your risk assessments. Well actually we could tell you, I think about risk assessments, you know but it's, it's, it's all cool we do it very well (laugh).

However, Zoe acknowledged that these are small issues that do not negatively impact the community or the school's reputation. She concluded her replies professionally to minimise her criticism of the government law and to demonstrate that the adults at

Summerhill School were meeting the criteria, “And, most of the time we're quite polite to them, most of the time”.

Emphasis on Egalitarianism

As equality is a defining characteristic of democratic institutions (Aspin, 2018; Stone et al., 2016; Collins, Hess, and Lowery, 2019; Fielding, 2009; Macmath, 2008; Beaning and Apple, 1995), egalitarianism needs to be practised (Kelley, 1939). This includes placing less emphasis on individual students' academic achievement; instead, more emphasis is placed on students' behavioural and self-management skills, independence, and self-confidence, which could be categorised as life skills as opposed to academic abilities. Nonetheless, this is one example of egalitarianism practised at Summerhill School, although the data analysed for this study reveal additional instances.

When Zoe stated, "You cannot have democracy without equality," she emphasised that equality is the guiding concept and even before democracy, stating, "It is not about democracy. It's about the equality that comes first". She further emphasised that because everyone is treated equally, regardless of their religion, race, or socioeconomic standing, and “an equal level so nobody has the right to be authoritative to somebody just because they're younger” implying that adults and children should be accorded equal respect. As underlined by Zoe, being equal at Summerhill School is having equal respect for everyone and treating them as "human beings" rather than "authoritarians." Therefore, in Summerhill School, characteristics of individual background that could contribute to imbalances and inequality are rejected:

It's about... you know, it balances sexes, races and all of the things, you know, and religion differences. If you make an equality as the chief figure, then all the racist is going to be difficult because in the races there is no difference between anybody. You know, why should the Catholics be more important, church be more important, Sikhs or whatever. I mean this is all rubbish. We are who we are, we are all the people, we are all going to be good to each other. Some of us are kind then another, some are taller than the others, some have darker skins than the others... we are all actually the same inside (Zoe).

Zoe reported that Summerhill School was surrounded by a small farm with livestock and horses, a small agricultural farm managed by Neill's family, and a small town in Leiston, Suffolk. This environment reflects the image of equality of the community regardless of their cultural or economic background. For Anna, working and living in the Summerhill School community has rarely presented a challenge because it was so different from her own lifestyle:

For me, the only difficulty, but it's a personal one, it's not works, the job is that we are here it's a really nice campus but it's in the middle of nowhere in a really tiny town and I struggle, sometimes because there's nothing to do except the school. So, sometimes I have a day off and like I need to get on the train and go like for one hour or even more to get to a place where I can get to do something different, because here is really in the middle of nowhere.

Anna discussed her difficulties at Summerhill School from an adult perspective. As a way of teaching them that everyone is equal and no one is superior to authority, the children of Summerhill School live a moderate existence. Pam also believed that living outside of London might be difficult for some children, "it's in quite a small village, and I know some kids missed having a city that they could explore". It was believed from the words "we have weekly pocket money (Yoon)" and for a younger child, the amount of money spent on items was restricted because "They can save up some pocket money and do a little shopping" and for a smaller child the money spent on stuffs were controlled and reduced "because it was quite a lot of sweets that they could buy". Pam emphasised that the amount of money spent by older students may be different and greater than that of younger students, stating, "this differs, as you get older. The older you get you get a little bit more each time because it's considered like you're more understanding of how money should be used".

Certainly, the children's pocket money was not considered school property or belonging. The students were aware of the amount they could spend with their pocket money, and as some participants discovered, there are regulations for spending pocket money, which prevented them from arguing because it was a community decision. However, the child's power over their personal items was unclear. It was

observed that the egalitarian philosophy intrinsic to Summerhill School takes precedence over the child's authority over their personal items.

Respect for uniqueness means that the child must accept and respect the adults in the same way that the adults accept and respect him or her. The Summerhill School fosters democratic processes within the context of shared values. In other words, the relationship is founded on reciprocity. Since Neill's time, this has become one of the key principles upheld by the Summerhill School community because it is related with equality. Zoe's comments on this subject might enhance appreciation for respect and equality in the school:

We don't, we've never I mean when my father was alive, you know Summerhill has never been a place where we've had new exciting ways of teaching, because the bottom line is if children don't have to go to class when they come, they look you in the eye and they say, okay, teach me and they'll do. If you're really, really boring they'll still learn it because they've chosen to come. So, you don't have to dress it up with bells and whistles and ribbons on it to make it interesting because that is their choice to come and of course it makes a difference if they've got a nice, interesting teacher and they get on well, which they always do. But, at the end of the day, you know if you make a choice, it's the same with you.

Teachers do not have to worry too much about their appearances or being up to date on teaching methods because learning is based on the child's preference and it is their responsibility to attend classes without having expectations about how they wish to be taught. As a result of this fundamental teaching practice, the 1999 OFSTED inspection nearly resulted in school closure, as addressed as discussed in the literature study on the challenges Summerhill School had in meeting the curricular requirements imposed by the Ofsted. Unquestionably, Summerhill School indicates that individual knowledge and academic pursuits are partially significant. It is predicated on the notion that "how much children care about equality" is more significant than "how much children care about academic exams." Perhaps, Pam's account of his experience living and learning at Summerhill School reflects the notion that emphasising egalitarianism within the group would require the child to forgo his or her privacy and space:

I suppose the only negative I can think of is that sometimes, if you want a quiet space sometimes there's lots of kids everywhere that would be the only one, but you can often find a quiet corner, if you try or just ask people to erm, sshhh (pointed a finger to the lips, and laugh). But yeah, but yeah, I think that would be the only one, sometimes it feels like there's a lot of noise everywhere.

Similar to how Yoon connected responsibility and equality, she said, "They are all equally responsible for deciding". Even though it is in their own bedroom, her comments demonstrate that a child may not be able to make decisions for him or herself because the key is for them to show consideration and come to a choice through consensus:

...let's say there's four people who live in this room, one person who lives in this room, wants to have wants to invite their friend into the room, the friend still has to seek permission from the other three friends who live in that room and if even one of them out of the four says no, I don't want you in here right now, they are not allowed in, even if the other three say they want them.

This study has revealed that democracy for children is complex. Living at Summerhill School would mean that the pupils have to go beyond curriculum. The findings indicate that the philosophy of the school is much more concerned than the academic lessons. In accommodating egalitarianism, each child has to learn to negotiate the differences and to examine the conflicts of individual needs and the needs of many. There has to be a balance for the needs of every member. This was concluded when the participant advocated on the approval of senior students to smoke with other adults of Summerhill School:

...one example is smoking, there is a law of the land involved in smoking. So, only older students above a certain age are allowed to smoke and when they do smoke, they have to be away from the younger students (Yoon).

It can be inferred that, despite the fact that smoking is normally prohibited in schools, it has become part of communal legislation and must be tolerated and implemented by them. Despite not teaching egalitarianism, Summerhill School recognised this principle in all of its settings. To ensure that equality is preserved, it is the child's

responsibility to ensure that all members are included, and he or she must be able to accept and negotiate the diverse demands of individuals, despite the fact that such behaviour is typically frowned upon in other schools.

RQ3: What kind of democracy, if any, is Summerhill?

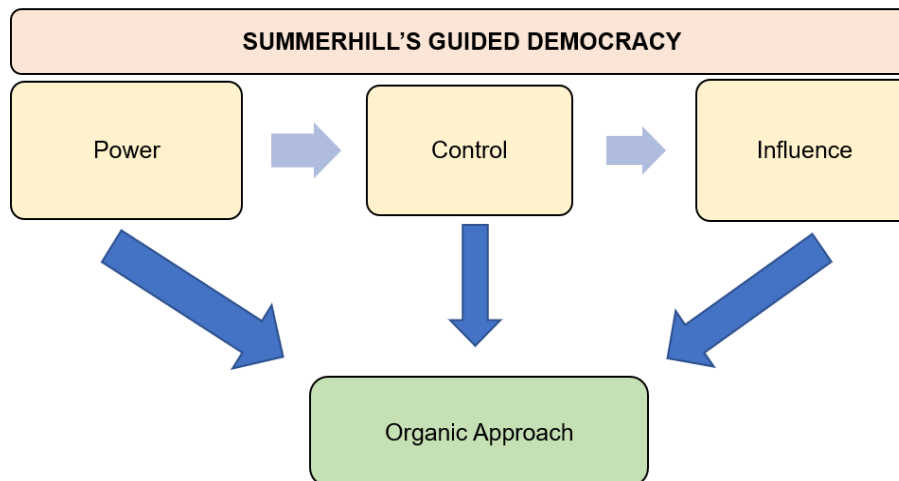


Figure 4.3: Guided Democracy of Summerhill School

Guided Democracy of Summerhill School

As mentioned in the literature review, this study decided to utilise the "stipulative definition" for this study because this study investigates on the type of democracy which suited to Summerhill School. In determining the closest type of government used at Summerhill School, this study suggests that guided democracy is the most appropriate classification. In the literature review, the representative and participatory varieties of democracies were explored, as they are usually utilised in democratic classrooms. Summerhill School is a guided democracy, however, based on a synthesis of several definitions of guided democracy from past theoretical frameworks, which this study uses to solve the research question.

It is crucial to stress that the democracy at Summerhill School differs significantly from democracy in its political form. The majority of explanations of democracy also include references to political science or political philosophy, which do not applicable to the

Summerhill School environment. The data gathered from the interviews revealed that the democratic practised at Summerhill School was based more on "guided democracy," with some features resembling the definitions of guided democracy formulated by the former president of Indonesia Sukarno, which was unsuccessful but a real-world example (Sukarno, 1959; Mackie, 1961;), and John Dewey's descriptions of democratic form. Alternatively, B.F. Skinner's Walden Two is the most infamous example of guided or assisted democracy. Similar to A.S. Neill's Summerhill, Skinner's concept of a perfect society was built and organised by a single man, but Skinner's community is not limited to children.

Using the conceptual framework presented in chapter two, the categories under directed democracy were meticulously derived in accordance with participant responses. The responses gathered were classified into three categories: "power," "control," and "influence." In all parts of children's lives, the "organic approach" is maintained through preserving these three pillars.

Power

Power as in guided democracy has been theorised in the literature of this study in several components, which can be seen primarily in Michel Foucault's influential power and control theory framework, how power is utilised in representative democracy, how power is transparently utilised in guided democracy as exemplified by Sukarno Indonesia, and how power is depicted in B.F. Skinner's Walden Two. Foucault emphasises the importance of power and control within disciplinary technologies for the development of educational systems. Foucault (1979) contends that the exercise of power and control is manifested through the implementation of disciplinary technologies in isolated institutions such as schools, prisons, hospitals, and the military. In contrast, power in democratic governments is truly exercised in a linear way, constrained by constitutional laws that guarantee a balanced distribution of power. This equilibrium is maintained by universally applied laws (the rule of law), the distribution of power across multiple governmental branches (checks and balances), and the fundamental principle of public accountability, which ensures that leaders are accountable to the people they represent (Chavez, 2003; Gargarella). This practice was identical to that of Sukarno in Indonesia in his written constitution as a

promise to the citizens, despite the fact that he did not follow through. Meanwhile, power, as at Walden Two, was emphasised based on the equality concept, in which no member is superior to any other member; however, because some individuals have responsibilities for the entire community, all members were informed of their specific roles and powers (Skinner, 1948).

The aforementioned power is adaptable to the power exemplified at Summerhill School. The 'power' held by the appointed staff is what makes democracy function at Summerhill School. This could include individuals in positions of authority over children who are prohibited from exploiting or abusing their authority to the detriment of children's lives and well-being. Instead, they are the adults with parental obligations. Zoe admitted that, despite the students at Summerhill School's freedom, there are "certain parameters since we're a school." Zoe reminded us repeatedly that Summerhill "is actually a school," and as such, they are required by UK law, and this must take precedence.

In broader terms, this group power adults are accountable for decisions, policies, and actions which appropriately to protect the well-being of the community and the children particularly. In this case, it refers to the *guardianship* who were assigned with specific tasks according to their areas of expertise (Gastil, 1993). As noted in the preceding chapter, it was Neill's core essential practice for Summerhill School that, in the lack of authority, he had power over specific matters. According to the findings, this practice continues to this day in the functioning of Summerhill School. Additionally, there have some leeway on issues within this group power adult's specialty. To name a few, Zoe has given examples of staff who are in charge in various duties corresponding to their expertise:

...we have made decisions as a group that would be some members of my family that would be James (pseudonym), Clarke (pseudonym) my other son, Lina (pseudonym) who does our risk assessments and, and Andrew who is been working at Summerhill on and off for the last 40 years. Erm, he does our safeguarding and etc.

Zoe confidently stated, "there is a difference, you know myself, my son Clarke, and my son James we can make decisions that the art teacher, the English teacher and,

and the pupils can't make". It was plausible for the teachers at Summerhill School to possess some authority that other teachers (at the school) would not have. Zoe avoided using the word "power" in her explanation since it could create misunderstanding regarding the freedom and democracy of the society. Instead, she approved having the appointed personnel operate the school by saying, "We can do that because we have to keep the school running".

In a teaching environment, Zoe presented an example of a timetable provision for students that was specifically developed and prepared by teachers who were adept at arranging subjects and time slots for their students:

They sign up on the Friday at the beginning of term. And then the timetable is... by Sunday afternoon the timetable is finished and double checked then it's all ready to go. But the children don't have any saying of that because they've, they've already signed up. So, it's actually just the staff member. Henry is always one of them, so Henry does it. And Craig our IT teacher and Szilvia who's err... who's our EAI teacher. They do the timetable, the very skilled at it and they put it together and they know how it works and they contact various teachers and say, how many slots, do you want for. You know, for Maisie this week and how much, and so it works really well, but the children don't have any saying on that. It's just like when the timetable goes up, that is your timetable.

Zoe attempted to convince the children that they were not necessarily involved in the scheduling decisions made by the assigned staff members because there is "consensus" because the children chose and signed up for the subject; therefore, they must agree with and accept the schedules since they agreed to sign up for the subjects with the formal time allocation. As another technique practised by community members, consensus is achieved by all members of the school's governance working together on a consensus basis (Mabovula, 2009). It is a component of deliberative democratic school governance. For Sam, she highlighted her current special assignment involving the management team, where she was a member of the staff responsible for monitoring incoming pupils with various capacities:

...what is important is me and my colleague, we have a Special Attention Meeting, SAM and therefore we have a meeting called a Special Attention Meeting and children who are new at our school are immediately on the list.

So, that we review everybody, based on a terms work with them and we then decide... erm, also students who come with a certain statement you know, a test that they have done and I was mentioning dyslexia, being one issue that students you know mentioned, and they take the test and they come with that statement, then they have to be on this list already and we review their learning progress and we talk about them two times, a term.

Unavoidably, certain Summerhill School students were also granted temporary power, primarily on the students' committee or in other term is known as provisional guardianship where temporary authority is granted by the guardianship to make a specific decision on its behalf for the common good and welfare of every member of the community (Gastil, 1993). This illustrated the varying levels of power shared between the staff and children, as well as an effort to promote equality. It is essential to keep in mind, however, that the students' committee's power is confined to academic-related, day-to-day operations. Numerous participants provided numerous instances of 'temporary power.' Vic, a participant who had a day tour visit to Summerhill School, was visibly surprised when they were greeted by a social committee of "senior students who were our guides in small groups around," and Brian, another visitor, likely revealed that it was the older children whom he first met upon entering the school reception who were responsible for showing him around the campus.

Meanwhile, Yoon, Pam, Jenn, and Vee were sharing about their involvement as school committees and they were in several positions such as, ombudsman, chairperson, meeting secretary, beddies officers, social committee, police screening, kitchen committee, and a lot more. Unlike the staff committee, the children committee members are seasonal, temporary for certain period, voluntary base and flexible for them to give up anytime they wish. This is relevant to Summerhill School's core philosophy in which children are 'free to do as they pleased' as long as they do not infringe others. Zoe has confirmed that the appointment of students committee can be for certain time:

Committees would only be for the example, if you need expertise in a particular area and they might be very short term, you know so, so if you're creating something like a... you might be creating an event at half term. So,

you have a half term committee, but it only lasts for a week and then there's no committee anymore, because you don't need it.

As indicated by Zoe, the community would need volunteers, preferably older students, in order to manage various concerns. However, not every pupil is capable or interested in doing so, and it may not be necessary for everyone to engage in running some activities:

...you only need committee if it's something like that the, the investigation committee it's good to have an Investigation committee, because then you know who to go to. And it's not used very often because people don't often have things stolen, but there in case you want them. It's a bit like having a police force, you can go to if you want to.

In addition to having staff committee members and student committee members, it was determined that the government of Summerhill School would put authority to greater use by organising a programme for children. In progressive or democratic schools, there may be underlying power dynamics that influence curricular choices, but they are so subtly ingrained that they appear to be a natural part of democratic structures and systems (Apple, 2004), as the data clearly demonstrate. For instance, the staff teachers would organise a career night programme, also known as "after Summerhill," which is open to children of all ages but mostly aimed at high school seniors who are about to take the GCSE/IGCSE Examination. Anna described the functions and responsibilities of the teachers in this programme:

...each child gets assigned after Summerhill, I don't know how it's called, after Summerhill, after Summerhill advisor, something like that, so they get each teacher gets one student. And then we have meetings, individual meetings with these kids at least twice a term so six times a year, and when they older it gets more frequent, but with the 13-year-olds. And then we talk about like what they're planning to do when they leave, and we help them with the steps they need to get to this.

Since at Summerhill School, power was meticulously wielded through particular initiatives inside a student-friendly environment, as the adults scrupulously avoids utilising force as it is viewed as a terrible principle that goes against the school's ethos. At Summerhill School, authority was wielded by adults through a purposeful progression toward a science of government, where the success or failure of this

programme was not guaranteed. However, students are guided and aided by the faculty through their interests. As Anna began to explain, the teacher plays a crucial role in guiding students with career decisions:

I feel it's kind of a very engaged and we start talking about it and we start visiting things as well. So, they visit colleges, they visit other things and depending on the carrier they want. We arrange for them to talk to people who have that carrier, to see if that's really what they wanted, what the routine is, and I think they're very well accessed on that.

From the student's perspective, Pam felt that Summerhill's after-school programme assisted him in identifying his interests at an early age, as the teachers were the most qualified and trustworthy individuals with whom to discuss his future endeavours, “we spoke about whether I wanted to go to college and stuff like this. But yes, I if, after this conversation I then like changed my mind or realised I hadn't really understood anything I could go and find them later and ask again”. Yoon shared the same sentiment as Pam on the program's influence on her decision to enrol in after-school courses, “they show us the options, so they talked about how colleges and universities work and what options we have and what we need to do to go down these routes, if we, if we decide to”. According to the replies of the participants, students at Summerhill School are continuously experiencing and appreciating their freedom of choice and decision. However, it also taught them to be alert, conscious, and responsible, as they realised that the freedom they have is only brief, something that can only occur at Summerhill School. Through the elders' subtle influence, pupils were taught to comprehend the reality of life beyond Summerhill.

Control

As noted in the review of the literature, power and control are frequently used interchangeably. Reinemann (2019) explains that ‘power is a need’ and that everyone has the ability to make their own decisions and choices; nevertheless, occasionally people must relinquish their power to accommodate other people's preferences. Power and control are interrelated in the context of Summerhill School as well. Aware that things did not always go according to plan, it can be recalled to A.S. Neill's passion

for children's rights, which allowed them practically complete freedom to act like children (Newman, 2006; Darling, 1984; Neill, 1962). Autonomy granted to irresponsible pupils may result in anarchy or disorder. Therefore, there should be a sense of control, sometimes known as "adult supervision." According to the replies of participants, students at Summerhill School were regularly monitored and supervised in a pleasant and healthy manner on numerous occasions. This refers to the supervision of diet, health, and cleanliness. Vee enjoys her freedom at Summerhill School, where lessons are not a daily requirement, but 'play' is regarded as equally important as work, "And if you don't have any free time you know, the kids at Summerhill, they always playing, and you know, they're learning a new thing about themselves every single day". Jenn compared her previous school to Summerhill because Summerhill offers her numerous options to become and achieve whatever she desires. She said that regardless of the decision made, "no one gets angry at you for it" because each child is guaranteed a happy life through self-exploration and knowledge of how the school system operates. This is a component of her natural learning.

Anna mentioned that she consistently emphasised classroom cleanliness. Her comparison made it clear that "children may not be prevented" from attending her sessions, even if the child had missed a few classes in the past due to personal choice, but a child who creates a mess in the classroom that affects others will not be tolerated:

If he comes with various popcorn the other day, another one, because I don't mind if they eat in here, as long as it's clean. And as long as it's not really smelly. I said, if it smells really strong and then the classroom smells that everyone needs to be smelling your food then I'm sorry, but you cannot eat here.

The primary focus of Summerhill School was the children's health and well-being, which necessitated the restriction of food intake, particularly for the younger students. Physical control, health and safety control, and emotional and social control are the primary components of control that have the greatest influence on an individual's development at Walden Two (Skinner, 1948). Summerhill School's health and well-being control is analogous to this system. Clearly aligned with Summerhill School,

where students are monitored and controlled in all aspects of their lives vital to their well-being and growth.

Sam and Pam both addressed the issue of smaller pupils' sugar consumption. With Pam's simple statement, "like a really sweet tooth so, not allowed any puddings for a week", it was evident that the health of children is in the hands of adults. On the other side, Sam outlined how teachers attempt to regulate the diets of young children without resorting to compulsion or intimidation:

...what we could offer them was actually to reduce their pocket money because it was quite a lot of sweets that they could buy. And yeah, it was implemented and it's working fine. If one of them brought it up and say actually I don't like it, it could be discussed. or it could be, maybe discuss for that one child so it's always changing.

There is always opportunity for debate, and eventually there will be a consensus process between a child and an adult in which they are encouraged to alter the legislation and engage in frank conversations with the staff that display positive social relationships. It results in a good interaction between children and adults and eliminates the notion that adults are authoritative. In addition, a kitchen committee comprised of older students was chosen to monitor students' use of the kitchen and ensure its cleanliness after use. Sam's comments encapsulated the entire concept of how the kitchen system operates at Summerhill School, where it is not only properly managed and supervised by the kitchen committee, but it is also the responsibility of every member to maintain the kitchen clean:

the older children can use the kitchen on their own, the little, the younger kids can also use the kitchen, but with somebody who's there with them. So, it's not that they would be cooking because most of them can't cook yet, but they could definitely use the cattle or maybe even have somebody help them use the cattle. They can be in the area, they can also share the food with the older ones, if they are happy to share, you know. So, it's not like how I shall put it with every age group, there is more freedom, perhaps, but also there comes more responsibility with it.

On occasion, children with a sweet craving will not be informed immediately. As for Zoe, she displayed initiative by teasing a toddler who enjoys eating lollipops:

I met a little boy, the other day at school and he was eating a lollipop and I said to him every time I see you're eating a lollipop I said you're going to burst and then the next time I saw him I said, you're not eating a lollipop quick go and find a lollipop, I want you eat lollipops all the time, and he laughed and he ran off.

Zoe's remark demonstrated her concern for the child's habitual use of sweets. Zoe took a humorous way to control the child's nutrition and realised that it helped to establish a connection between them. According to the child's reaction as explained by Zoe, he took no offence to what Zoe said and thought her sense of humour to be amusing. Her actions toward the child remind this research of something that was spoken during an interview, "We are there to look after their health, their welfare and to be companions and teachers".

In addition to diet supervision, Summerhill School community engages in physical activity through regular play, enjoys fresh air and sunshine during the summer, and rests. Numerous participants were ecstatic to describe how they spent much of their time outdoors during the summer and how they would walk to the beach near the school. The adults at Summerhill School would approve and respect a child's desire to play and enjoy some fresh air during class. A specific instance from Anna's response:

They can play anytime. I think we have different people with different jobs here. So, as a teacher when I'm in the classroom I'm planning things and thinking about what's happening in the classroom. But, outside it's pretty free.

In her response, Sam stated that summertime is a precious time for children, so she would not hesitate to give classes outdoors, "if it happens that the weather is so nice then as a group, once we were in the classroom, we decided to have the class outside". As a component of preventative medicine and health issues, the actions performed by the staff members are a natural approach for children to become healthy. In addition, physical and social control are exercised over the pupils at Summerhill School. This is recalling of B.F. Skinner's Walden Two, in which Frazier prioritised the health and safety of children in a natural way by ensuring free occupation options for adults, and its free regular work and play for children were intended to promote the

natural health of all residents (Skinner, 1948). Although the majority of activities are self-directed, staff members are constantly present in all physical places to observe and supervise the children. For example, Pam described how his teacher helped him fix the internet cable, "Craig one of the teachers and he was brilliant that always buying more cable and trying all these hare-brained schemes to try and get the Internet better". In the meanwhile, Sam stated that, as a teacher, she is always available to assist students in selecting their GCSE subjects and creating their timetables. Due to their limited capacities, children will always require the presence of parents or trained individuals, despite their freedom and ability to enjoy their youth. Participants provided several additional examples of adult monitoring over pupils at Summerhill School. Vic and Brian related their experience of physically attending the Summerhill community meeting, where staff people, including the principle, were there, and most crucially, how their "voices had exactly the same". Vic believed that the assembly was "very democratic," which was somewhat unexpected to hear because "the environment was really regulated," which makes it more democratic.

Students at Summerhill School frequently engage in practical activities such as in woodwork, metalwork, and the art studio, and according to Zoe, they are "the most visiting places" for children. This was supported by Yoon, Pam, Vee, and Jenn, who, when not attending classes, would spend the majority of their time crafting or working with metal. Yoon emphasised that there was always a teacher available to assist children with their work projects, stating, "we would go to the woodwork and ask the woodwork teacher to help us make what we want to make or show us what can you do it, that would work". From the perspective of a visitor, Brian was impressed with the woodwork studio, where he observed children working without interference but also insisted that a teacher be present:

...there was a teacher there watching over them just having a look at what they were doing that was to answer questions of them, but they weren't under a lot of control, really, it was all self-control.

In the presence of adults, children at Summerhill School would automatically acquire self-control. For them to gain self-control and mindfulness, they require a tranquil, non-pressurized working atmosphere with adult companions. Learning self-control at

Summerhill School is not an uncommon control practise, as it has been depicted in *Walden Two*, which has been analysed in this study's literature review, where one of the clearest examples was prioritising social enhancement that can be managed through the early implementation of moral education for children, which becomes the primary foundation of *Walden Two* (Skinner, 1948).

In addition, it appears that pupils at Summerhill School learn about ethics through the supervision of their social environment. This is evidenced from the responses that the first thing children learn upon their arrival is to wait in line for meals. Yoon recalled her first day at Summerhill School, when she was shown and instructed by senior students on the community's basic routine, including "where everything in the school was, what time the lunch bell normally goes, how we queue for lunch, what do we do with the plate where we finished eating". Brian and Vic observed the community's discussion at the gathering where "queuing for lunch" was among the important rules settled upon. As Vic stated:

...those rules are democratically or have been arrived at, democratically. And so... they can be altered by democracy and by the voice of the, of the college, which they are you know bedtimes and lights out and who goes first in the lunch queue. All those things are democratically decided.

It was observed that rules concerning "queuing for meal" are regularly brought up in meetings, emphasising to children the need of taking turns and being patient. For Brian, who also had the opportunity to attend the school meeting, "queuing" was a hotly disputed topic among the students:

one of the meeting topics when they were all together was about somebody jumping the queue because of their time. You know, and they were they were too young, and he was, shouldn't be there and they should be there and then coming into area because they got left out early and they shouldn't be allowed to do that, just because they are early, it doesn't mean they can jump the queue.

The control element implemented at Summerhill School was not limited to physical control by adults or committee members, as can be summarised. In fact, there is also

a lesson in self-control that the students learn in their daily lives, such as asking permission before entering someone's bedroom, standing in line when obtaining food, and maintaining cleanliness at all times, among many other examples provided by the participants.

Influence

Another characteristic that exemplifies Summerhill School as a guided democracy is the continued exertion of 'influence' for as long as Summerhill School exists. Clearly, a community with a guided democratic system requires influence. As deduced from the literature review, influence in any institution or organisation is not explicitly communicated to its community members. It is made evident, however, by the appearance of the community's leader or founder, as illustrated by Sukarno's role as leader of Indonesia during his government and Frazier's role as founder of Walden Two (Van der Kroef, 1957; Ricklefs, 1981; Cribb, 2017; Skinner, 1948). The government has been supported by the personalities and fundamental philosophies of its leaders. This closely applies to Summerhill School, as A.S. Neill's beliefs and philosophies are continuously upheld by the school's principal, Zoe Readhead, who is Neill's daughter and runs the school according to her mother's original beliefs and fundamental principles.

After carefully evaluating the conditions at Summerhill School and conducting interviews with the students, it was possible to conclude that Summerhill is conducting a long-term experiment of its freedom and democracy. As members encounter different events and are required to adjust specific regulations in order to meet the UK education standard, there are constant modifications in terms of practice. Nonetheless, the fundamental philosophy would not have been altered: "we work, really, really hard to make sure that it does not impact upon the philosophy of Summerhill".

The Summerhill School community is preserved, and in many situations, the majority of students would remain in school until graduation. Upon examining the data and participant comments, the survival of Summerhill School was attributed to the strong figure' of the leader, who was a close relative of A.S. Neill. Zoe, the daughter of A.S.

Neill and headmistress of the school, was relentless and consistent in her assertion that, “we can preserve the fundamentals of Summerhill without all this... kind of litigation fear and everything interfering with it”. At this point, it was grasped from several angles. Preserving the principles of Summerhill School contributed only partially to the school's existence. Evidently, 'freedom not licence' would not always work for children, as evidenced by the fact that the majority of the participants broke the law and exceeded their freedom. Thus, the government's primary contribution and the possibility that the society is running efficiently are attributable to the fact that it is "in effect a dictatorship". This can also be related to the discussion in the literature study of Neill's admission of the necessity of dictatorship when he states, "I see no alternative to dictatorship" (Neill, 1995, p. 21). Zoe underlined firmly that she had a great influence over the community members, which was known by all, even the young student, “but obviously you know, obviously what I say has some bearing because they know I've been at Summerhill a long time, and I might know what I'm talking about”. This research reveals that dictatorships are frequently inherited through the familial line.

Democracy at Summerhill School was theoretically and practically applicable to all age groups as a result of A.S. Neill's ideals, which have formed a framework for the community's day-to-day operations. Even though it has been more than 50 years since Neill's time, his ideas and beliefs continue to have a significant impact on the operation of Summerhill School. According to the comments, A.S. Neill's consistently applied principles fall into various categories. First, as stated by Zoe, the goals of Summerhill education are to encourage the emotional and social well-being of the child and that “the intellectual development looks after itself really, we can forget about that because that's a life choice”. She drew clear distinctions between emotional and social development that Summerhill School will emphasise and build for each child:

the emotional development comes from being free from being free as a human being to follow your own rhythms. That makes you grow emotionally being an equal member in a community following your own life rhythm is a very powerful emotional. emotional it frees the emotions it's it stops your... it stops your neurosis in a way let's all go, because you can be who you want to be, and you can find out who you want to be. So, that's the emotional development. The social development is the most vital of all and the social development comes because you are living as an equal with

about 100 other people, and you have to learn those lessons and those skills which are, if you're not nice to people they won't be nice to you, if you erm...if you don't... that you are equal to everybody else that you don't have to do something, because you're a woman or because you're a man...

She thought that when a child's social and emotional well-being is developed, it enables them to comprehend the significance of the outside world, become more independent in decision-making, and enjoy who they are.

Next, Summerhill School is devoid of any organised rituals or religious instruction. As described by Zoe, Summerhill School's democracy was built on a "strict moral code" that was never explicitly taught, but rather acquired via everyday interactions:

We learned that, through our school meetings and through living together, you know we have, we have quite a strict moral code at Summerhill nearly, but the moral code is very... it's not taught. It's just part of, you can't, you can't interfere with other people's lives, you can't bully people, you can't be horrible to people, you can't take their stuff, you can't use stuff without asking.

The fundamental concept of Summerhill's community is that they must adhere to the jointly determined boundaries. Through indoctrination of the concept of "not interfering with the rights of others," the community's laws were formulated. It was inevitable that students at Summerhill School would engage in disagreements, fights, and quarrels. Zoe clarified, "the school meeting will make it very clear; it's not okay to behave like that, you can't hit your friends, you can't... If you play fighting and you go a little bit far and they say stop, then you need to stop". Living together teaches children the difference between good and bad, and they would understand that if they were brought up in the meeting, it implies they have committed inappropriate actions at Summerhill School. Because of this, the community would not need to rely on religion for rituals or philosophies. Zoe felt certain that the community was significantly better behaved than "most of the religions in the world preach of kindness and good behaviour but, most of them have some very, very badly-behaved people involved with them". Zoe's remark demonstrates that Summerhill School has always developed its principle for the practice of everyone without regard to organised religion.

Zoe offered a compelling argument for why Summerhill School should have no rituals or relationships with the supernatural, given that the history of Christian teaching did not expose any positive examples to its critics:

if you count all the bad people in the world, many of them have had really you take Adolf Hitler, for instance, he was a very strict Catholic, as I understand it. So, you know, Catholicism didn't do him any good.

Zoe emphasises that the school's moral code is the primary guiding principle for pupils and adults at Summerhill School in her statement. Also, she never re-examines the ideas of education emphasised by Neill, nor does she argue or intend to change Neill's opinions regarding the originality of education, as Summerhill School is never shown to be flawed or unsuccessful.

Organic Approach in All Matters

As mentioned in the literature of this study, John Dewey asserts that education should be seen as an organic process of growth and development, rather than as a means of transmitting fixed knowledge or skills (Dewey, 1938). In democratic education, Dewey argued that education should be in holistic approach which involves organic process of growth and development apart from transmitting fixed knowledge or skills (Dewey, 1897). This approach emphasises experiential, problem-based, and inquiry-based learning, with a focus on students' active engagement in their own learning process (Dewey, 1938). It is supported by the holistic interconnection of physical, emotional, social, and cognitive aspects of learning (Dewey, 1888). This educational philosophy promotes inclusiveness and democracy, with the objective of ensuring that all students participate completely and express their opinions (Dewey, 1916). In *What Is and What Might Be*, Holmes envisions a utopian elementary school with an organic approach to education that liberates children from constraints. This strategy facilitates their individual learning pace, resulting in students who are enthusiastic, energised, and self-aware (Holmes, p. 155). Similarly, Homer Lane's experience with delinquent children at the Little Commonwealth suggests that delinquent children can surmount obstacles in a liberating and supportive environment (Lane, 1928; p. 16).

A.S. Neill's Summerhill School exemplifies an organic approach to education that shares similarities with Holmes' utopian vision and Lane's experience with delinquent children, according to the data analysis of this study. All three approaches emphasise the significance of nurturing a positive and liberated learning environment that allows students to flourish through their own initiative and participation.

From the comments, it may be determined that adults instil naturalness, or that all communal affairs, especially those involving children, are handled in an organic manner; as simply and easily as possible. For instance, Zoe said about the rewards for children's accomplishments, which don't happen at Summerhill School but are replaced by a small token of appreciation for their hard work:

We do sometimes, you do, if you (pause few seconds). If you do a certain, if there's a certain role in the community that needs to be filled, it might have a little, little sweetener attached to it, like you can go to the front of the lunch queue if you're doing that role. Again, it's not really a reward. It's more of a temptation.

Zoe described the decision-making process at the school's general assembly as "easy" and "natural," acceptable for children's situations and well-suited for the community:

...democracy as ours is very, very natural that just happens as I've said to you before it's all about you know what should we play football or hamburger, play football. So, we'll vote for it, you know our self-government is much more organic. And I wouldn't think we would you know, we would just sit down and say there's a lot of people here, this is really working, how should we do it and we've come up with some answers because we're very creative. It certainly would never bother me, you know we'd find a way very easily to make it work.

As previously stated, Summerhill School strongly adheres to the principle of equality for all students. According to Zoe, children learn the value of equality through the natural process of voting, the regular discussion of simple examples relating to children's daily concerns, and through the topics themselves:

So, everybody who thinks it's a good idea that we can't drink in the library put your hand up everybody who thinks we should be able to drink in the library put your hand up. It's that simple that's what our democracy is. So, if you look at it like that, because we're all equals in the eyes of the community, because I'm equal to even the tiniest child in the community.

It is compelling to learn that an organic approach is more effective outside of regular academic areas because it provides pupils more freedom and fosters their creativity. Zoe stated this as she recalled Neill's desire for pupils to acquire further art skills:

He's saying that, that in a school he feels that theatre and music and art are as important as math and science and English and I think we would all go along with that you know, for us it's about what children want to do...

He would never say to that child, you should go to an art class, I mean it's not his business but it, but he feels that in a school that should be available. You know, there should be the artistic side, the sporting side, the academic side, I mean there's all different, you want to have a good mix of things that children can do so, they don't feel they have to be channelled into a particular area, and I think that's for us would be really important too.

The majority of the children's affairs at Summerhill School were conducted without adult involvement. Regarding the announcement of the planned programme for the community, for instance, it was handled by the students in a straightforward and expedient manner, while the information was available to all:

They will just write on the board: football. Football. If I want to go and play I will play and they will you know, whoever's organizing the game will give me a role to do in it... (Zoe).

Well, we have a board outside the kitchen, where we write the menu and often we write, you know if anything's happening that day, if there's going to be a special meeting or you just put bits of news up on there, and so you would just write it on there. If it was going to be event at the end of next week, perhaps you'd make some posters and put them up around the school, you know. So, like with the Amnesty International group they would have a... an exhibition of Amnesty International and they would advertise it around the school with posters. But, that's not the same thing a game of football you thought you just want to do it at two o'clock you just want to put the information on the board ready, just so people know we're playing football at two o'clock if anybody wants to come (Zoe).

The natural or organic approach inculcated at Summerhill School serves as a stepping stone for children to become self-reliant, organised, and well-planned for the benefit of all, without the imposition or command of adults.

Anna described the conditions in the school for children, emphasising that “Everything is free for them to move around”. She meant that students are typically dispersed and let to be or sit wherever they choose, as part of the spontaneous nature of teaching. She also claimed that the majority of the community's activities were entirely handled and organised by students, with older students assisting younger ones in event preparation and execution:

They organize games for the young ones; games that are integrated the whole community. They organized parties and all that the older kids' kind of organize things for the younger ones. So, it's different things, but also in the areas as well. We have games and we have like crafts materials, so we can do things with the kids. that it's not in the classroom and it's almost like a home, home like environment. This happens as well, but it's a bit, it's organic like I think the teachers organized more for the classroom when for the academic part. And the rest is it's like a family, it happens.

In her responses, Sam frequently mentioned organic practice in a variety of areas, including voting for committee members; children's inclusion and equal treatment between adults and children in daily affairs; children's conflict resolution with the assistance of older students; and the community's collaborative approach to changing rules and revising laws at the school meeting. Sam's responses to each of these issues are detailed below:

and then they all go through the same process where everybody at school, has to be as if they would agree for so and so to get on this committee. And then we summarize the numbers and then get who's going to be on, on the committee. So, that's again a democratic process, isn't it? It's very organic, I would say.

Sam's response alludes to the cordial relationship between educators and students, in which students are permitted to sit with teachers during lunch without permission and talks occur at any time as an equal opportunity for students to experience school life. According to Sam:

I think the mainstream schools, sometimes lunch would be you know you don't share a table with your students because it's rare, I think, in my experience. Whereas at Summerhill we basically have five big tables, you have to share your table, no, not that you wouldn't want because you are a community. So, I think it's again a very organic way, of a natural way of, of developing and changing into a closer relationship in terms of being more open, having more chats, getting to know each other a lot better.

As with previous findings, provisional guardianship is elected at Summerhill School, and in some instances, it is not always up to the teachers to resolve difficulties, as this might be delegated to the committee members who are older pupils. Sam's answer illustrates a form of organic learning by pupils, as it has been discussed in the literature study that organic learning involves students learning by direct experience and doing. This was clearly stated by Sam:

If I have any issues, then you know, as I mentioned before, I would use our Ombudsman system. I don't want to be the authoritarian figure telling them off, but I can still draw my own boundaries. So, I can still do that and tell people off. But if it's any other issues, where I feel like you know what an ombudsman could interfere, and they should put them in place then I do that, and then I don't need to be that figure who is like telling people off, you know. And I think it's a half balance between the two whether it's you as a person, drawing your own boundary and telling people that actually I don't like it, stop it or sometimes you also want to say look, I just didn't think it was all right, what they did and I would be asking you ombudsman to help me get through to them and explain why that's not a good thing to do, if you agree with me. Erm... then they will do it, yeah. So, it's between the two, and using our little system that was quite organically evolving over this century, you know hundred years old.

Another organic practice at Summerhill School is that the students bring back any issues that they believe need to be re-discussed or regulations that need to be updated on specific matters, which is done cooperatively at the school's meeting. This was what the participant stated:

And you know, for many, that would be plenty, for little kids I don't know... how well because they get the pocket money as well, and you know they were buying quite a lot of tiny sweets from the sweet shop downtown. And we thought it was too much, and it was, you would say that maybe it's quite harsh. But I think it was mentioned by one of the little kids and then what we could offer them was actually to reduce their pocket money because it was quite a lot of sweets that they could buy. And yeah, it was implemented

and it's working fine. If one of them brought it up and say actually I don't like it, it could be discussed. or it could be, maybe discuss for that one child so it's always changing. There is, as I said it before you know it's quite naturally evolving system, quite organic changing all the time, with the rules and the laws and what's right and wrong in that sense, you know. (Sam)

Summerhill School is built on long-term project-based learning, with all of the children's assignments and play activities considered project-based learning. As part of their natural learning, children are physically occupied with several practical life skills. Anna's replies regarding school projects for children clearly demonstrate that teachers have never assigned children's work or play to represent formal learning. According to Anna, even if children's activities are for fun, they are valued and recognised as a component of their education:

And everyone has like, oh! in Summerhill, do you have project-based learning? and I say we don't need to have a project in a classroom because the projects are just natural because it's a boarding school and because they have time, so if they want to build a treehouse, this won't be a lesson, it will be like, Oh! I'm going to build a treehouse and they're going to go to woodwork, they're going to look for the resources and look for people who can help them. And this in another school would be called a 'project' and would be part of a lesson, so you need to calculate how much, would you need you need to calculate how much you're going to spend and we almost don't need that because the projects that's just normal just like this red nose, it appeared they want it, so we looked, we saw the prices, we calculated how many we could get with the money we had from the community. Now they are selling, they made posters, they're going around, they're asking people, they're seeing if they want to buy more or not. So, it's a whole, and then they read about the charity and what they do. So, they could advertise to the other ones so, it's a lot of learning and there are two people involved on there, who never come to any lesson. And I cannot say like they don't come to any lesson because they do, but it's like a 'life lesson', it's a normal thing they're giving change.

The findings demonstrate that members must be physically present in the school for the organic approach observed at Summerhill Schools to exist in the real world. Based on the findings, it can be determined that all activities involve face-to-face interaction in all non-academic matters addressed by participants, since this requires life experience and learning by doing, which is the essential notion of organic learning discussed in the literature study.

Summary of the Chapter

This chapter describes the comprehensive data analysis, which addresses all three study questions. Using qualitative methods and numerous types of interviews, primarily individual, dyadic, and serial interviews, it yielded substantial findings that can serve as the foundation for significant conclusions drawn from this research. Conclusion: the primary findings of this study pertain to understanding the distinctive characteristics of democracy, particularly children's democracy, which are comparable to yet distinct from the characteristics of ordinary political democracy. When democracy is implemented in all aspects of a small community's everyday existence, certain concerns and problems will inevitably arise, but it is up to the community's leaders to make the final decisions if problems persist. By uncovering the special characteristics of democracy at Summerhill School, this study can identify and decide the most suited type of democracy for the school based on certain rules guidelines and standards that distinguish it from any other type of democracy.

CHAPTER FIVE: SUMMARY OF THE FINDINGS

Introduction

This chapter addresses the three research questions posed by the study by presenting the interview data utilised to build it.

Summary of The Research Findings

The summary of the research findings is presented and elaborated according to each of the research question.

Summary of the Findings for Research Question One

The first research question investigated the characteristics of the children's democracy at Summerhill School. In order to answer the research question, all areas of the life of the school's community members were covered in the participant interviews. Since Summerhill is a boarding school and the majority of students are boarders, the interviewees were asked about parts of a typical school day, joint activities of community members, and unique practice like the school general meeting and its procedures. Having covered all of these areas in the interviews, it improves the data of this study and provides insight into the democratic characteristics exhibited by the school. The study suggests that Summerhill functions as both a school and a community in which all members, including the youngest children, are engaged to all governing concerns. It was realised that the school was not intended to be democratic, but rather to provide students as much freedom as possible, which motivates them to be more responsible and devoted and adhere to Summerhill's long-standing culture.

For the education at Summerhill to safeguard and protect children's freedom, the school climate is democratic. Therefore, the purpose of this study was to inquire about participants' conceptions of democracy in general and the school activities in which they perceive democracy to be involved. All of the interviewees, including current and former students, were able to identify the areas of democracy and provide instances of democratic practices because they had lived in the community and attended the

school for varying amounts of time. The majority of democratic characteristics, such as freedom with responsibilities, direct participation, majority rules, voting, and equality for all individuals, are consistent with democratic practices in schools and democracy in the ancient and modern eras, as evidenced by the findings of this study. The literature review reveals that an examination of democratic characteristics in educational and general contexts supports this alignment. Korkmez and Erden (2014) and Gribble (1998) highlight the characteristics of democratic education and schools by providing examples in which teachers and pupils co-govern, collaborate on the establishment of school regulations, and students particularly have the authority to directly impact school norms and rule-making.

In contrast to ancient democracy, in which only male people over the age of 18 were allowed to vote (Balot and Atkinson, 2014), all Summerhill School students, even small children, are able to participate in political decision-making during school meetings.

Due to the constraints of this study's research methodology, the interview was the only and most important component of this research method. The initial plan was to conduct participant observations, but this was not possible due to the COVID-19 pandemic. Participants selected for this study included not just those with direct ties to Summerhill School, such as staff or students, but also non-Summerhill members who had the opportunity to gain access to the school and see a normal day in Summerhill's community. This was also done to avoid any bias in the data collection process and to provide a triangulation of data for this investigation.

The children of Summerhill School were naturally exposed to the nature of children's democracy because they lived in close proximity to all of its members. They display dedication and responsibility without coercion by remembering the school's basic purpose and goals, which are to live in happiness, enjoy freedom, and respect the equal rights of all individuals. As stated in the literature study, a group in any society would require a government to control its members, and history demonstrates that democracy is the most adaptable and suitable system for all social classes (Alshurman, 2015). This is consistent with Dalton, Shin, and Jou's (2007) assertion that citizens prefer democracy over other systems of government. The features of democracy at Summerhill School that were gathered from the findings were

corresponding to the general democratic features in democratic schools as discussed in the literature review.

Due to the fact that the majority of explanations and theoretical concepts of democracy are contained in political definitions, which are commonly referenced in chapter two, this study was carefully examined to establish if Summerhill School is a free self-governing democracy. It proved that A.S. Neill built Summerhill as more than just a school, a place where children might obtain freedom and, if they so wished, forego academic session. Regardless, the children's dedication to democratic social ideals has developed spontaneously as a result of their living with the community and participating directly in all affairs, and they are aware that it is the guiding philosophy of Summerhill School.

Gastil (1993) argues that despite the fact that the *demos* is ruled by majority rule, everyone in a democratic group transfers authority among group members, yet all group members have equal power in everyday concerns. Bellamy (1996) refers to this practice as separation of powers, which is common and embedded in democratic government. This principle of division of powers is embedded at Summerhill School through the temporary power temporarily held by some students, particularly the older pupils, who may occasionally make more decisions than others for the community. In addition, it was accepted that the Summerhill School Principal possessed the most authority with regard to school policies and served as a liaison to the national government. This separation of powers had been agreed by the governed. The practice of separation of powers at Summerhill School is consistent with modern democracy, in which separation of powers is an element of democratic government in which certain decisions are made by leaders or representatives and must be made in a transparent and well-informed manner for the people.

The principal of Summerhill School admitted that the institution is a 'free school' rather than a 'democratic school.' Nonetheless, the method in which the school governs the community is based on the notion that the school is a microcosm democratic society with a prospectus that fosters social and emotional development in a certain manner and that intellectual development follows later.

In conclusion, based on the findings of this study, which focus on the traits that make Summerhill School democratic, it possesses all of the characteristics that have been analysed in the literature review. All of the traits, especially 'articulation' and 'social structure,' are the distinguishing characteristics of democracy illustrated at the school, which defines them as among the foundational elements of children's democracy. This can be recalled from the literature review of this study, which highlights the apparent distinct features of democracy in political realms and democracy in schools: articulation and social structure, which provide more opportunities and vastly empower pupils to have direct participation, express their opinions either to suggest, agree, or disagree, or run for any activities that have a direct impact on their daily lives in the school (Lenzi et al., 2015; Quantz and Daly, 2004).

Students' engagement in the school meeting was shown by their ability to articulate their opinions, ideas, and emotions articulately. As mentioned in the literature, this is significant because it enables students to actively participate in democratic decision-making processes, engage in meaningful discourse and debate, and voice their ideas and perspectives on a variety of problems (Gastil, 1992 and 1993; Crow and Slater, 1996). In the meantime, the community, particularly the youth, participates to the management of the government through a social structure that encourages their participation in the decision-making process and contribution of their thoughts and opinions. Participating in regular meetings, serving on committees, and collaborating on projects are a few examples.

Summary of the Findings for Research Question Two

The second research question addressed the concerns or issues experienced by the majority-child Summerhill School community. The most significant sites for members to talk, negotiate, and find solutions to community issues are the communal gathering spaces. Regarding this topic, the most persistent obstacle has been the lengthy meeting. This is the most pressing concern for many teachers and students in democratic institutions, as they must participate and collaborate in decision-making processes (Beane, 1995). Additionally, Wilson (2015) and Gastil (1993) express a similar concern, namely that the school meeting can be tedious for pupils as well as

teachers due to the number of topics to be discussed and the need to participate in the decision-making process that determines broader structural issues.

The participants did not discuss this overtly, but it was clear from their comments, especially those of previous and current students, that the lengthy meeting was a result of the numerous topics raised and argued throughout the assembly. Students are required to remain at the assembly point until the conclusion of the meeting despite their fatigue and exhaustion, however none of the several rules specified a time limit for the assembly session. Also, it is difficult to ensure that everyone has the same opportunities when the members are too exhausted to do anything or cooperate together (Gastil, 1993, p.104).

Citizens must continue to pursue the ideal of equal opportunity in a democracy (Laguardia and Pearl, 2009). As at Summerhill School, the students should learn to recognise and negotiate the needs of the group as a whole as well as the needs of specific groups. Occasionally, what is rejected in public schools is accepted by the community. As was the case at Summerhill School, older pupils were permitted to smoke despite the adults' efforts to promote healthy habits among the younger kids. There is a dilemma as to whether the democratic emphasis on the child's authority and consideration of others would be result to positive freedom for children.

In addition, any new student enrolled at Summerhill School must not be older than adolescence. The statement by Morrison (2008) on pupils educated in conventional schools for the majority of their life reflects one of the greatest difficulties to democratic education and is pertinent to the stated problems at Summerhill School. Due to their extensive exposure to a non-democratic educational norm in the past, it was a tremendous difficulty for the community to deal and negotiate with new students. The new students must be willing to change and to reject what they have been taught and practised. Another reason as added by Morrison, the students have so little exposure to freedom in school, so little experience with democratic discourse, and so little practice with exerting authority on their own, they frequently confuse democratic with authoritarian. Summerhill School appears to pay less attention to the reasons why a conventionally educated child may behave in opposition to the norms of Summerhill since they place a greater emphasis on the welfare of the existing students. Since the

majority's wellbeing is prioritised, any student who tends to behave in a way that could adversely affect the community will not be tolerated.

The findings reveal that the school principal freely discussed the recurring problems of paperwork and government-mandated documentation preparation. This issue is related to the literature of general issues of democratic schools which relates to the school administration's capacity to meet the minimum Ofsted requirements (Kamppila, 2017). As previously indicated, the 1999 Ofsted assessment has placed Summerhill School in jeopardy of closing due to its inability to meet the Ofsted curriculum criteria. To ensure the continuing operation of Summerhill School, more paperwork and records must be continually prepared for presentation to Ofsted during inspections. Due to her years of experience with this demand, the principal appreciated her expertise and skill in completing the assignment. This perspective of the issue does not account for the participation of anybody other than the principal in monitoring and controlling the management team working on the school's documents. Other adult and student participants did not address this issue, and some of them did not view it as a significant problem or unfairness. When this issue is not brought to the attention of others, the community will continue to be supervised by the principle and management team in terms of paperwork and administration. This demonstrates the children's limitations in controlling Summerhill School. In the review of the relevant literature, financial constraints are cited as a further prevalent challenge faced by private democratic schools (Jones et al., (2018; Kamppila, 2017). However, this was not detrimental to Summerhill School, as none of the participants discussed or disclosed this information when asked similar questions.

Summary of the Findings for Research Question Three

The third research question was to determine what kind of democracy, if any, exists in Summerhill. This study explores representative democracy, participatory democracy, and guided democracy in order to answer this research question. Representative democracy and participatory democracy, are commonly utilised or embraced in many democratic schools (Sanahuja, Moliner, and Moliner, 2020; Seashore Louis, 2020; Feu I Gelis, Falguera, and Abril, 2021). According to previous studies examined in the chapter on the literature review, representative democracy and participatory

democracy are the most adopted in schools because they allow for a degree of democracy in education, particularly democracy in classrooms, democracy representatives or student councils in schools, and student participation in school general meetings, which are not as complete approaches to democratic processes but in the activities mentioned above (Feu I Gelis, Falguera, and Abril, 2021; Thomas, 2007).

To assess whether any school employs a guided typology of democracy, it has yet to be found in any of the literature referred for this study. Based on the descriptions and features of 'guided democracy', this study sought to determine the most suitable type of democracy for Summerhill School. It is crucial for this study to recapitulate the various conceptual meanings of guided democracy that have been illuminated by the literature review, as this helps to convince and demonstrate that Summerhill School, based on the data analysis, is a guided form of democracy.

Guided democracy, in its unique fundamental dissemination, refers to the combination of traditional democratic elements with a guiding framework that aims to streamline democratic processes, assure stability, and avoid potential pitfalls in a pure majority-rule system (Tores, 1963). Dahl (1989) argues that the guidance provided in guided democracy assures the preservation of democratic values within institutions. When investigating the guided democracy model in Indonesia, Rosada (2017) discovered that its primary purpose was to promote national unity which is congruent to Van der Kroef (1957) main idea of democracy was to "promote domestic peace and national unity". Shah (2004) illuminated an additional significant aspect of guided democracy by analysing the genuine guided democracy concept in Pakistan as a mechanism to ensure the seamless functioning of democracy in the face of complex socio-political dynamics. Aside from this, Zakaria (1997) describes guided democracy as promoting and prioritising inclusiveness and cultural diversity, which are adaptable for societies that are deeply fragmented along ethnic, religious, or ideological lines and could serve as a source of stability.

Power, control, and influence, which have been incorporated into the guided democracy at Walden Two, are the three primary characteristics that differentiate guided democracy from other forms of democracy, which have been exhaustively

examined on their characteristics, and guided democracy in the novel. Next was an analysis of guided democracy, which Sukarno Indonesia realistically implemented during his administration. Sukarno used his power through his leadership position to obtain control of the nation with the military leadership, and he used his personality to continuously ensure the nation's stability and adherence to democratic principles (Cribb, 2017; Ricklefs, 1981).

On the other hand, B.F. Skinner's *Walden Two* exemplifies the elements of power, control, and influence through various practises, which nevertheless lead to the harmony and prosperity of *Walden Two* communities as a result of the ongoing positive reinforcement embedded in the operation of *Walden Two* self-government (Skinner, 1948).

The results demonstrated that Summerhill is a 'guided democracy.' From the literature review, numerous arguments supported these stipulative definitions that guided democracy exists in a community when the founder or initiator of the society did not want to suggest the democratic ideals as most firmly established in the area of political democracy. Instead, the founder would establish his own principles, goals, and visions for his community so that its members would act and behave in accordance with his guiding principles, always aiming to produce a happy society, act in accordance with their innate interests, and work collectively to achieve the goals. This was clearly congruent with Sukarno Indonesia's guided democracy and B.F. Skinner's *Walden Two*, whose democratic governments had never formally declared using guided democracy; rather, the development of their structure of government and structure of political power, as well as their political ideologies (Redfern, 2010), guided the democratic process of their government.

As this is a self-government, the people must select the best type of government, which, due to its fundamental principles, is democracy. It provides a more conducive environment for all members to engage in decision-making, vote, and express their opinions. In chapter two, the parliament government of Sukarno and Frazier's community of *Walden Two* provided clear instances of how leaders lead their self-government through assisted and guided democracy in accordance with their respective philosophies and beliefs (Skinner, 1948; Bunnell, 1966). After examining

the administration of these two distinct societies, it was evident that power, control, and influence are deeply established in each of them. People in these communities did not argue or complain, however, because this did not influence their freedom of choice or ability to select their own work.

Summerhill School was founded by A.S. Neill on the concepts of 'freedom not licence' or 'freedom with responsibility,' indicating that Neill enforced his objectives and provided the theories and practises to help children achieve childhood freedom. In the school's general assembly, children consistently displayed democratic values such as participation, equality, majority rule, voting, and consensus. Democracy ensures that children are treated equally and have personal freedom throughout their daily lives. Nonetheless, following a thorough examination of the concept of guided democracy, it is reasonable to state that Summerhill School's guided democracy may be summed up in the following section.

Summary of Children's Democracy in The Perspectives of Summerhill School

At Summerhill School, rights and duties complement one another. At the assembly point, children and adults demonstrate their responsibilities by creating, altering, and dismissing laws in a formal setting chaired over by an elected student. The laws outline the specifics and parameters of children's rights. For example, it describes the age at which children may go to bed late, the boundaries of smaller children, what is acceptable for older children, what is lawful and unlawful for the staff to do to them, and what they may do if their rights are violated.

As previously discussed and examined, guided democracy is implemented based on the democratic ideologies of the leaders and how they believe it would function for their government. It has also been argued that guided democracy is a liberal democracy that does not solely focus on specific religious or cultural ideologies; rather, the institution or nation would rely on their moral conduct, which is adaptable for all members of the institution (Zakaria, 1977; Xuetong, 2020). The members of the community rely on the rigid moral code, which defines what they may and cannot do,

as opposed to what is right or wrong. The code listed is solely concerned with communal affairs and not academic affairs. However, some notable people, primarily the school principal, who is also the owner of the school, the assistant principal, and their management team, have authority beyond these codes, which was acknowledged and approved by everybody at the school meeting. As for the school principal, through her actions and words, she displays an 'authoritative style' and 'confidence' when she claimed that she knows everything about Summerhill and know what she is talking about. Although they wield additional authority, the students never perceive it as unfair or injustice since the system displays a balance of rights and responsibilities that is essential to Summerhill School's goals and ideals.

Summerhill School in Suffolk, England, is one of the few schools in the world that allows students to democratically self-govern. Through a process of democratic deliberation, children at Summerhill choose their own curriculum, elect their own representatives, and pass laws that regulate their behaviour and interactions with each other. While the school is known for its lack of adult control, adults do still have some power, control, and influence in the school's democracy.

Adults also have the ability to exercise their power in the event of a serious breach of school rules or regulations. In these cases, adults are able to use their authority to suspend or expel students from the school. This power allows adults to maintain order and ensure the safety of the students.

Moreover, adults have the power to influence the decisions of the students. At Summerhill, adult staff members can provide direction and advice to help students make informed decisions. This influence allows adults to shape the democratic process without compromising the autonomy of the students. Other than that, adults at Summerhill School have the power to influence the decisions of the students. At Summerhill, adult staff members can provide direction and advice to help students make informed decisions. This influence allows adults to shape the democratic process without compromising the autonomy of the students.

Overall, while Summerhill School is known for its lack of adult control, adults still have some power, control, and influence in the school's democracy. Through their

involvement in school general meeting, their ability to exercise their power in the event of a serious breach, and their influence over student decision-making, adults are able to maintain order and ensure the safety of the students while still allowing them the autonomy to self-govern. This is corresponding to Dewey's description of equality as democratic credo in which he insisted that individual should be endowed with the chance and opportunity to contribute whatever he is capable of contributing (Dewey and Ratner, 1939, p.404). In addition, it is tailored to Engstrom (2013), who argues that guided democracy frequently focuses on a centralised system, or that its system is linear, in which all issues are resolved with swift decisions as opposed to the lengthy debates, delays, and conflicts that are typical of more pluralistic democratic systems. The explanation can be related to the findings of this study, particularly in the appointment of provisional guardianship, in which the committee members, who are selected students, are responsible for resolving issues or conflicts among other students, which sometimes do not need to be brought up at the school meeting but can be resolved quickly and effectively.

Although children are free to join or to leave the lesson, yet the teacher's control and supervision in the classroom are essential to know that "a child is a child" and that they still need to be observed and monitored, especially when they go beyond what is permissible in the classroom. Learning was more in small groups and with the youngest children, learning was more in circle times, which is fundamentally a democratic structure of learning. Everyone has a chance to speak in turn if they wish, while others will listen. Sometimes it can be game base learning. For older children, it focused on discussions and dialogue on specific issues that occurred outside of the classroom. Small group and circle time learning is perceived as a method of controlling any unwanted incidents, such as bullying, abuse, or fighting among children. The adults would have the opportunity to stay close to children and become alert to all incidents happening around them.

Democracy as at Summerhill School transmits good values to children and in all activities the children do in their life depicts the democratic principles which help the community to function in an expected direction. The values of engagement, articulation, responsibility, participation, equality, and individual autonomy (Tiusanen, 2017; Anderson and Onson, 2005; Torney-Purta and Barber, 2005; Knoester, 2015)

are inculcated in democratic practises and are exemplified by Summerhill staff and students.

Based on the characteristics acquired, the first study question indicates that Summerhill School qualifies as a democracy. Despite exhibiting most of the general democratic characteristics, the data indicates that the community members practise the typology of deliberative decision-making, which consists of autonomy, guardianship, and provisional guardianship (Gastil, 1993 and 1992), as exemplified by the participants' responses to the interview questions, in which decisions are categorised according to these three phases. Despite the existence of freedom and democracy, it is inevitable that certain persons would hold monopolies regardless of how democratically they are organised. This was initially analysed in the literature review of this study, where a school, despite being democratic in form, inevitably has a bureaucracy with a principal head who acts as the official representative of the school and is accountable up and down the educational system (Backman and Trafford, 2007). According to the data analysis, the connections between adults and children appear to have been constructed to avoid confusion and conflict. For example, the principal highlights the distinction between those decisions over which students have power and those that stay in the hands of adults. Again, this can be traced back to how Readhead (2021) describes the relationships between adults and students at Summerhill School: "In a well-balanced family, the adults and children have equal respect whilst having very different roles (Readhead, 2021, p.20)". As for this particular matter, in the school meeting, it was likely revealed that it did not require majority rule or voting, but rather was assumed as a matter of common understanding and accepted whether or not the children liked it. It was accepted as a consensus by the children participants, who stated that they are aware of and agree with the decisions made by adults. In addition, a code of conduct was produced in collaboration with children, who were heavily involved at each stage; this code is seen as ground rules and guidelines for how they should behave and act at school.

B.F. Skinner's philosophy of democratic community emphasises positive reinforcement as a means of persuading individuals to act in specific accepted ways (McLeod, 2007). It is also a tool to encourage people to act politely and with excellent manners; as a result, they acquire more freedom to pick their work and live in peace

(McLeod, 2017). At Summerhill School, the same concept is utilised, but children are approached organically in all matters. Dewey conceptualised an organic approach to education as "following the natural development of the people" (Dewey and Dewey, 1915, p. 23). The strategy is realistic and adaptable for Summerhill School, since the majority are students who are the primary contributors to their government. It can be extrapolated that the organic approach is utilised with pupils as a means of motivating them and eliciting expected behaviour. It leads to similar-interested activities and allows adults to modify or eliminate a programme or activity if pupils dislike it. As with the organic approach in education and in all aspects of students' lives, it develops their decision-making skills with the support and guidance of the school community (Readhead, 2021), which clearly aligns with the foundations of guided democracy.

In conclusion, describing the characteristics of democracy as exhibited by Summerhill School is simply a component of this study. Based on the characteristics of democracy shown at Summerhill School, this study classifies it as 'guided democracy.' This type of democratic system is not about leading the community members to live entirely in democracy, but rather as a governing system that is guided in the direction of democracy based on the founder's or leader's underlying principles, with the operation of this system within the school increasing the authority and power of the leader.

Is Summerhill School's kind of Guided Democracy Undemocratic?

At this moment, there is a disagreement on the extent of democracy at Summerhill School. Based on the data, it is evident that all the pertinent aspects of democracy at Summerhill School that are compatible with the general democratic features of democratic schools and the ideal qualities of democracy originated during the ancient and modern eras. Summerhill School prioritises student autonomy, self-governance, and decision-making because it infuses democracy into the daily lives of most of its students. Summerhill School students are invited to participate in school governance and rules and regulations, but not in curriculum development or staff hiring and firing, which are deemed undemocratic. Nonetheless, based on the findings, children's engagement in decision-making may be constrained by their competence, expertise,

and experience, making it impossible for them to participate in all school-related problems.

Another issue with Summerhill School is that the power dynamics between pupils and teachers may not be democratic. The characterization of Summerhill School's type of guided democracy as undemocratic or falling under totalitarianism, which many equate with totalitarianism, is not wholly accurate. Individual autonomy has no place in a totalitarian regime (Arendt, 1951). Neill's Summerhill experiment revealed an educational approach that prioritises a child's natural growth within a structured environment and mutual respect over hierarchical authority, empowers children as active stakeholders in their own development, and promotes autonomy and responsibility (Neill, 1960; Darling, 1992; Tan, 2014).

Teachers may still have significant control over the learning environment and may be in a position to influence student decisions, limiting their ability to exercise full autonomy. As stated in the literature review, democratic schools cannot exist without teachers who provide learning opportunities that promote democratic values (Beanne and Apple, 1995). In the instance of Summerhill Schools, it demonstrates that teachers may not effectively prepare children for the real world, where certain aspects of decision-making might be hierarchical and top-down. To be successful in the future, pupils must also learn how to follow regulations and listen to authority figures. This is consistent with Dewey's interpretation of democratic schools, according to which the roles of teachers in democratic schools are crucial because they guide and direct the kind of learning experiences children acquire through appropriate programmes (Sikandar, 2015; Carnie, 2003). Yet, it is possible that the rules that students must obey were proposed at the school community meeting and approved by the majority of members prior to becoming rules for the students.

In contrast, the learning environment at Summerhill School fosters critical thinking, collaboration, and innovation. This is consistent with the literature of this study, which indicates that learning through small-group discussions with a teacher improves students' presentation quality, promotes student-centered discussions, and boosts their confidence, independence, and critical thinking in problem-solving (Rossi, 2006). Evidently demonstrated by the data, adults provide students with vocational education

outside of normal school subjects and allow students to create and manage various social activities and school programmes outside of the normal lesson hour, thereby preparing students to be active, engaged citizens who can make independent, well-informed decisions.

In conclusion, whether Summerhill School is undemocratic is contingent upon the meaning of democracy and the students' conceptions of what a democratic school should imply. Summerhill School, despite its reputation as the oldest children's democracy in the world, has clearly exhibited the qualities that distinguish it as a democracy, according to the findings of this study. While there are numerous sorts of democracy in the world, Summerhill School emphasises guided democracy. Guided democracy is possibly the least democratic of government because it contains the leader's power, control, and influence over many elements of community members' affairs. The following section elaborates on the extent to which guided democratic principles correlate with A.S. Neill's Summerhill School philosophy. This provides a clear answer and justification, as well as answering the most important research question of this study, which is whether A.S. Neill's Summerhill School is a guided democracy based on the data analysis and in-depth literature studies conducted in this study.

Alignment of Guided Democratic Principles: Relevance to A.S. Neill's Summerhill School Philosophy

Based on the previous analysis, notably on the characteristics of both Sukarno and B.F. Skinner's guided democracies, this study analyses the applicability of both guided democracies to A.S. Neill's Summerhill's democracy. Several similarities between the *Walden Two* community based on Skinner's behaviourist principles and Sukarno's Guided Democracy make them pertinent to A.S. Neill's Summerhill School. These characteristics include decision-making processes, a focus on collective well-being, the pursuance of societal harmony, and the application of social engineering to create equitable societies. This section analyses how each of these characteristics corresponds with Summerhill School's philosophy and guiding principles.

Both the *Walden Two* community and Sukarno's Guided Democracy emphasise the participation of various societal sectors in decision-making (Skinner, 1948; Feith, 1962). Summerhill School, founded by A.S. Neill, is renowned for its emphasis on democratic education, where students have input into the school's laws and regulations (Stronach and Piper, 2008). This is consistent with the principles of guided democracy, according to which decisions are made with input from various segments of society, including marginalised groups (Lepri, et. al. 2018). Students at Summerhill participate in the school's Democratic Meeting (Fielding, 2013; Newman, 2006; Stronach and Piper, 2008) a concept analogous to Sukarno's incorporation of societal functional organisations. The inclusive decision-making process is consistent with the notion that students should have control over the educational environment they inhabit.

Both models place collective well-being above individual concerns. Summerhill School is committed to fostering the emotional and psychological health of its students and placing a premium on their personal growth (Fenstermacher, Soltis, and Sanger, 2015). Likewise, both the *Walden Two* community and Sukarno's Guided Democracy prioritise the common good. This emphasis exemplifies the alignment of values in all three systems, where the greater welfare of the community or society is regarded as fundamental.

A.S. Neill's Summerhill School seeks to create a harmonious learning environment by respecting students' individual needs and permitting them to express themselves freely (Thayer-Bacon, 1996; Kardas Isler, 2022). This parallels both the *Walden Two* community and Sukarno's Guided Democracy's emphasis on social harmony. The *Walden Two* model's behavioural conditioning strategies and Sukarno's model's integration of diverse societal sectors both seek to reduce discord and conflicts. This is consistent with Summerhill's philosophy of promoting emotional health and resolving conflicts through open discussion primarily through democratic school meetings in which students openly determine the rules by which they all live.

To create equitable societies both the *Walden Two* community and Sukarno's Guided Democracy use social engineering to create equitable societies. Emphasis on democratic decision-making and respectful treatment of students contribute to an

equitable educational environment at Summerhill School (Lepri, et. al. 2018; Thayer-Bacon, 1996). Both the Skinnerian behaviourist principles of *Walden Two* and the inclusive decision-making of Sukarno's model seek to engineer a society in which disparities are minimised and resources are distributed more equitably. Just as *Walden Two* and Sukarno's Guided Democracy were designed to address particular contextual challenges, Summerhill School's philosophy of allowing students to learn autonomously addresses the specific requirements and challenges of education (Hadar, Hotam, and Kizel, 2018; Mills and McGregor, 2017). These models are compatible because they recognise the significance of contextually tailored solutions.

The similarities between the *Walden Two* community and Sukarno's Guided Democracy demonstrate their applicability to A.S. Neill's Summerhill School in conclusion. The emphasis on inclusive decision-making, collective well-being, societal harmony, equitable societies, and contextually tailored solutions correlates with the democratic education, emotional well-being, and personal development tenets of Summerhill. These models collectively emphasise the significance of balancing individual autonomy with communal harmony, which is consistent with Summerhill School's guiding philosophy.

CHAPTER SIX: LIMITATIONS, IMPLICATIONS AND RECOMMENDATIONS

Introduction

This chapter begins with a discussion of the study's limitations. Participants' sample size, time constraints, and the influence of a global pandemic on data collection techniques were the primary limitations of this study. The ensuing part highlights the implications of the research findings in terms of Summerhill School's democratic features and ideals, defining guided democracy in the context of Summerhill School and stressing the positive impact of students' and teachers' interactions. This chapter finishes with suggestions for future research and the research's ultimate result.

Limitations of The Study

The use of a single method of semi-structured interviews and the limited sample size of teaching staff, teachers, students, previous students, and public visitors are two drawbacks of this study. Due to the participants' restricted time, more questions regarding each construct could not be asked during the course of the interviews. For instance, the topics of democracy's qualities, its impact on children outside the democratic community, and its impact on children based on demographic viewpoints alone present a multitude of potential questions. As the research was conducted during the COVID-19 epidemic, it must adjust to the new standards of virtual engagement with participants in other places. It was tricky to distinguish nonverbal indicators such as body language during the session because all interviews were performed online with all participants. During the interviews, one participant experienced technical difficulties that resulted in a slow connection speed. This resulted in repeated questions and compelled participants to repeat their responses.

Due to the epidemic, there were limited data collection methods available for this study. In addition to interviews, the initial design for this study included participant observations at Summerhill School. Under the lockdown policy, physical contact with human participants was severely restricted, necessitating the use of virtual interviews for this study.

The fact that this is qualitative research and that just 10 respondents were proposed and accepted by the gatekeeper precludes any generalisations, for example regarding the relationships between the demographic information of the participants and their knowledge. The corresponding interview questions were not asked of the participants since the literature review did not address democracy for children in schools and its relationship with the gender and socioeconomic background of pupils. This study was concerned with negotiating with the gatekeeper to gain access to other participants, as well as the influence of bias issues. In order to circumvent the problem of gatekeeper bias, this study emphasises diversity in participant recruitment. For instance, the initial concept of this research was to gather the school's alumni and open day visitors for the interviews, which were not under the gatekeeper's supervision or suggestions. In addition, the researcher had the opportunity to meet all participants (Mandel, 2003) virtually and outlined the criteria for the participants required for this study, resulting in an abundance of high-quality interviews sufficient for the effective completion of the dissertation.

In this study, the democracy of children was investigated by interviewing ten participants from a single free school. In reality, however, this problem must be addressed in its context and not only by focusing on a particular Western free school. More research is required to examine children's democracy in its context, possibly by incorporating observational techniques, physical interviews, and deeper case studies from several other free schools or democratic schools in order to gain a deeper understanding of children's democracy, its principles, and cultural practices.

Contributions of Research Findings

Based on the findings and conclusions of this study, the following recommendations are made and should be taken into consideration:

Teachers

Summerhill School in Suffolk, England is an example of children's freedom and guided democracy in education. At Summerhill, teachers are able to observe and learn from the children and their interactions with one another. This helps teachers to gain an

understanding of how children learn and how to best support their development. The school's emphasis on children's freedom and guided democracy has been extremely beneficial to teachers. It has enabled teachers to become more aware of their students' needs, to develop creative teaching methods, and to foster an atmosphere of respect and trust between themselves and their students. This approach to education has made a significant contribution to the teaching profession in general, by providing an alternative model for shaping and informing teaching practice.

Through the use of democratic processes, students are able to express their opinions and have their voices heard. This encourages students to take responsibility for their own learning, which in turn can lead to greater engagement and motivation. It also helps to foster an atmosphere of respect and understanding between students and teachers, which is essential for effective teaching and learning.

This study has additional insights for the children of Summerhill's comprehension of how democracy is utilised in their school, as well as how democracy cultivates children's awareness and empathy for the school's community members. Students and previous students who participated in this study discussed how democratic living at Summerhill School has helped them develop self-discipline, self-responsibility, and self-reliance within the hundreds of school laws that they must obey. Guided democracy, as practised at Summerhill, has some components that are intrinsically practised and maintained in ensuring children's independence and seeking to provide a good school life for students regardless of the future path they select. Consequently, these findings can serve as a guide for educators in democratic schools to comprehend their tasks and any authority they may have in the existing realms of children's autonomy.

Policy Makers

This research also established a new theoretical framework for guided democracy in both the general community and the school's community perspectives. This model framework is intended to serve as a guide for educators, policymakers, and other stakeholders interested in developing a democratic school community by entrusting and recognising children's contributions. The findings can also serve as a guide or

reference for democratic schools that already exist to improve their practice so that they can continue to exist and grow locally and abroad.

School Students

Summerhill's emphasis on freedom and guided democracy has enabled students to make decisions and take responsibility for their learning. Through the school's system, students learn to think independently, question the status quo, and make informed decisions. They are encouraged to explore different perspectives and develop their own opinions. Overall, the contributions of children's freedom and guided democracy at Summerhill School will help to create a nurturing and positive learning environment for its pupils. Through the school's approach, students have been able to develop their independence and learn to take responsibility for their learning. This has enabled them to become successful learners and to develop a sense of social responsibility.

Researchers

As noted in chapter two, there is an abundance of political and philosophical science literature discussing democracy and its ideals. This research presents insights on how democracy can be practised in all parts of the daily lives of children and adults in schools, demonstrating that democracy is more than just a political system for a nation's government. Regarding research conducted at Summerhill School, the focus was on children's freedom in learning, the consequences of freedom on the development of children, and A.S. Neill's core concepts of freedom and education for children. This study investigated the characteristics of democracy at Summerhill School by examining the decision-making process, community meetings, children's and adults' relationships, alternative methods of decision-making from three different sub-group powers, and issues or challenges faced by the community in employing democracy as its primary form in daily life. This research is aided and directed by the comprehensive coverage of this topic, which identifies Summerhill School as a guided democracy separate from the actual democracy practised in government parliament. This study's findings can serve as a foundation for developing new theories on children's democracy, particularly in school settings.

All participants are interviewed in a semi-structured format as part of the qualitative methodology of the study. It was a complex study because it relied on a single technique of data collecting, but this obstacle was solved by recruiting diverse samples and employing multiple rounds of interviews, including single interviews, pair interviews, and serial interviews. In order to determine the form of democracy exemplified at Summerhill School, this study had to define and select the theoretical viewpoints that would guide the classification, collection, and analysis of the data's major topics and categories. The complexity of this study's literature review is also worthy of mention: describing the relationship between democracy and schooling in general and democracy and Summerhill School with corresponding subtopics in particular, while also considering the conceptual perspectives of what democracy is and its definition within the context of schooling and education. Through the identification of democratic features in a few categories and sub-categories, this study is able to discuss the common taxonomy of democracies adopted by many democratic schools, namely representative and participatory democracy, and adds "guided democracy" as a taxonomy of democracy that is unique to Summerhill School. This can serve as a source of inspiration for other educators or researchers who wish to conduct detailed research on Summerhill School on how A.S. Neill's philosophy of education and his conceptual beliefs of democracy in schools have a strong connection to the category of "guided democracy" that could be used to operate Summerhill School.

Recommendations for Future Research

There is still a great deal unknown about democracy and its implementation in international educational settings. Gribble (1998) emphasises that there are fourteen well-known democratic schools, all of which run democratically. However, each school has its own democratic ideals, which are not addressed in this study. In the meantime, Sliwka (2008) confirms that there are currently 100 schools worldwide that claim to be "democratic" or "free" due to the education movement of the 1960s and 1970s. It is proposed that additional research be performed to investigate the democratic practice and philosophies of other democratic institutions. Moreover, examining democratic schools in non-Western nations, such as democratic schools in Asia or the Middle

East, would contribute to new and additional discoveries by shedding light on the cultural elements that influence democratic practice in such schools.

The outbreak of a global pandemic has had a significant effect on children's schooling and is regarded as a significant disturbance to their education. (Hoskins and Donbavand, 2021; Pokhrel and Chhetri, 2021). In fact, Pokhrel and Chhetri (2021) estimate that approximately 1.6 billion students in over 200 nations have been harmed by education disruptions. This has practically resulted in the closing of schools and the transition to remote learning. According to Sahlberg (2020), it results in educational inequality because pupils do not have equal access to online learning and their opportunities to receive online education may be contingent on their family's financial situation. According to Riddle, Heffernan, and Bright (2021), increasing educational inequality for pupils from free schools or democratic schools inhibits their participation in democratic activities and leads to inequalities in their democratic government engagement. According to research conducted by Hoskins and Donbavand (2021), the present coronavirus disease (COVID-19) has a severe impact on the fundamental rights and freedoms of children, particularly in terms of student voice in school. Consequently, based on the examples provided by the studies, it is possible to conclude that study on how progressive schools apply their democratic ideals can improve and expand children's opportunities to participate in their democratic society during the pandemic or post-pandemic period. Summerhill School, which has a strong democratic concept and has become a democratic model for many other schools, should be assessed in terms of how the government has supported children's remote learning and democratic involvement.

This study is based on a qualitative research design, with interviews serving as the primary data collection method. Future researchers on this topic are encouraged to employ ethnographic methods within the qualitative research approach when conducting their studies. The initial plan and objective of this study was to employ the ethnographic approach; however, due to the pandemic limits described previously, the method was changed to a case study. According to Ejimabo (2015), the ethnographic paradigm is not only regarded as an effective and appropriate method for conducting qualitative research, but its research processes also aid the researcher in establishing a positive rapport with subjects and gaining an understanding of a specific culture or

social setting of the studied community. As this study was done through online interviews, it is proposed that future studies of a similar nature use an ethnographic design, as it is an interactive data gathering technique. In addition, ethnographic design will enable the researcher to examine "guided democracy" at Summerhill School in the context of participating in and observing daily life over an extended period of time and to experience the community's life, particularly the democratic living of the Summerhill School community.

Conclusion

After examining the principles of democracy, including the barriers to utilising the government system of Summerhill School, and classifying Summerhill School as a guided democracy for children, this part would state that a school is special for children where it is a place where children can become happy, healthy, and competent socially, emotionally, and intellectually. Dewey once mentioned that "School is a special environment" (Dewey, 1923, p.23). However, this foregoing statement refers to the way that adults control the kind of education the children get by controlling the environment in which they act, think, and feel (p.22). Thus, for children to achieve happiness, healthy, and competence, they have to be indirectly controlled in the means of environment. This as Dewey stated, including the environment which enable children to engage to the work and the environment that will be bring to great changes and difference for children.

Next, it is crucial for this study to restate the conceptual meaning of guided democracy in the political and broader community domains. Formally, the community functions as a democratic government, but in practice, it functions as an authoritarian government, or one could say that aspects of authoritarianism are embedded in the operation of democratic government. As analysed in the literature review, samples of a model framework for guided democracy were adopted from B.F. Skinner's *Walden Two* utopian community. B.F. Skinner's *Walden Two* is a utopian novel that attempts to address the issue of how power, control, and influence are disseminated in a society. In the novel, a group of people living in a utopian community known as *Walden Two*, have established a form of guided democracy that is based on principles of behaviourism. Skinner argues that the society's democratic process should be guided

by experts who are able to provide knowledgeable and unbiased advice. He believes that this structure of democracy allows individuals to exercise their right to influence the decision-making process without being limited by majority opinion or power dynamics.

Skinner believes that the individual is the source of all power and influence, and thus should be given the freedom to make decisions without interference from any other source. He believes that majority opinion should not be the deciding factor in decision-making, as it can lead to tyranny of the majority. He also argues that power should be dispersed amongst members of the community in order to prevent any one individual or group from gaining an excessive amount of power. Instead, power should be dispersed amongst the members through a variety of means such as voting, debates, and discussion.

Ultimately, Skinner argues that the power, control, and influence of any society should be guided by an expert opinion. He believes that this structure of democracy allows individuals to have a say in the decision-making process while still maintaining a level of fairness and freedom. By allowing individuals to have a voice in the decision-making process, Skinner believes that a more equitable and balanced society can be achieved.

As at Summerhill School, it is referred to as "children's democracy" since the government allows children to equally and freely exercise their rights and be involved in determining all of the community's affairs, demonstrating that they use democratic ideals. Despite the freedom of children and adults, the school would ensure that its policies, aims, and ideals would not be altered. It is assumed that appropriate approaches and programmes will be utilised to prevent any substantial impact on the school's policies, aims, and objectives. Also, returning to A.S. Neill's affection for children, he disapproved of providing children unlimited freedom, understanding that things did not always work out. Without control or boundaries, discipline problems among pupils could lead to anarchy or disaster. Therefore, they require adult supervision, which is why this study stated that guided democracy operates under the shadow of an authoritarian government.

REFERENCES

- Adagbabiri, M.M., Chuks, O.U. (2015). Democratic typology: A practical guide. *International journal of humanities and social science*, 5(12), 158-161.
- Adams, W. C. (2015). Conducting semi-structured interviews. In J. Wholey, H. Hatry, K. Newcomer, *Handbook of practical program evaluation*, 4, 492-505. Jossey-Bass.
- Alkan, Y. S. (2021). Representative democracy and the concept of representation: Do they have a legitimizing or checking function?. *Stratejik ve Sosyal Araştırmalar Dergisi*, 5(3), 441-453.
- Alshurman, M. (2015). Democratic education and administration. *Procedia-Social and Behavioral Sciences*, 176, 861-869.
- Altinyelken, H. K. (2015). Democratising Turkey through student-centred pedagogy: opportunities and pitfalls. *Comparative Education*, 51(4), 484-501.
- Anderson, B. (1972). *Java in a Time of Revolution*. Cornell University Press.
- Anderson, A., & Onson, B. A. R. (2005). Democracy: the first principle of health promoting schools. *The International Electronic Journal of Health Education*, 8, 24-35.
- Apple, M. W. (2004). *Ideology and curriculum (3rd ed.)*. Routledge.
- Apple, M. W., & Beane, J. A. (Eds.). (2007). *Democratic schools: Lessons in powerful education*. Portsmouth, NH: Heinemann.
- Appleton, M. (2017). Summerhill school: making time for childhood. *Revista Hipótese*, 3(2), 39-48.

- Appleton, M., (1992). School as Community: The Ecology of Childhood--A View from Summerhill School. *Journal of Alternative Education*, 1-3.
- Arblaster, A. (2002). *Democracy*. (3rd Ed). Buckingham: Open University Press. Retrieved from <https://r1.vlreader.com/Reader?ean=9780335230525>.
- Archibald, M. M., Ambagtsheer, R. C., Casey, M. G., & Lawless, M. (2019). Using zoom videoconferencing for qualitative data collection: Perceptions and experiences of researchers and participants. *International Journal of Qualitative Methods*, 18, 1-8. Retrieved from: 1609406919874596. <https://doi.org/10.1177/1609406919874596>.
- Arendt, H. (1951). *The Origins of Totalitarianism*. Harcourt, Brace & World.
- Aragonès, E., & Sánchez-Pagés, S. (2009). A theory of participatory democracy based on the real case of Porto Alegre. *European Economic Review*, 53(1), 56-72.
- Askarzai, W., & Unhelkar, B. (2017). Research methodologies: An extensive overview. *International Journal of Science and Research Methodology*, 6(4), 21-42.
- Aspin, D. N. (2018). The Conception of Democracy: A Philosophy for Democratic Education 1. In *Creating and managing the democratic school* (pp. 30-59). Routledge.
- Aubrey, K., & Riley, A. (2020). *Understanding and using challenging educational theories*. Sage.
- Bachman, R. D., Schutt, R. K., & Plass, P. S. (2015). *Fundamentals of research in criminology and criminal justice: With selected readings*. Sage Publications.
- Bäckman, E., & Trafford, B. (2007). *Democratic governance of schools* (Vol. 383). Council of Europe.

- Balot, R. K., & Atkison, L. M. (2014). Women and Slaves in Greek Democracy. *A Companion to Greek Democracy and the Roman Republic*, 387-404.
- Barber, B. R. (2014). Participatory democracy. *The Encyclopedia of political thought*, 2650-2654.
- Barbu, Z. (2013). *Democracy and dictatorship: their psychology and patterns*. Routledge.
- Barrett, R. (1981). Freedom, license and AS Neill. *Oxford review of education*, 7(2), 157-164.
- Bauwens, M. (2020). *The Emergence of the Global Democratic School Movement*. In *The Handbook of Democratic Education* (pp. 17-29). Routledge.
- Beane, J. A., & Apple, M. W. (1995). The case for democratic schools. *Democratic schools*, 1-25. In Beane, J. A., & Apple, M. W. (1995). *Democratic schools*. United States of America.
- Beedham, B. (2006). Power to the people: the case for Direct Democracy. *Civitas Review*, 3(2), 1-16.
- Bellamy, R. (1996). The political form of the constitution: the separation of powers, rights and representative democracy. *Political Studies*, 44(3), 436-456.
- Berger, M. T. (1997). Old state and new empire in Indonesia: debating the rise and decline of Suharto's New Order. *Third world quarterly*, 18(2), 321-362.
- Bernard, H. R. (2018). *Research methods in anthropology: Qualitative and quantitative approaches* (9th Ed). London: Rowman & Littlefield. ProQuest Ebook Central <https://ebookcentral.proquest.com>.
- Berndt, A. E. (2020). Sampling methods. *Journal of Human Lactation*, 36(2), 224-226.

- Beramendi, V., Ellis, A., Kaufmann, B., Kornblith, M., LeDuc, L., McGuire, P., ... & Svensson, P. (2008). *Direct democracy: The International IDEA handbook*.
- Bessant, J. (2004). Mixed messages: Youth participation and democratic practice. *Australian journal of political science*, 39(2), 387-404.
- Bhakti, I. N. (2004). The transition to democracy in Indonesia: some outstanding problems. *The Asia-Pacific: a region in transition, 2004*, 195-206.
- Bherer, L., Dufour, P., & Montambeault, F. (2016). The participatory democracy turn: an introduction. *Journal of civil society*, 12(3), 225-230.
- Bleazby, J. (2006). Autonomy, democratic community, and citizenship in philosophy for children: Dewey and philosophy for children's rejection of the individual/community dualism. *Analytic teaching*, 26(1).
- Bloomberg, L. D., & Volpe, M. (2018). *Completing your qualitative dissertation: A road map from beginning to end*. Sage.
- Braun, V., Clarke, V. (2022). *Thematic analysis: A practical guide*. Sage.
- Bresler, L., Cooper, D., & Palmer, J. (2001). *Fifty Modern Thinkers on Education: From Piaget to the Present*. Psychology Press.
- Brink, H. I. (1993). Validity and reliability in qualitative research. *Curationis*, 16(2), 35-38.
- Bourdieu, P., & Passeron, J. C. (1990). *Reproduction in education, society and culture*. Sage.
- Bourdieu, P. (1977). Cultural Reproduction and Social Reproduction. In J. Karabel & A. H. Halsey (Eds.), *Power and Ideology in Education* (pp. 487-511). Oxford University Press.

- Brough, C. J. (2012). Implementing the democratic principles and practices of student-centred curriculum integration in primary schools. *Curriculum Journal*, 23(3), 345-369.
- Brown, J. (2019). The challenges and opportunities of democratic education. *Educational Leadership*, 77(4), 72-78.
- Brown, A. (2001). Ten Years After the Soviet Breakup: From Democraticization to Guided Democracy. *Journal of Democracy*, 12(4), 35-41.
- Bryman, A. (2016). *Social research methods* (5th Ed). United Kingdom: Oxford university press.
- Bryson, M. (2018). *Democratic education: Theory and practice*. Routledge.
- Bunnell, F. P. (1966). Guided Democracy Foreign Policy: 1960-1965 President Sukarno Moves from Non-Alignment to Confrontation. *Indonesia*, (2), 37-76.
- Burgh, G (2018) The need for philosophy in promoting democracy: A case for philosophy in the curriculum. *Journal of Philosophy in Schools*, 5(1), pp. 38-58.
- Candiice international conference, (2022). CANDIICE International Conference - CANDIICE. Retrieved November 10, 2022.
- Carduff, E., Kendall, M., & Murray, S. A. (2018). Living and dying with metastatic bowel cancer: Serial in-depth interviews with patients. *European journal of cancer care*, 27(1), e12653.
- Carey, M. (2012). *Qualitative research skills for social work: Theory and practice*. ProQuest Ebook Central <https://ebookcentral.proquest.com>
- Carnegie, P. (2019). *National imaginary, ethnic plurality and state formation in Indonesia*. *Carnegie, PJ* (2019). National imaginary, ethnic plurality and state

- formation in Indonesia. In S. Ratuva (ed.) *Palgrave Handbook of Ethnicity*. New York: Palgrave MacMillan, 792-807.
- Carnie, F. (2003). Small alternative schools. In *Alternative approaches to education: A guide for parents and teachers*. Psychology Press.
- Carr, W., & Hartnett, A. (1996). *Education and the struggle for democracy: The politics of educational ideas*. McGraw-Hill Education (UK).
- Carter, B., Fisher-Smith, D., Porter, D., Lane, S., Peak, M., Taylor-Robinson, D., ... & Carrol, E. (2020). Being 'at-home' on outpatient parenteral antimicrobial therapy (OPAT): a qualitative study of parents' experiences of paediatric OPAT. *Archives of Disease in Childhood*, *105*(3), 276-281.
- Chapman, J. D., Froumin, I. D., & Aspin, D. N. (2018). Introduction and commentary. In *Creating and managing the democratic school* (pp. 1-29). Routledge.
- Chavez, R. B. (2003). The construction of the rule of law in Argentina: A tale of two provinces. *Comparative Politics*, 417-437.
- Child, B. (1989). Stipulative Definitions: A Useful Drafting Tool©. *Michigan bar journal*, 54-56.
- Clabaugh, G. K. (2008). Second thoughts about democratic classrooms. *Educational Horizons*, *87*(1), 20-25.
- Clifton, G. (2014). 'In Conversation with... Zoë Readhead, Principal of Summerhill School, Leiston, Suffolk'. *Journal of Pedagogic Development*, *4*(2), pp. 33-41.
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education*. Retrieved from: ProQuest Ebook Central <https://ebookcentral.proquest.com>.
- Cohen, J., & Fung, A. (2004). Radical democracy. *Swiss Journal of political science*, *10*(4), 23-34.

- Cohen, Louis, et al. (2011). *Research Methods in Education*, Taylor & Francis Group. Retrieved from: ProQuest Ebook Central, <https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=1144438>.
- Coimbra, M. N., & Martins, A. M. (2013). Case studying educational research: A way of looking at reality. *American Journal of Educational Research*, 1(9), 391-395.
- Collins, J., Hess, M. E., & Lowery, C. L. (2019). Democratic spaces: How teachers establish and sustain democracy and education in their classrooms. *Democracy and Education*, 27(1), 3.
- Collins, P. M. (1976). Rousseau's Philosophy (or Philosophies?) of Education. *The Irish Journal of Education/Iris Eireannach an Oideachais*, 51-80.
- Cornford, F.M. (1945). *The republic of Plato*. New York: Oxford University Press. Retrieved from <https://archive.org/stream/republicofplato0000plat#page/n5/mode/2up>.
- Creswell, J. (2020). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research, global edition*. Pearson Education, Limited.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th Ed). Sage publications.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Cribb, R. (2005). "Sukarno's Guided Democracy: A Case of Mass Mobilization or Personal Rule?" *Journal of Southeast Asian Studies*, 36 (3), 445-463. <https://www.cambridge.org/core/journals/journal-of-southeast-asian-studies/article/sukarnos-guided-democracy-a-case-of-mass-mobilization-or-personal-rule/F7DCA9CCFF9DFD51F823B59BB7C46B36>.

- Croall, J. N. (1984). *Neill of Summerhill: The Permanent Rebel*. Pantheon Books, New York.
- Croall, J. (1983). *All the Best, Neill (Routledge Revivals): Letters from Summerhill*. Routledge.
- Crow, G. M., & Slater, R. O. (1996). *Educating democracy: The role of systemic leadership*. Fairfax, VA: National Policy Board for Educational Administration.
- Dahl, R. A. (1958). A critique of the ruling elite model. *American Political Science Review*, 52(2), 463-469.
- Dahl, R. A. (1971). *Polyarchy: Participation and Opposition*. Yale University Press.
- Dahl, R.A. (1989). *Democracy and its critics*. New Haven: Yale University Press.
- Dahl, R. A. (1998). *On Democracy*. Yale University Press.
- Dalton, R. J., Shin, D. C., & Jou, W. (2007). Popular conceptions of the meaning of democracy: Democratic understanding in unlikely places. *Journal of Democracy*, 18(4), 142–156.
- Darling, J. (1992). Child-Centred Education: And Its Critics/John Darling. *British Journal of Educational Studies* 43, 479-480.
- Darling, J. (1984). AS Neill on knowledge and learning. *British Journal of Educational Studies*, 32(2), 158-171.
- Datko, J. (2015). Semi-structured interview in language pedagogy research. *Journal of language and cultural education*, 3(2), 142-156.
- Dawidowicz, P. (2011). With scholarship & practice in mind: The case study as research method. *The Journal of Applied Instructional Design*, 1(2), 5-12.

- Devine, D. (2008). The exercise of power in children's experience of school. *Irish Educational Studies, 19(1)*, 189-206.
- Dewey, J., & Dewey, E. (1915). *Schools of to-morrow*. USA: Stratford Press, Inc.
- Dewey, J., & Ratner, J. (1939). *Intelligence in the modern world John Dewey's philosophy*. The Modern Library: New York. Retrieved, July 15, 2022.
<https://archive.org/details/intelligenceinmo00dewerich/page/404/mode/2up?view=theater>.
- Dewey, J. (2007). *Democracy and education*. Middlesex: The Echo Library.
- Dewey, J. (1923). *Democracy and education: An introduction to the philosophy of education*. (Classic Edition). UK: Emereo Publishing.
- Dewey, J. (1903). Democracy in education. *The elementary school teacher, 4(4)*, 193-204.
- Dewey, J. (1897). My pedagogic creed. *The School Journal, 54(3)*, 77-80.
- Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. New York, NY: The Free Press.
- Dewey, J. (1938). *Experience and education*. New York, NY: Macmillan.
- Dodds, S., & Hess, A. C. (2020). Adapting research methodology during COVID-19: lessons for transformative service research. *Journal of Service Management, 32(2)*, 203-217.
- Drake, E. H. (1931). Democratic Features in Kalamazoo Schools. *Journal of Education, 113(27)*, 723-724.
- Dundar, S. (2013). Students' Participation to the Decision-Making Process as a Tool for Democratic School. *Educational Sciences: Theory and Practice, 13(2)*, 867-875.

- Dursunoglu, I. (2019). Modern democracy theories. In Uğur, Ö., & Dogan, K. C. (Eds.). *Contemporary debates on politics and public administration in the postmodern era*. Peter Lang.
- Dworkin, A. G., Saha, L. J., & Hill, A. N. (2003). Teacher burnout and perceptions of a democratic school environment. *International Education Journal*, 4(2), 108-120.
- Ejimabo, N. O. (2015). The effective research process: Unlocking the advantages of ethnographic strategies in the qualitative research methods. *European Scientific Journal*, 11(23), 356-383.
- Engstrom, E. J. (2013). *Partisan gerrymandering and the construction of American democracy*. University of Michigan Press.
- Erbes, K. (2006). The promise and pitfalls of consensus decision making in school management. *Review of Policy Research*, 23(4), 827-842.
- Etikan, I., & Bala, K. (2017). Sampling and sampling methods. *Biometrics & Biostatistics International Journal*, 5(6), 00149.
- Evennett, H. (2019). House of Lords: Library Briefing: Free Schools: Contribution to Improving Educational Standards: Debate on 10 January 2019. Retrieved: 13 September 2022, from: Free Schools: Contribution to Improving Educational Standards (parliament.uk).
- Fakih, F. (2013). Institutional Reforms of the Guided Democracy (1957-1965). *Lembaran Sejarah*, 10(1), 96-113.
- Fallace, T., & Fantozzi, V. (2015). A century of John and Evelyn Dewey's schools of to-morrow: Rousseau, recorded knowledge, and race in the philosopher's most problematic text. *Educational Studies*, 51(2), 129-152.

- Feldman, D. (1999). The Human Rights Act 1998 and Constitutional Principles. *Legal Studies*, 19(2), 165-206.
- Fenstermacher, G. D., Soltis, J. F., & Sanger, M. N. (2015). *Approaches to teaching*. Teachers College Press.
- Feu, J., Serra, C., Canimas, J., Làzaro, L., & Simó-Gil, N. (2017). Democracy and education: a theoretical proposal for the analysis of democratic practices in schools. *Studies in Philosophy and Education*, 36(6), 647-661.
- Feu i Gelis, J., Casademont Falguera, X., & Abril, F. (2021). Is another democracy possible in schools? Challenges to create a truly democratic school. *Education, Citizenship and Social Justice*, 17461979211048666.
- Fielding, M. (2013). Whole school meetings and the development of radical democratic community. *Studies in Philosophy and Education*, 32(2), 123-140.
- Fielding, M. (2009). Education, identity and the possibility of democratic public space in schools. *The Educational and Social Impact of New Technologies on Young People in Britain*, 20-27.
- Fielding, M. (2013). Beyond the Betrayal of Democracy in Schools: Lessons from the past, hopes for the future. *Research in Teacher Education*, 3(2), 47-50.
- Fleck, R. K., & Hanssen, F. A. (2006). The origins of democracy: A model with application to ancient Greece. *The Journal of Law and Economics*, 49(1), 115-146.
- Flick, U. (2014). Interviews. In *An introduction to qualitative research* (5th Ed). Sage
- Flick, U. (2004). Triangulation in qualitative research. *A companion to qualitative research*, 3, 178-183.
- Flick, U. (Ed.). (2013). *The sage handbook of qualitative data analysis*. SAGE Publications.

- Flick, U. (2022). *An introduction to qualitative research*. sage.
- Follesdal, A. (2010). The place of self-interest and the role of power in the deliberative democracy. *Journal of political philosophy*, 18(1), 64-100.
- Freire, P. (1970). *Pedagogy of the Oppressed*. Continuum.
- Friedrich, C. J., & Brzezinski, Z. K. (1965). *Totalitarian Dictatorship and Autocracy*. Harvard University Press.
- Fromm, E. (1960). Foreword AS Neill: Summerhill. *Eugene F. Provenzo (Ed.), Foundations of Educational Thought, Los Angeles etc. (Sage) 2008, Vol. 2, pp. 107-112.*
- Furman, G. C., & Starratt, R. J. (2002). Leadership for democratic community in schools. *Teachers College Record*, 104(9), 105-133.
- Fusch, P., Fusch, G. E., & Ness, L. R. (2018). Denzin's paradigm shift: Revisiting triangulation in qualitative research. *Journal of social change*, 10(1), 19-32.
- Gargarella, R. (2003). The Majoritarian Reading of the rule of Law. *Democracy and the Rule of Law*, 147-67.
- Garrison, J., Neubert, S., & Reich, K. (2015). *Democracy and education reconsidered: Dewey after one hundred years*. Routledge.
- Garry, J., Rush, C., Hillary, J., Cullinane, C., & Montacute, R. (2018). *Free for All? Analysing Free Schools in England, 2018*. National Foundation for Educational Research. The Mere, Upton Park, Slough, Berkshire, SL1 2DQ, UK.
- Gastil, J. (1992). A definition of small group democracy. *Small group research*, 23(3), 278-301.

- Gastil, J. (1993). *Democracy in small groups: Participation, decision making, and communication*. New Society.
- Gautam, C. (2019). Organic Pedagogy: Where Dewey's Democracy and Foucault's Poststructuralism Meet: Pedagogical Experiences, Applications, and Critique. In *The Handbook of Dewey's Educational Theory and Practice* (pp. 289-301). Brill.
- Gazman, O. (2018). The Development of the Management and Self-government of Russian Schools and Pupils. In *Creating and Managing the Democratic School* (pp. 147-156). Routledge.
- Ghins, A. (2022). Representative Democracy versus Government by Opinion. *The Journal of Politics*, 84(3), 1623-1637.
- Gilens, M., & Page, B. I. (2014). Testing theories of American politics: Elites, interest groups, and average citizens. *Perspectives on Politics*, 12(3), 564-581.
- Gill, P., Stewart, K., Treasure, E., & Chadwick, B. (2008). Methods of data collection in qualitative research: interviews and focus groups. *British dental journal*, 204(6), 291-295.
- Gill, P., Stewart, K., Treasure, E., & Chadwick, B. (2008). Conducting qualitative interviews with school children in dental research. *British dental journal*, 204(7), 371-374.
- Giroux, H., & McLaren, P. (1986). Teacher education and the politics of engagement: The case for democratic schooling. *Harvard educational review*, 56(3), 213-239.
- Giroux, H. A. (1983). *Theory and resistance in education: A pedagogy for the opposition*. Bergin & Garvey.

- Glaeser, E. L., Ponzetto, G. A., & Shleifer, A. (2007). Why does democracy need education?. *Journal of economic growth*, 12(2), 77-99.
- Gleason, C. (2021). Democratic Schools: A Review of the Literature. *Education Sciences*, 11(2), 169.
- Gleitman, H., Gross, J., & Reisberg, D. (2015). *Psychology* (8th ed.). W. W. Norton & Company.
- Gollob, R., Krapf, P., Weidinger, W., & O'lafsdottir, O. (2010). *Educating for democracy: Background materials on democratic citizenship and human rights education for teachers* (Vol. 1). Council of Europe.
- Goodsman, D. (1992) Summerhill: theory and practice. Unpublished Ph.D. thesis, University of East Anglia, Norwich.
- Gray, P., & Chanoff, D. (1986). Democratic schooling: What happens to young people who have charge of their own education?. *American Journal of Education*, 94(2), 182-213.
- Gribble, D. (1998). *Real education: Varieties of freedom*. Libertarian Education: Bristol.
- Griffin, M. (2011). Developing deliberative minds-Piaget, Vygotsky and the deliberative democratic citizen. *Journal of Deliberative Democracy*, 7(1).
- Grodin, E., Jahasz, V. (2004). *D is for democracy: A citizen's alphabet*. Chelsea: Sleeping bear Press. Retrieved from <https://archive.org/stream/disfordemocracyc0000grod>.
- Gubrium, J. F., & Holstein, J. A. (2002). From the individual interview to the interview society. *Handbook of interview research: Context and method*, 3-32.
- Guriey, S., & Treisman, D. (2020). A theory of informational autocracy. *Journal of public economics*, 186, 104158.

- Guterres, A. (2020). *The highest aspiration. A call to action for human rights*. United Nations.
- Håkansson, M., Kronlid, D. O. O., & Östman, L. (2019). Searching for the political dimension in education for sustainable development: socially critical, social learning and radical democratic approaches. *Environmental Education Research, 25(1)*, 6-32.
- Hamilton, L., Corbett-Whittier, C., & Fowler, Z. (2012). Ethics in research. In *Using case study in education research*. Sage Publications. ProQuest Ebook Central <https://ebookcentral.proquest.com>.
- Hansen, M. H. (1992). The tradition of the Athenian democracy AD 1750–1990. *Greece & Rome, 39(1)*, 14-30.
- Haque, M. (2010). Sampling methods in social research. *Global Research Methodology, 8(5)*, 1-6.
- Haraldstad, Å., Tveit, A. D., & Kovač, V. B. (2022). Democracy in schools: qualitative analysis of pupils' experiences of democracy in the context of the Norwegian school. *Cambridge Journal of Education, 52(1)*, 73-89.
- Harpaz, Y. (2005). Teaching and learning in a community of thinking. *Journal of Curriculum and Supervision, 20(2)*, 136-157.
- Hartley, V. (2008). The elementary classroom: A key dimension of a child's democratic world. *Journal of educational controversy, 3(1)*, 1-9.
- Held, D. (2006). *Models of democracy* (3rd Ed). Cambridge: Polity University Press.
- Henderson, A., & Milstein, M. (2020). Democratic schools: A model for empowering learners. *American Journal of Education, 126(2)*, 199-216.

- Hennessey, E., & Heary, C. (2005). Exploring children's views through focus groups. In Greene, S., & Hogan, D. (Eds.), *Researching children's experience: Approaches and methods*. SAGE Publications. Retrieved from: ProQuest Ebook Central, <https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=334520>.
- Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative research methods* (12th Ed). Sage.
- Hendriks, C. (2002). Institutions of deliberative democratic processes and interest groups: roles, tensions and incentives. *Australian Journal of Public Administration*, 61(1), 64-75.
- Hobson, P. (2001). *A.S. Neill, 1883-1973*. In *Fifty Modern Thinkers on Education: From Piaget to the Present*. Psychology Press.
- Hoddinott, P., Craig, L. C., Britten, J., & McInnes, R. M. (2012). A serial qualitative interview study of infant feeding experiences: idealism meets realism. *BMJ open*, 2(2), e000504.
- Holmes, E. (1914). *What is and what Might be: A Study of Education in General and Elementary Education in Particular*. Constable & Company Ltd: London.
- Hopkins, R. L. (1976). Freedom and Education: The Philosophy of Summerhill. *Educational theory*, 26(2), 188-213.
- Hornblower, S. (1992). In J, Dunn (Ed). *Democracy the unfinished journey, 508 BC to AD 1993* (pp. 1-16). New York: Oxford University Press. Retrieved from <https://archive.org/stream/democracy00john#page/n13/mode/2up>.
- Hoskins, B., & Donbavand, S. (2021). The impact of the COVID-19 pandemic on student voice (UNESCO/Council of Europe Commissioned report). Retrieved, July 20, 2022,

https://pure.roehampton.ac.uk/ws/portalfiles/portal/6492930/Impact_of_the_COVID_19_Pandemic_on_student_voice.pdf.

Howells, M. E., Mayfour, K. L. W., April, T. B., Bender, R. L., & Loudon, J. E. (2022). Is there a difference in student physical activity between a field school and a traditional classroom setting? *American Journal of Human Biology*, *34*(12), e23799-n/a. <https://doi.org/10.1002/ajhb.23799>.

Human Rights Watch, (2021). Indonesia: Security Forces Abusing Protesters. Retrieved from <https://www.hrw.org/news/2021/09/24/indonesia-security-forces-abusing-protesters>.

Hunter, M. G. (2012). Creating qualitative interview protocols. *International Journal of Sociotechnology and Knowledge Development (IJSKD)*, *4*(3), 1-16.

Husband, G. (2020). Ethical data collection and recognizing the impact of semi-structured interviews on research respondents. *Education Sciences*, *10*(8), 206.

Iliadi, N., Papadopoulos, L. and Marnelakis, G., 2010, October. Negotiating the Boundaries in Educational Space: The Example of Summerhill School. In *1 st International Graduate Research Symposium on the Built Environment* (p. 275).

Ingham, S. (2022). Representative democracy and social equality. *American Political Science Review*, *116*(2), 689-701.

Jamwal, B.S. (2017). Rousseau and his educational philosophy. *Scholarly Research Journal for Humanity Science & English Language*, *4*(24), 6530-6537. Retrieved from: www.srjis.com/pages/pdfFiles/151281077310.%20B.S.%20Jamwal.pdf.

- Jones, L. (2021). Democratic education in practice: A case study of student agency and decision-making. *Journal of Education*, 201(2), 123-138.
- Kamppila, V. (2017). School's out? *The role of education in building democratic society*. The Finish instituion in London.
- Kara, H., Lemon, N., Mannay, D., & McPherson, M. (2021). *Creative research methods in education: Principles and practices*. Bristol: Policy Press.
- Karakus, M. (2017). An Investigation of Students' Perceptions about Democratic School Climate and Sense of Community in School. *Universal Journal of Educational Research*, 5(5), 787-790.
- Kardas Isler, N. (2022). Re-Thinking Multigrade Classrooms as an Alternative Educational Environment. *Educational Policy Analysis and Strategic Research*, 17(2), 71-90.
- Keeble-Ramsay, D. (2017). Inspection at summerhill. *Revista Hipotese*, 3(2), 150-173.
- Kelley, M. (1939). The Meaning of a Democratic School from the Standpoint of the Child. *Peabody Journal of Education* 17(2), 82-83.
- Kielmann, K., Cataldo, F., & Seeley, J. (2012). Introduction to qualitative research methodology: A training manual. London: Department for Inter-national Development. Retrieved from:
file:///ikb/home/47/1832447/My%20Documents/Qualitative/Qualitative%20Lens.pdf.
- Kiger, M. E., & Varpio, L. (2020). Thematic analysis of qualitative data: AMEE Guide No. 131. *Medical teacher*, 42(8), 846-854.

- Kincaid, H. (2012). *Walden Two: A critical examination*. In S. O. Lilienfeld (Ed.), *Psychological Science Under Scrutiny: Recent Challenges and Proposed Solutions* (pp. 195-214). John Wiley & Sons.
- King, N., Horrocks, C., & Brooks, J. (2019). *Interviews in qualitative research* (2nd Ed). Sage Publications.
- Kira, N. (2019). Dewey's Democratic Conception in Education and Democratic Schooling: Lessons from the United States for Japan in a Time of Democracy in Crisis. *Educational Studies in Japan*, 13, 55-66.
- Knoester, M. (2015). *Democratic education in practice: Inside the Mission Hill school*. Teachers College Press.
- Krivokapić, N. (2018). Democracy in the modern age. *Socioloska Luca*, 12(1).
- Kochoska, J. (2015). Democratic education. *International Journal of Education-TEACHER*.
- Korkmaz, H. E., & Erden, M. (2014). A Delphi study: The characteristics of democratic schools. *The Journal of Educational Research*, 107(5), 365-373.
- Kurniaty, R. (2020, October). *Democracy and Human Security: Analysis on the Trajectory of Indonesia's Democratization*. In Brawijaya International Conference on Multidisciplinary Sciences and Technology (BICMST 2020) (pp. 278-287). Atlantis Press.
- Kvalsvik, F., & Øgaard, T. (2021). Dyadic interviews versus in-depth individual interviews in exploring food choices of Norwegian older adults: A comparison of two qualitative methods. *Foods*, 10(6), 1-16.
- Labra, O., Castro, C., Wright, R., & Chamblas, I. (2020). Thematic analysis in social work: A case study. *Global Social Work-Cutting Edge Issues and Critical Reflections*, 1-20.

- Laguardia, A., & Pearl, A. (2009). Necessary educational reform for the 21st century: The future of public schools in our democracy. *The Urban Review*, 41(4), 352-368.
- Lane, H. (1928). *Talks to parents and teachers*. George Allen and Unwin Limited, London.
- Langer-Buchwald, J. (2010). Reception of Arthur Sutherland Neill's Pedagogical Concept and His Summerhill School in Hungarian and German Pedagogical Literature and Press. *Online Submission*, 7(10), 114-119.
- Lankshear, C. (1982). *Freedom and Education Toward a Non-Rationalist Philosophy of Education*. Milton Brookes, Three Rivers CA.
- Lansdown, G. (2001). Promoting children's participation in democratic decision-making (No. innins01/9).
- Lapan, S. D., Quartaroli, M. T., Riemer, F. J., Quartaroli, M. T., & Riemer, F. J. (Eds.). (2011). *Qualitative research: An introduction to methods and designs*. Retrieved from: ProQuest Ebook Central <https://ebookcentral.proquest.com/lib/brunelu/reader.action?docID=817325>.
- Learn, F. T. (2020). AS Neill. *Understanding and Using Challenging Educational Theories*, 39.
- Lees, H. E. (2017). Hanging around, pottering about, chilling out: lessons on silence and well-being from Summerhill School. *Revista Hipótese*, 3(2), 192-210.
- Legge, J.D. (1961). *Sukarno: A political biography*. Allen & Unwin.
- Leighton, R. (2022). Radical citizenship education. *Education, Citizenship and Social Justice*, 17461979221080604.

- Leihy, P., Arancibia Martini, H., Castillo Armijo, P., & Saldaña Fernandez, J. (2017). Evolution in freedom? The meanings of 'free school' in Chile. *British Journal of Educational Studies*, 65(3), 369-384.
- Lenzi, M., Vieno, A., Sharkey, J., Mayworm, A., Scacchi, L., Pastore, M., & Santinello, M. (2014). How school can teach civic engagement besides civic education: The role of democratic school climate. *American Journal of Community Psychology*, 54(3-4), 251-261. <https://doi.org/10.1007/s10464-014-9669-8>.
- Lepri, B., Oliver, N., Letouzé, E., Pentland, A., & Vinck, P. (2018). Fair, transparent, and accountable algorithmic decision-making processes: The premise, the proposed solutions, and the open challenges. *Philosophy & Technology*, 31, 611-627.
- Liddle, R. W. (1992). Indonesia's democratic past and future. *Comparative politics*, 443-462.
- Lima, L. C. (2014). Democratic Management of Schools: from self-government to the rise of a managerial post-democracy?. *Educação & Sociedade*, 35, 1067-1083.
- Lipien, L., Ismajli, F., & Wolgemuth, J. (2022). Impact of COVID-19 on the educational experiences of youth in foster care: caseworker perspectives. *Journal of Public Child Welfare*, 1-22.
- Iliadi, N., Papadopoulos, L., & Marnelakis, G. (2010, October). Negotiating the Boundaries in Educational Space: The Example of Summerhill School. In *1 st International Graduate Research Symposium on the Built Environment* (p. 275).
- Lobe, B., Morgan, D., & Hoffman, K. A. (2020). Qualitative data collection in an era of social distancing. *International Journal of Qualitative Methods*, 19, 1-8. 1609406920937875.

- Long, N. J. (2016). Why Indonesians turn against democracy. *The State we're in: reflecting on democracy's troubles*, 71-96.
- Lorenzi, M. (2006). Power: a radical view by Steven Lukes. *Crossroads*, 6(2), 87-95.
- Lune, H., & Berg, B. L. (2017). *Qualitative research methods for the social sciences* (9th Ed). Global edition. ProQuest Ebook Central
<https://ebookcentral.proquest.com>.
- Mabovula, N. (2009). Giving voice to the voiceless through deliberative democratic school governance. *South African Journal of Education*, 29(2), 219-233.
- MacBeath, J. (2004). Democratic learning and school effectiveness. *Democratic learning: The challenge to school effectiveness*, p.19-51. London: Routledge Falmer.
- MacBeath, J. (2004). Democratic learning and school effectiveness: are they by any chance related. In MacBeath, J & Moos, L. (eds) *Democratic learning: the challenge to school effectiveness*. London: Routledge Falmer.
- MacMath, S. (2008). Implementing a democratic pedagogy in the classroom: Putting Dewey into practice. *Canadian Journal for New Scholars in Education/Revue canadienne des jeunes chercheuses et chercheurs en éducation*, 1(1).
- Maguire, M., & Delahunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. *All Ireland Journal of Higher Education*, 9(3).
- Mandel, J. L. (2003). Negotiating expectations in the field: Gatekeepers, research fatigue and cultural biases. *Singapore Journal of Tropical Geography*, 24(2), 198-210.
- Mackie, J. A. C. (1961). Indonesian politics under guided democracy. *Australian Outlook*, 15(3), 260-279.

- Magaloni, B. and Kricheli, R. (2010). Political order and one-party rule. *Annual Review of Political Science*, 13, 123-143.
- Marsden, C., Meyer, T., & Brown, I. (2020). Platform values and democratic elections: How can the law regulate digital disinformation?. *Computer law & security review*, 36, 105373.
- Mason, M. (2018). Behaviorism and democracy: A critical examination of B.F. Skinner's Walden Two. *The Journal of Politics*, 80(3), 835-849.
- Matei, F. C., and C. Halladay. (2019). *The Role and Purpose of Intelligence in a Democracy*. In *The Conduct of Intelligence in Democracies: Processes, Practices, Cultures*, edited by F. C. Matei and C. Halladay, 1–23. Boulder, Colorado: Lynne Rienner Publishers.
- Matthews, B., Ross, L. (2010). Research as an ethical and cultural issue. In *Research methods: A practical guide for the social sciences*. Pearson Education Limited. <https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=5138361#>.
- McIntosh, M. J., and J. M. Morse (2015). Situating and constructing diversity in semi-structured interviews. *Global Qualitative Nursing Research* 2:1–12. Retrieved from: <https://journals.sagepub.com/doi/pdf/10.1177/2333393615597674>.
- McLeod, S. A. (2007). Bf skinner: Operant conditioning. *Retrieved September, 9(2009)*, 115-144.
- Merriam, S. B. (1998). *Qualitative Research and Case Study Applications in Education*. Revised and expanded from "Case Study Research in Education.". Jossey-Bass Publishers, 350 Sansome St, San Francisco, CA 94104.
- Meyer-Resende, M. (2011). International consensus: Essential elements of democracy. *Berlin/Germany: Democracy Reporting International [DRI]*, 16.

- Miller, D. (2015). David Miller, 'Is there a human right to democracy?'. *CSSJ Working Papers Series, SJ032*, 1-22.
- Mills, J. (2017). Methodology and Methods. In Mills, J., & Birks, M., *Qualitative methodology: A practical guide*. Sage.
- Moises Jr, C. (2020). Online data collection as adaptation in conducting quantitative and qualitative research during the COVID-19 pandemic. *European Journal of Education Studies, 7(11)*, 78-87.
- Monforte, J., Ubeda-Colomer, J. (2022). Tinkering with the two-to-one interview. Reflections on the use of two interviews in qualitative constructionist inquiry. *Methods in psychology, 5*, 1-8.
- Morrison, J. L., & Osborn, H. (2005). Implementing organic education: An interview with Hugh Osborn. *Innovate: Journal of Online Education, 2(2)*.
- Morrison, K. A. (2008). Democratic classrooms: Promises and challenges of student voice and choice, part one. *Educational horizons, 50-60*.
- Murray, S. A., Kendall, M., Carduff, E., Worth, A., Harris, F. M., Lloyd, A., Cavers, D., Grant, L., & Sheikh, A. (2009). Use of serial qualitative interviews to understand patients' evolving experiences and needs. *Bmj, 339*, 958-960.
- Nabatchi, T. (2018). Public values frames in administration and governance. *Perspectives on Public Management and Governance, 1(1)*, 59-72.
- Neill, A. S. (1962). *Summerhill: A radical approach to education*. London: Victor Gollancz Ltd.
- Neill, A.S. (1948). *That dreadful school*. (2nd printing). London: Herbert Jenkins Limited.
- Neill, A.S. (1949). *The Problem Family*. London: Herbert Jenkins.

- Neill, A. S. (1966). *Freedom--not license!*. New York: Hart Publishing Company.
- Neill, A. S. (1969). *Summerhill: A radical approach to education*. V. Gollancz.
- Neill, A. S. (1995). *Summerhill school: A new view of childhood*. Macmillan.
- Neill, A. S. (1917). *A dominie dismissed*. Herbert Jenkins.
- Neill, A. S. (1975). *A dominie's log*. In *The Dominie Books of AS Neill*. Hart Publishing Company.
- Neuman, W. L., & Neuman, L. (2013). *Social research methods: Pearson new international edition: qualitative and quantitative approaches*. Pearson Education Limited. ProQuest Ebook Central <https://ebookcentral.proquest.com>.
- Newby, P. (2014). *Research Methods for Education*, second edition (1st ed.). Routledge.
- Newman, M. I. C. H. A. E. L. (2006). When evidence is not enough: Freedom to choose versus prescribed choice: The case of Summerhill School. *Education studies: Issues and critical perspectives*, 56-68.
- Ngcayisa, L. (2020). *Is a guided democracy a de facto autocracy?*. Retrieved August 6, 2023. Available at: https://www.linkedin.com/pulse/guided-democracy-de-facto-autocracy-lumanyano-ngcayisa?trk=public_profile_article_view.
- Noble, H., & Heale, R. (2019). Triangulation in research, with examples. *Evid Based Nurs*, 22(3), 67-68.
- Nwogu, G. A. I. (2015). Democracy: Its Meaning and Dissenting Opinions of the Political Class in Nigeria: A Philosophical Approach. *Journal of Education and Practice*, 6(4), 131-142.

- Ober, J. (2008). The original meaning of “democracy”: Capacity to do things, not majority rule. *Constellations*, 15(1), 3-9.
- OFSTED 1999 (N.D.). <http://www.educationengland.org.uk/documents/pdfs/1999-ofsted-summerhill.pdf>. (Accessed: 11 September 2022).
- O’ Hair, M. J., McLaughlin, J., & Reitzug, U. C. (2000). The ideals of democratic education. In *Foundations of democratic education*. Ft. Worth: Harcourt Brace Publishers.
- Olson, M. (1993). Dictatorship, democracy, and development. *American political science review*, 87(3), 567-576.
- Palmer, J., Cooper, D. E., & Bresler, L. (Eds.). (2001). *Fifty modern thinkers on education: From Piaget to the present*. Psychology Press.
- Palmer, C., & Bolderston, A. (2006). A brief introduction to qualitative research. *Canadian Journal of Medical Radiation Technology*, 37(1), 16-19.
- Patarai, M. I. (2021). Representative Democracy and Constitution Pancasila Perspective with the 1945 Constitution. *Representative Democracy and Constitution Pancasila Perspective with the 1945 Constitution*, 4(4), 12941-12951.
- Patel, K., Auton, M. F., Carter, B., Watkins, C. L., Hackett, M., Leathley, M. J., Thornton, T., & Lightbody, C. E. (2016). Parallel-serial memoing: A novel approach to analyzing qualitative data. *Qualitative health research*, 26(13), 1745-1752.
- Pateman, C. (2012). Participatory democracy revisited. *Perspectives on politics*, 10(1), 7-19.

- Pereira, F., Mouraz, A., & Figueiredo, C. (2014). Student participation in school life: the “student voice” and mitigated democracy. *Croatian Journal of Education: Hrvatski časopis za odgoj i obrazovanje*, 16(4), 935-975.
- Perry, L. B. (2009). Conceptualizing education policy in democratic societies. *Educational Policy*, 23(3), 423-450.
- Perry, L. R. (1967). *Bertrand Russell, AS Neill, Homer Lane, WH Kilpatrick: Four Progressive Educators*. Collier-Macmillan Ltd, London.
- Pokhrel, S., & Chhetri, R. (2021). A literature review on impact of COVID-19 pandemic on teaching and learning. *Higher Education for the Future*, 8(1), 133-141.
- Pridmore, P. (1996). Children as health educators: The Child-to-Child approach (Doctoral dissertation, Institute of Education, University of London). Accessed: August 22, 2023; https://discovery.ucl.ac.uk/id/eprint/10019135/7/362718_Redacted.pdf.
- Priest, D., & Arkin, W. M. (2011). *Top secret America: The rise of the new American security state*. Little, Brown.
- Print, M., Ørnstrøm, S., & Nielsen, H. S. (2002). Education for democratic processes in schools and classrooms. *European journal of education*, 37(2), 193-210.
- Prothro, J. W., & Grigg, C. M. (1960). Fundamental principles of democracy: Bases of agreement and disagreement. *The Journal of Politics*, 22(2), 276-294.
- Prud'Homme, M. A., & Reis, D. (2011). COMPARING AS NEILL TO ROUSSEAU, APPROPRIATE. *Journal of Unschooling & Alternative Learning*, 5(10).
- Punch, K. F., & Oancea, A. (2014). *Introduction to research methods in education* (2nd Ed). Sage publications.

- Quantz, R. A., Rogers, J., & Dantley, M. (1991). Rethinking transformative leadership: Toward democratic reform of schools. *Journal of education*, 173(3), 96-118.
- Qu, S. Q., & Dumay, J. (2011). The qualitative research interview. *Qualitative research in accounting & management*. 8(3), 238-264.
- Rafferty, M., Culkin, J.M., Hechinger, F.M., Montagu, A., Ames, L.B., Holt, J., Bettelheim, B., Leshan, E.J., Rossman, M., Papanek, E., Watson, G., Ashton-Warner, S., Goodman, P., Ackerman, N.W., Fromm, E. (1970). *Summerhill: for and against*. New York: Hart publishing company.
- Rahman, S. A., Tuckerman, L., Vorley, T., & Gherhes, C. (2021). Resilient Research in the Field: Insights and lessons from adapting qualitative research projects during the COVID-19 pandemic. *International Journal of Qualitative Methods*, 20, 1-16.
- Ramrez, G.B. (2016). Case studies. In Marshall, C., & Rossman, G. B. (2014). *Designing qualitative research (pp.19-20)*. (6th Ed) Sage publications.
- Read, B. L. (2018). Serial interviews: When and why to talk to someone more than once. *International Journal of Qualitative Methods*, 17(1), 1609406918783452.
- Readhead, Z., & DfE, U. R. N. (1996). Summerhill school. *Deschooling our lives*, 108-112.
- Readhead, Z.N. (2021). *Barefoot in November: Parenting in November*. A.S. Neill Summerhill Trust: United Kingdom.
- Redfern, W. A. (2010). *Sukarno's Guided Democracy and the Takeovers of Foreign Companies in Indonesia in the 1960s*. University of Michigan.
- Reichert, F., Chen, J., & Torney-Purta, J. (2018). Profiles of adolescents' perceptions of democratic classroom climate and students' influence: The effect of school

and community contexts. *Journal of Youth and Adolescence*, 47(6), 1279-1298.
<https://doi.org/10.1007/s10964-018-0831-8>.

Reinemann, M.K. (2019). *What Is the Difference between Power and Control?*
Retrieved: <https://communicatewithintent.org/what-is-the-difference-between-power-and-control/>.

Ricklefs, M. C. (1981). *A History of Modern Indonesia: c. 1300 to the Present* (p. 159).
London: Macmillan.

Ricklefs, M.C. (1993). Guided Democracy, 1957–65. In: *A History of Modern Indonesia since c. 1300*. Palgrave, London. https://doi.org/10.1007/978-1-349-22700-6_19.

Riddle, S., Heffernan, A., & Bright, D. (2021). On the need for a new democracy of education in a post-pandemic world. In *New Perspectives on Education for Democracy* (pp. 2-8). Routledge.

Rietmulder, J., 2019. *When kids rule the school: The power and promise of democratic education*. New Society Publishers. Available at <https://books.google.co.uk/books?hl=en&lr=&id=409wDwAAQBAJ&oi=fnd&pg=PT9&dq=inside+summerhill:+the+self-governing+school+with+free-range+children&ots=Uj-T8z7krF&sig=C608rkQpagdV6g-ooJvD8uil33Q#v=onepage&q&f=false> (Accessed: 10 September 2022).

Rogers, C. R. (1995). *On becoming a person: A therapist's view of psychotherapy*. Houghton Mifflin Harcourt.

Rosada, D. (2017). *Model of Democracy In Indonesia*. In *Third International Conference on Social and Political Sciences (ICSPS 2017)* (pp. 102-105). Atlantis Press.

Rossi, J. A. (2006). The dialogue of democracy. *The Social Studies*, 97(3), 112-120.

- Rousseau, J. J. (1889). (Originally published, 1762) *Émile; Or, Concerning Education: Extracts Containing the Principal Elements of Pedagogy Found in the First Three Books*. Boston: DC Heath & Company.
- Ryan, F., Coughlan, M., & Cronin, P. (2009). Interviewing in qualitative research: The one-to-one interview. *International Journal of Therapy and Rehabilitation*, 16(6), 309-314.
- Saffange, J. F. (1994). Alexander Sutherland Neill. *Perspectivas: revista trimestral de educación comparada*, 24(1), 2.
- Sabia, D. (2012). Democratic/utopian education. *Utopian Studies*, 23(2), 374-405.
- Sahakian, M.S.; Sahakian, W.S. (1974). *Rousseau as educator*. New York: Twayne Publishers, Inc. Retrieved from <https://archive.org/details/rousseauuseducat0003saha/page/n5/mode/2up?ref=ol&view=theater&q=summerhill>.
- Sahin, S., & Kiliç, A. (2021). Learning Model Based on Democratic Life. *Journal of Educational Research and Practice*, 11(1), 181-201.
- Sahlberg, P. (2020). Will the pandemic change schools?. *Journal of Professional Capital and Community*.
- Samanci, O. (2010). Democracy education in elementary schools. *The Social Studies*, 101(1), 30-33.
- Sanahuja, A., Moliner, O., & Moliner, L. (2020). Inclusive and democratic practices in primary school classrooms: A multiple case study in Spain. *Educational Research*, 62(1), 111-127.
- Sands, R. G., & Roer-Strier, D. (2006). Using data triangulation of mother and daughter interviews to enhance research about families. *Qualitative Social Work*, 5(2), 237-260.

- Saukkonen, S., Moilanen, P., & Mathew, D. (2017). Power, democracy and progressive schools. In *Educating for Democracy in England and Finland* (pp. 91-102). Routledge.
- Saurugger, S. (2008). Interest groups and democracy in the European Union. *West European Politics*, 31(6), 1274-1291.
- Schaeffer, D. (1998). Reconsidering the Role of Sophie in Rousseau's "Emile". *Polity*, 30(4), 607-626.
- Scholz, S. J. (2010). That all children should be free: Beauvoir, Rousseau, and childhood. *Hypatia*, 25(2), 394-411.
- Schrag, F. (2004). Children and democracy: Theory and policy. *Politics, Philosophy & Economics*, 3(3), 365-379.
- Schumpeter, J.A. (1944). *Capitalism, socialism, and democracy*. London: Routledge.
- Schwartz, S. (2006). A theory of cultural value orientations: Explication and applications. *Comparative sociology*, 5(2-3), 137-182.
- Seashore Louis, K. (2003). Democratic schools, democratic communities: Reflections in an international context. *Leadership and Policy in Schools*, 2(2), 93-108.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers college press.
- Sen, A. (1999). Democracy as a universal value. *Journal of Democracy*, 10(3), 3-17.
- Sen, A. (2009). *The Idea of Justice*. Harvard University Press.
- Setala, M. (2009): Representative Democracy. In *Setala, Maija & Schiller, Theo (eds.) Referendums and Representative Democracy*. London: Routledge. Pp:151 – 162.

- Shah, A. (2004). The transition to 'guided' democracy in Pakistan. *The Asia-Pacific: A region in transition*, 207-218.
- Sheard, L., & Marsh, C. (2019). How to analyse longitudinal data from multiple sources in qualitative health research: the pen portrait analytic technique. *BMC Medical Research Methodology*, 19(1), 1-10.
- Shorey, P. (1937). *The Republic: The Republic; Book I-V*. London: Heinemann.
Retrieved _____ from <https://archive.org/details/republicshorey01platuoft/page/n5/mode/2up>.
- Shuffelton, A. (2017). Jean-Jacques Rousseau, the Mechanised Clock and Children's Time. *Journal of Philosophy of Education*, 51(4), 837-849.
- Shyman, E. (2011). A comparison of the concepts of democracy and experience in a sample of major works by Dewey and Freire. *Educational Philosophy and Theory*, 43(10), 1035-1046.
- Sikandar, A. (2015). John Dewey and his philosophy of education. *Journal of Education and Educational Development*, 2(2), p.191-201.
- Simó, N., Parareda, A., & Domingo, L. (2016). Towards a democratic school: The experience of secondary school pupils. *Improving schools*, 19(3), 181-196.
- Skinner, B. F. (2005). *Walden two*. Hackett Publishing.
- Skjott Linneberg, M. and Korsgaard, S. (2019). Coding qualitative data: a synthesis guiding the novice. *Qualitative Research Journal*, Vol. 19(3), 259-270. <https://doi.org/10.1108/QRJ-12-2018-0012>.
- Sliwka, A. (2008). The contribution of alternative education. *Innovating to learn, learning to innovate*, 93. Retrieved, July 18, 2022, <https://www.oecd.org/education/ceri/40805108.pdf>.

- Smith, K. (2020). Student voice and agency in democratic schools: A review of the literature. *Educational Research Review*, 25, 100-112.
- Smith, J., & MacGregor, J. (2020). The impact of democratic education on student engagement and academic achievement. *Educational Research*, 56(3), 345-361.
- Snitzer, H. (1970). *Living in Summerhill*. Colliar-Macmillan Canada, Ltd, Ontario.
- Soëtard, M. (1994). Jean-Jacques Rousseau. *education (Paris, UNESCO: International Bureau of Education)*, 24(3/4), 423-38.
- Solhaug, T. (2018). Democratic schools—Analytical perspectives. *JSSE-Journal of Social Science Education*, 17(1), 2-12.
- Sondrol, P. C. (1991). Totalitarian and authoritarian dictators: A comparison of Fidel Castro and Alfredo Stroessner. *Journal of Latin American Studies*, 23(3), 599-620.
- South African Government. (2008). *Intelligence in a Constitutional Democracy - Final Report to the Minister for Intelligence Services, the Honourable Mr Ronnie Kasril, MP*. South African Government Publications. Accessed: August, 24 2023: <https://www.lse.ac.uk/international-development/Assets/Documents/PDFs/csrc-background-papers/Intelligence-In-a-Constitutional-Democracy.pdf>.
- Sparman, A. (2005). Video recording as interaction: Participant observation of children's everyday life. *Qualitative Research in Psychology*, 2(3), 241-255.
- Starman, A. B. (2013). The case study as a type of qualitative research. *Journal of Contemporary Educational Studies/Sodobna Pedagogika*, 64(1), 28-43.

- Stern, B. S. (1996). *Democratic Schools, Progressivism, and Choice: The Power of Their Ideas: Lessons for America from a Small School in Harlem* by Deborah Meier. Boston: Beacon Press, © 1995. 190 Pages. ISBN 0-8070-3110-0.
- Stiglitz, J. 2015. 'The Price of Inequality: How Today's Divided Society Endangers Our Future.' In *Sustainable Humanity, Sustainable Nature: Our Responsibility*, edited by P. S. Dasgupta, V. Ramanathan, and M. Sánchez Sorondo Vatican City: Pontificiae Academiae Scientiarvm.
- Stofer, K. A. (2019). Preparing for One-on-One Qualitative Interviews: Designing and Conducting the Interview: AEC675/WC338, 8/2019. *EDIS*, 2019(4), 4-4.
- Stone, J. P., Sayman, D. M., Carrero, K., & Lusk, M. E. (2016). Thoughts on Dewey's democracy and (special) education. *Journal of thought*, 50(3-4), 3-17.
- Stronach, I. and Piper, H., (2008). Can liberal education make a comeback? The case of "relational touch" at Summerhill School. *American Educational Research Journal*, 45, (1), pp. 6 –37.
- Stronach, I. (2006). *Inspection and justice: HMI and Summerhill School*. In Summerhill and AS Neill. McGraw-Hill Education (UK).
- Stronach, I., & Piper, H. (2009). The touching example of Summerhill School. In *Alternative education for the 21st century* (pp. 49-64). Palgrave Macmillan, New York.
- Subba, D. (2014). Democratic values and democratic approach in teaching: A perspective. *American Journal of Educational Research*, 2(12), 37-40.
- Sukarno (1959). *Guided Democracy*. Retrieved from <https://www.marxists.org/reference/archive/sukarno/1959/guided-democracy.htm>.

- Sultana, T. (2012). The Evolution of Democracy through the Ages: Focus on the European Experience. *Journal of European Studies*, 28(1).
- Summerhill School (n.d.). <https://www.summerhillschool.co.uk/>. (Accessed: 20 January 2020).
- Summerhill School (n.d.). <https://mapcarta.com/W80461959>.
- Sutinen, A. (2012). *Horace mann on growth, the pedagogical method and public school: Three early themes of progressive education in democratic society. Theories of bildung and growth: Connections and controversies between continental educational thinking and american pragmatism* (pp. 199-211) https://doi.org/10.1007/978-94-6209-031-6_13.
- Surmiak, A. (2018, September). Confidentiality in qualitative research involving vulnerable participants: Researchers' perspectives. In *Forum: Qualitative social research* (Vol. 19, No. 3, pp. 393-418). Freie Universität Berlin.
- Swartz, R. (2016). *From socrates to summerhill and beyond : Towards a philosophy of education for personal responsibility*. Information Age Publishing, Incorporated.
- Swedberg, R. (2020). On the use of definitions in sociology. *European Journal of Social Theory*, 23(3), 431-445.
- Taherdoost, H. (2016). Sampling methods in research methodology; how to choose a sampling technique for research. *International Journal of Academic Research in Management (IJARM)*, 5 (2), 18-27. Retrieved from: <https://hal.archives-ouvertes.fr/hal-02546796/document>.
- Tan, C. L. (2014). The curricular and pedagogic creativity of summerhill school, and related reflection on the teaching in Singapore. *Journal of Education and Human Development*, 3(2), 541-557.

- Thayer-Bacon, B. J. (1996). Democratic classroom communities. *Studies in philosophy and education*, 15(4), 333-351.
- Thomas, N. (2007). Towards a theory of children's participation. *The International Journal of Children's Rights*, 15(2), 199-218.
- Thomas, G. (2017). *How to do your research project: A guide for students*. Sage publications.
- Thomson-Smith, C. (2011) *An examination of participatory self-government as a pedagogic tool with special reference to Sudbury valley and Summerhil schools*. Örebro, Sweden: Örebro University, School of Humanities, Education and Social Sciences.
- Thornberg, R., & Elvstrand, H. (2012). Children's experiences of democracy, participation, and trust in school. *International Journal of Educational Research*, 53, 44-54.
- Till, C. (2021). Propaganda through 'reflexive control' and the mediated construction of reality. *New Media & Society*, 23(6), 1362-1378.
- Tisdall, L. (2019). Introduction: The rise and fall of progressive education. In *A progressive education?* (pp. 1-24). Manchester University Press.
- Tiusanen, M. (2017). Pupil participation in the development of school culture. *Education in the North*.
- Tommasoli, M. (2005, May). Representative democracy and capacity development for responsible politics. In Sixth Global Forum of Reinventing Government. Seoul. International Institute for Democracy and Electoral Assistance. <http://unpan1.un.org/intradoc/groups/public/documents/un/unpan020457.pdf>.
- Tommasoli, M. (2019). *Democracy and Human Rights: The Role of the UN*. Accessed: August 18, 2023:

<https://www.idea.int/sites/default/files/publications/democracy-and-human-rights-the-role-of-the-united-nations.pdf>

Torney-Purta, J., & Barber, C. (2005). Democratic school engagement and civic participation among european adolescents: Analysis of data from the IEA civic education study. *Journal of Social Science Education, 4*(3). Retrieved from: <https://doi.org/10.4119/jsse-324>.

Torres, J. A. (1963). The Political Ideology of Guided Democracy. *The Review of Politics, 25*(1), 34-63.

Trigueros, R., Juan, F., & Sandoval, J. (2017). Qualitative and quantitative research instruments. *English Language Department, 25*(2), 13-14.

Turner, D. P. (2020). Sampling Methods in Research Design. *Headache, 60*(1), 8-12. Retrieved from: <https://doi.org/10.1111/head.13707>.

Tyack, D., & Tobin, W. (1994). The "grammar" of schooling: Why has it been so hard to change? *American Educational Research Journal, 31*(3), 453-479.

UN convention on the rights of the child (UNCRC), (n.d.). The rights of the child. <https://www.savethechildren.org.uk/content/dam/gb/reports/humanitarian/uncrc19-summary2.pdf>.

Urbinati, N. (2011). Representative democracy and its critics. *The future of representative democracy, 23-49*.

Van der Kroef, J. M. (1957). " Guided Democracy" in Indonesia. *Far Eastern Survey, 26*(8), 113-124.

Vaughan, M. (2006). *Summerhill and AS Neill*. McGraw-Hill Education (UK).

- Vieno, A., Perkins, D. D., Smith, T. M., & Santinello, M. (2005). Democratic school climate and sense of community in school: A multilevel analysis. *American journal of community psychology, 36*(3-4), 327-341.
- Wall, J. (2012). Can democracy represent children? Toward a politics of difference. *Childhood, 19*(1), 86-100.
- Walliman, N. (2016). *Social research methods: The essentials*. Sage.
- Webber-Ritchey, K. J., Simonovich, S. D., & Spurlark, R. S. (2021). COVID-19: qualitative research with vulnerable populations. *Nursing Science Quarterly, 34*(1), 13-19.
- Weilbacher, G. (2020). I Found a Democratic School, Finally: A Response to “This is What Democracy Looks Like: Some Thoughts on Democratic Schools”. *Middle Grades Review, 6*(1), 3.
- Weiss, S. G., DeFalco, A. A., & Weiss, E. M. (2005). Progressive= Permissive? Not According to John Dewey... Subjects Matter!. *Essays in Education, 14*(1), 1-21.
- Wellington, J., & Szczerbinski, M. (2007). *Research methods for the social sciences*. A&C Black. Retrieved from: <https://r3.vlereader.com/Reader?ean=9781441114167>.
- Welzel, C., & Inglehart, R. (2006). Emancipative values and democracy: Response to Hadenius and Teorell. *Studies in Comparative International Development, 41*, 74-94.
- Westbrook, R. B. (1991). John Dewey and American democracy. In *John Dewey and American Democracy*. Cornell University Press.
- Wiborg, S., Green, F., Taylor-Gooby, P., & Wilde, R. J. (2018). Free Schools in England: ‘Not unlike other schools’?. *Journal of Social Policy, 47*(1), 119-137.

- Wolkewitz, M., & Puljak, L. (2020). Methodological challenges of analysing COVID-19 data during the pandemic. *BMC Medical Research Methodology*, 20(1), 1-4.
- Wiborg, S., Green, F., Taylor-Gooby, P., & Wilde, R. J. (2018). Free Schools in England: 'Not unlike other schools'?. *Journal of Social Policy*, 47(1), 119-137.
- Wilby, P. (2013). Summerhill school: these days surprisingly strict. <https://www.theguardian.com/education/2013/may/27/summerhill-school-head-profile>. (Accessed: 22 October 2019).
- Williams, A. (2018). Student agency, democracy, and education: A critical review. *Educational Studies*, 44(4), 456-468.
- Wilson, M. A. F. (2015). Radical democratic schooling on the ground: Pedagogical ideals and realities in a Sudbury school. *Ethnography and Education*, 10(2), 121-136.
- Wolkewitz, M., & Puljak, L. (2020). Methodological challenges of analysing COVID-19 data during the pandemic. *BMC Medical Research Methodology*, 20(1), 1-4.
- Xuetong, Y. (2020). *Chinese values vs. liberalism: What ideology will shape the international normative order?*. In *Globalizing IR Theory* (pp. 102-123). Routledge.
- Yin, R. K. (2014). *Case study research: Design and methods (5th ed.)*. Thousand Oaks, CA: Sage.
- Zainal, Z. (2007). Case study as a research method. *Jurnal kemanusiaan* (9), 1-6. Retrieved, July 20, 2022, <https://core.ac.uk/download/pdf/11784113.pdf>.
- Zakaria, F. (1997). The Rise of Illiberal Democracy. *Foreign Affairs*, 76(6), 22-43.

Zegart, A. B. (2011). *Spying blind: The CIA, the FBI, and the origins of 9/11*. Princeton University Press.

Ziegler, J., & Mason, P. (2020). Adapting data collection and utilisation to a Covid-19 reality. Retrieved from: https://usaidlearninglab.org/sites/default/files/resource/files/glam_-_adapting_data_collection.pdf. Accessed August 12, 2021.

Zohrabi, M. (2013). Mixed method research: Instruments, validity, reliability and reporting findings. *Theory and practice in language studies*, 3(2), 254.

Zoom Video Communications Inc. (2021). *Security guide*. Zoom Video Communications Inc. Retrieved from: <https://zoom.us/docs/doc/Zoom-Security-White-Paper.pdf>.

Appendices

Appendix A: Letter Request for Permission to Conduct Research



College of Business,
Arts and Social

25th November 2020

Zoë Readhead
Principal
Summerhill School
Westward Ho
Leiston
Suffolk IP6 4HY

REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY

Dear Mrs Readhead,

My name is Nor Hayati Husin. I am currently conducting my doctoral research in the Education Department at Brunel University London and I am writing to request permission to conduct a research study at Summerhill School. This research will be conducted under the supervision of Dr Andrew Green and Dr. Wayne Tennent from the Department of Education, Brunel University London.

The proposed title of my study is: “Guided Democracy: A case Study of Summerhill School, Suffolk”. Summerhill School is a pioneering institution and ever since its establishment under the auspices of A.S. Neil it has been a focus of interest and attention. I am very interested to learn more about the ways in which the community at Summerhill functions, how this is underpinned by notions of democracy in education, and how this affects relationships between pupils and staff. The data gathering will now be solely interviews with staff and students. I am

aware of the school principle of always respecting children's rights, and any research work undertaken will, of course, respect this at all times.

Should you require any further information, I can be contacted via email at nor.bintihusin@brunel.ac.uk. Thank you for your time and consideration in this matter.

Yours sincerely,

Nor Hayati Husin

Appendix B: Letter of Approval to Conduct Research Study

SUMMERHILL SCHOOL

School Office
Summerhill School
Westward Ho
LEISTON
Suffolk IP16 4HY
Tel/Fax: 00 (44) 1728 830540
E-mail: office@summerhillschool.co.uk



Principal
Zoë Readhead
Tel: 00 (44) 1728 830030
E-mail: zoe@summerhillschool.co.uk
www.summerhillschool.co.uk

16th December 2020

Re doctoral research at Summerhill School

Dear Nor Hayati Husin,

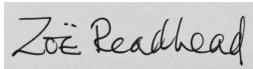
This is official permission for you to conduct research on Summerhill School within any boundaries that the school may feel suitable at any given time.

Obviously due to the Covid pandemic there will be extra restrictions so that it is very unlikely that you would be able to visit the school for some time, if at all.

I will be happy to co-operate with you during your research and make myself available as often as I am able, as is my son Henry Readhead – previous pupil and current joint deputy Head of the school.

I hope that this is helpful to you.

Best wishes,



Zoë Readhead

Appendix C: Approval Letter from BREO



College of Business, Arts and Social Sciences Research Ethics Committee
Brunel University London
Kingston Lane
Uxbridge
UB8 3PH
United Kingdom
www.brunel.ac.u

12 January 2021

CONDITIONAL LETTER OF APPROVAL

APPROVAL HAS BEEN GRANTED FOR THIS STUDY TO BE CARRIED OUT BETWEEN 22/01/2021 AND 30/09/2022

Applicant (s): Mrs Nor Hayati Husin

Project Title: A Guided Democracy for Children? A Case Study of Summerhill School, Suffolk, England

Reference: 25455-MHR-Jan/2021- 29553-2

Dear Mrs Nor Hayati Husin

The Research Ethics Committee has considered the above application recently submitted by you.

The Chair, acting under delegated authority has agreed that there is no objection on ethical grounds to the proposed study. A approval is given on the understanding that the conditions of approval set out below are followed:

- **Please make the following changes on your main Participant Information Sheet:**
- - Under "Why have I been invited to participate?" change the words, "I am" to "you are".
- - Under "Do I have to take part?" Please add that choosing not to participate will have no detrimental impact on you.
- - Under "Who has reviewed the study?" delete the text that you currently have and instead state that the study has been reviewed by your Supervisor and the College of Business, Arts and Social Sciences Research Ethics Committee.
- Approval is given for remote (online/telephone) research activity only. Face-to-face activity and/or travel will require approval by way of an amendment.
- The agreed protocol must be followed. Any changes to the protocol will require prior approval from the Committee by way of an application for an amendment.
- In addition to the above, please ensure that you monitor and adhere to all up-to-date local and national Government health advice for the duration of your project.

Please note that:

- Research Participant Information Sheets and (where relevant) flyers, posters, and consent forms should include a clear statement that research ethics approval has been obtained from the relevant Research Ethics Committee.
 - The Research Participant Information Sheets should include a clear statement that queries should be directed, in the first instance, to the Supervisor (where relevant), or the researcher. Complaints, on the other hand, should be directed, in the first instance, to the Chair of the relevant Research Ethics Committee.
 - Approval to proceed with the study is granted subject to receipt by the Committee of satisfactory responses to any conditions that may appear above, in addition to any subsequent changes to the protocol.
 - The Research Ethics Committee reserves the right to sample and review documentation, including raw data, relevant to the study.
- You may not undertake any research activity if you are not a registered student of Brunel University or if you cease to become registered, including abeyance or temporary withdrawal. As a deregistered student you would not be insured to undertake research activity. Research activity includes the recruitment of participants, undertaking consent procedures and collection of data. Breach of this requirement constitutes research misconduct and is a disciplinary offence.

Professor David Gallear

Chair of the College of Business, Arts and Social Sciences Research Ethics Committee

Appendix D : Participant Information Sheets



PARTICIPANT INFORMATION SHEET

Study title

A Guided Democracy for Children? A Case Study of Summerhill School, Suffolk, England

You are being asked to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask me/us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

What is the purpose of the study?

This study aims to explore the experiences of pupils at Summerhill School and to understand the ways in which democratic principles are put into practice.

Why have I been invited to participate?

Because you are a pupil, a former pupil, the parent/carer of a pupil, a visitor or a teacher at Summerhill School.

Do I have to take part?

Participation is entirely voluntary. If you do decide to take part you will be asked to sign a consent form. If you decide to take part, you are free to withdraw yourself and any data collected from you at any time without having to give a reason. Choosing not to participate or withdrawing in the research will not affect the standard of any care you may receive and there will have no detrimental impact on you.

What will happen to me if I take part?

If you agree to participate, please complete and return the Consent Form via email, then the researcher will contact you to arrange an interview. To make participation as simple and flexible as possible, you will be free to arrange a time for the interview that suits you.

What will the interview be like?

The length of the interview may vary, but is likely to last about 30 minutes. If you have given permission, the interview will be recorded. If you want to stop the interview at any time, you can do so without giving any reason.

Are there any lifestyle restrictions?

None.

What are the possible disadvantages and risks of taking part?

There are no anticipated disadvantages or risks associated with taking part in this study.

What are the possible benefits of taking part?

There are no immediate benefits for those people participating in the research.

What if something goes wrong?

If you are harmed by taking part in this research project, there are no special compensation arrangements. If you are harmed due to someone's negligence, then you may have grounds for a legal action but you may have to pay for it.

If you have any complaints about the project in the first instance you can contact any member of the research team (see below). If you feel your complaint has not been handled to your satisfaction you can contact the Chair of the relevant Research Ethics Committee (see below).

Will my taking part in this study be kept confidential?

All information which is collected about you during the course of the research will be kept strictly confidential. Any information about you which leaves the University will have all your identifying information removed. If you have given consent, anonymised data will be stored and may be used in future research.

If during the course of the research evidence of harm or misconduct come to light, then it may be necessary to break confidentiality. We will tell you at the time if we think we need to do this, and let you know what will happen next.

Will I be recorded, and how will the recording be used?

The interviews will be audio and video recorded or audio recorded if you have given consent. Recordings will be made overtly and a transcript will be produced and analysed by Nor Hayati Binti Husin as research investigator. Access to the interview transcript will be limited to Nor Hayati Binti Husin and academic colleagues as part of the research process. Any summary interview content, or direct quotations from the interview that are made available through academic publication will be anonymized so that you cannot be identified, and care will be taken to ensure that other information in the interview that could identify you is not revealed. The interview recordings and transcripts will be treated as confidential and will be securely stored.

What will happen to the results of the research study?

As part of the university requirement, the result of this research will be published at university level. This means that the complete writing thesis including the results of fieldwork research conducted at the research site will be published and made available for all Brunel University's community.

Who is organising and funding the research?

The research is being organised by myself, Nor Hayati Binti Husin, in conjunction with Brunel University London.

What are the indemnity arrangements?

Brunel University London provides appropriate insurance cover for research which has received ethical approval.

Who has reviewed the study?

The study has been reviewed by my supervisor, Dr. Andrew Green and the College of Business, Arts and Social Sciences Research Ethics Committee.

Research Integrity

Brunel University London is committed to compliance with the Universities UK Research Integrity Concordat. You are entitled to expect the highest level of integrity from the researchers during the course of this research.

Contact for further information and complaints**Researcher name and details:**

College of Business, Arts and Social Sciences Department of Education – Nor Hayati Binti Husin
(Nor.BintiHusin@brunel.ac.uk)

Supervisor name and details:

College of Business, Arts and Social Sciences Senior Lecturer of Education Supervisor – Dr. Andrew Green (andrew.green@brunel.ac.uk)

For complaints, Chair of the Research Ethics Committee:

College of Business, Arts and Social Sciences Research Ethics Committee Chair – Professor David Gallear (David.Gallear@brunel.ac.uk)

Appendix E: Consent Form

A GUIDED DEMOCRACY FOR CHILDREN? A CASE STUDY OF SUMMERHILL SCHOOL, SUFFOLK, ENGLAND

NOR HAYATI BINTI HUSIN

APPROVAL HAS BEEN GRANTED FOR THIS STUDY TO BE CARRIED OUT
BETWEEN 22/01/2021 AND 30/09/2022

The participant (or their legal representative) should complete the whole of this sheet		
	YES	NO
I confirm that I have read and understand the information sheet for this study.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my participation is voluntary and that I am free to withdraw at anytime without giving any reason.	<input type="checkbox"/>	<input type="checkbox"/>
I have had the opportunity to consider the information, ask questions, and have had these answered satisfactorily.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that if I choose not to participate or withdraw, it will not affect my future care.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to my interview being audio and video recorded.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that I will not be referred to by name in any report concerning this study.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to the use of non-attributable quotes when the study is written up or published.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to be quoted directly if my name is not published and a made-up name (pseudonym) is used.	<input type="checkbox"/>	<input type="checkbox"/>
I agree that the researcher may publish documents that contains quotations by me.	<input type="checkbox"/>	<input type="checkbox"/>
I don't expect to receive any benefit or payment for my participation.	<input type="checkbox"/>	<input type="checkbox"/>
I confirm that I understand procedures regarding confidentiality and that these have been explained to me.	<input type="checkbox"/>	<input type="checkbox"/>

I agree that my anonymised data can be stored and shared with other researchers for use in future projects.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to the interviews being recorded and transcribed and understand that the recordings and transcripts are securely stored at all times and that only the researcher will have access to them.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that I am free to contact the researcher with any questions I may have in the future.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in this study.	<input type="checkbox"/>	<input type="checkbox"/>

Signature of research participant:	
Print name:	Date:

Appendix F: Interview Guide for Student

Introduction:

Can you please introduce your name, age, grade and your country of origin?
What made you decided to study at Summerhill School?

Part A: Lessons and typical day at Summerhill

1. Can you explain the typical day at Summerhill? (the start of the day until bedtime)
 - How do you manage to adapt to the routine at Summerhill?
2. Do you always attend lessons at Summerhill? If yes, why do you prefer to choose to attend lessons? If no, what do you do throughout the day?
 - Is it true that at Summerhill School, children are allowed to play as they please?
 - Do you think play is important for children? Please explain.
 - How do you think play helps you in your daily life and your development in general?
3. How do you communicate and interact with teachers since learning does not necessarily takes place in the classroom?

Part B: Community's living and Freedom at Summerhill School

4. Who decides what activities or lessons for children at Summerhill?

Do you think freedom is important for children?

- In what way are children free at Summerhill?
- What do you gain by being a free child at Summerhill School?

5. Do you think it is important to board? Why do you think so?

- Why is it important to live at Summerhill School?
- What is the different living at home and at Summerhill School?

Part C: Children's Participation in the School's Laws and Policies

6. Can you tell me about the school General Weekly Meetings of Summerhill?
(in terms of community's participation, topics of discussions and their significance)

7. Is it important to have rules in school? Can you explain.

- It is said that Summerhill School has many laws. How does the community especially the pupils manage to follow the rules of the school?
- Is it common or uncommon for pupils to break the laws as at Summerhill School?
- What does the community do in dealing with any members who break the school's rules?

8. Are children entitled to become involved in all policy matters at Summerhill?
Please, explain.

Part D: Motivations and Challenges learning at Summerhill

9. What are the things that you most enjoy being at Summerhill?

10. What motivates you to stay and continue learning at Summerhill?

11. Since most of your days and time are spent at Summerhill, are there any challenges or difficulties you face at the school? *(if the pupil is quiet, examples will be given to him or her; relationship among peers, older children, teachers or in self-adaptation within the community) (if the pupils answers 'no', proceed with next question).*

Part E: Roles of the community as at Summerhill School

12. How do you think that the vote systems can work effectively in school?
(factors, influence)

13. How do the community help and guide the new children as at Summerhill School?

14. Do you hold any position of committee?

- If the child answered 'yes', proceed with, can you explain about your role; significance of the committees.
- Can you explain the selection process for committee roles as at Summerhill School?
- If the child answered 'no', proceed with, do you think it is important to have various roles or committee at school? (get the child to relate with his/her experience living at Summerhill School)

Appendix G: Interview Guide for Teacher

Introduction:

Can you please introduce your name and your country of origin?

May I know your roles at Summerhill School, subjects teaching and years of experience at the school?

Part A: Lessons and typical day at Summerhill

1. Can you explain the typical day for teachers and children at Summerhill?
2. How do you facilitate children in learning when they do not attend lessons as at Summerhill?
3. What are the things done by adults to ensure that the education 'fits to the child's needs' rather than the child to 'fit the adults' at Summerhill School?
4. Is there any difference between the young children (below 13) and the older children in terms of their education process as at Summerhill?

Part B: Rights of freedom for everyone as at Summerhill

5. Who decide what activities or lessons provided for children at Summerhill?
6. Summerhill is known as "freedom for children". How is freedom defined at Summerhill School?
7. In what ways are children free at Summerhill?

8. Why do you think freedom is important for children in relation to their education or more generally?

Part C: Summerhill as a children's democracy

9. Summerhill is known as the 'oldest children's democracy' in the world. In what ways is the school democracy, theoretically and practically?

10. In your opinion, what are the difference(s) between the teachers at Summerhill and teachers at other conventional schools? (examples: in terms of classroom lessons, rules and policy).

11. What is the significance of General Weekly Meetings to the whole community of Summerhill?

12. What is the basis or principles underpinning the practice of the community of Summerhill?

13. Do you think it is important to board? Why do you think so?

- Why is it important for children to live at Summerhill School?

Part D: Managing challenges and communities' issues

14. Is the knowledge background or subject specialisation the only important criterion needed to be a teacher at Summerhill? (probe: what are other skills needed or is it has to do with passion?)

15. How do you manage to cater for the needs of children when their interests are diverse and not necessarily concentrated in classroom's lessons?

16. Are there any challenges you face in coping with children and the school's principles as at Summerhill?

17. What were/are the most difficult things you have encountered throughout your time at Summerhill? (this can be anything related to dealing with all matters of community and the school management and policy).

18. Are there any difficulties or challenges working with community of Summerhill which can be different from your own experience and schooling?

- Challenges dealing with children?

Appendix H: Interview Guide for Vice Principal

1. Can you tell me your main roles as a vice-principal of Summerhill School?
 - Do you teach any subjects?

2. Can you tell me about your schooldays during your time at Summerhill School?
 - Are there a lot of changes with present schooldays?
 - In what aspects that it can be different from today's schooldays?

3. Can you tell me something about how you involve the children of Summerhill School in decision-making in your classrooms or learning spaces?
 - How about the younger pupils?

4. How do you create and sustain interaction, relationships and cooperation among all members connected with the school?
 - In what ways do you see children's learning take place within all this context?

5. In Summerhill School there seems to be no hierarchy among teachers. Is this true?
 - What are the reasons behind this?

6. Do you think that learning and teaching must or always come together?
 - How do you find ways to help children construct their learning?
 - Do you think it is important to balance this equation?

7. How do you go about supporting teacher development at Summerhill School?

8. Is there any different between Mr. Neill's time and today's time in terms of the school's structure or spaces provided for the community?

- What kind of organization helped you to realize the innovate ideas in your school for the children?

9. To conclude, could you summarize what you think are the key requirements for sustaining children's participation and engagement in their daily schooldays as at Summerhill School?

10. Can you summarize the whole ideas or concepts of educational approach at Summerhill School?

11. What do you think the meaning of democracy?

- Can you describe the democracy practiced at Summerhill School?
- What are the relationships between democracy and freedom?

Appendix I: Interview Guide for Principal

1. What determined Neill to run a school (which is Summerhill) in the absence of adult's authority?

(As written in Summerhill book, Neill believe that a child is innately wise and realistic. If left to himself without adult suggestion of any kind, he will develop as far as he is capable of developing)

- As in the 1960s, Summerhill School was not centralized or emphasizing any teaching methods and not looking for any new methods for teaching was not the first matter. Does this practice still apply?
- What are the roles of students in deciding the school timetable or the lessons timetable? How is the equality and freedom are practiced in this part?
- What are the roles of the teachers, then, as at Summerhill School?

2. As reported through the Regulatory Compliance Inspection Report on June 2019, under key findings Part I- Quality of education provided, Summerhill School uses its own framework to determine attainment, instead of the national framework. Can you explain what is Summerhill Schools' own framework of education? How makes this different from the national framework?

- How about senior pupils who want to take the GCSE examination? Which framework work for them since they are sitting the standard examinations?

3. What are the criteria of a teacher required for teaching at Summerhill School?

- Must they have teaching experience? And what if they have no experience teaching in any democratic school?

- Is there any specific training for them?

- Do the teachers find challenging working in a free school as at Summerhill School?

4. It is stated in the report (Regulatory Compliance Inspection Report in June 2019) that there are pupils with having special educational needs such as dyslexia and dyscalculia with several students with special educational needs or an education, health and care plan.

What are the approaches of education or activities for them?

- How does the school ensure the equality and freedom for them?
- Do they regularly participate in the school meeting?
- Do they raise any concern or issue?
- How do you ensure that the children understand the democracy at Summerhill School?
- Do they stay at Summerhill School until they graduate? If 'yes' or 'no', please explain.
- If they choose for lessons, will they be taught by the teachers with special education needs proficiency?

Appendix J: Interview Guide for Visitor

1. Please introduce yourself including your name and your origin country?
2. What is your current profession / occupation background?
3. How did you know about Summerhill School, Suffolk?
4. When was your first visit to Summerhill School?
5. What made you visited the school?
 - Do you have relatives or friends working at Summerhill School?
 - How many times have you been at Summerhill School?
6. What was your first impression when you first visited Summerhill School?
 - In terms of the indoor and outdoor structure, children and staff?
 - Can you describe the space for children and adults inside the building?
 - Have you had opportunity to attend the school general meeting?
7. At Summerhill School, democracy is used as a tool to govern the community. In your opinion, how democracy is being practiced at the school?
 - Do you agree that democracy at Summerhill is different from the actual democracy?
8. Summerhill School is approaching its 100th years this year. What do you think are the factors that makes Summerhill School to sustain?
 - How do you see Summerhill School is different from mainstream schools?
 - Differences in terms of learning experience for students

Appendix K: Interview Transcription 1

Interview Transcriptions- Zoe

Day: Thursday

Date: 28th January 2021

Time: 11.40 a.m.

I	In general, how do you describe democracy?
R	<p>I have to base on my view of democracy... upon democracy that I grew up with which is the Summerhill democracy. Erm... it is very distinct from consensus because with consent everybody will have to come to the same opinion and with democracy it has to be that the majority vote will win. However, however, the kind of democracy that we have at Summerhill is almost like a consensus because we have our meeting very regularly, and if you are not happy with something you can take the case back to the meeting or if you have been, erm... if you receive a fine then you can take, err...you can appeal that, so in a way it almost work like in a consensus that you can keep taking something back until it becomes resolved which is... it very seldom happens because we all tend to accept the majority rule, erm... but occasionally it is possible that some case maybe brought over period of few months, you know, several times for re-discussion. So, although it is case of majority rule, there is also a lot of consensus in it, in that we are willing always to discuss and listen to problem unless it became too much. I mean there may come a time when everybody will say, okay that's enough, we have talked about that 20 times already but mostly, it is everything up for discussion again. So, it is more... it's not like quite a government democracy where... there isn't really where opportunity to put your case. So, for me that is what democracy means, it's a majority rule but it is also about working all together. (pause)</p>
I	So, what I can see is that you mean democracy is more about consensus, majority rules and working together.
R	<p>Yes... it comes to consensus accidently. I wouldn't ever add consensus, err... because only because having live in community 65 people most of them are children, all of my life, if you hadn't consensus, you would spend the whole day! Talking about something (laugh) never would ever agree (laugh). So, that is my... for me consensus would work. For me, it needs to be...because we won't be having enough time of the day... everybody would get cross, they will walk away, they won't want to sit and talk about it. So, for me it is important that the majority rules. But, of course within the framework of my job at Summerhill School. And you ask me about democracy on a broad level. But, my job at Summerhill School is that, I run a school and there are certain things that...that cannot come, been involved in democracy. I mean other schools talk about how they erm... that democracy comes as everything. And I find it very hard to believe that it happens without the help of adults' strength. Because I know children, I know very well that children are very interested in what time they go to bed at night but they are not interested in how much the electricity bill is... and neither should they be. You know, what is important for me about the democracy that I am involved is that it's for the children to be children, and to have a childhood. And they don't want to be thinking about what the school inspectors want and they don't want to be thinking about health and safety. They don't want to be thinking about the fire drill. That is not the sort of job the children should have. So, we removed that by saying that, you know, by our everyday life are everything that is concerned with our life, we use in our school meeting. But, things concern with money, or</p>

	fees, or... or err, safety or anything else comes under the... under the administration which is basically me and my fellows (laugh).
I	What are the prerequisites or fundamentals of democratic society?
R	I think, what I have just said really, that you know, that democracy needs to be majority rules because that's the way a democracy works. The best in my opinion, err... or the easy, it's going to be easy, if you are talking about society, erm... something has got to work. It's not good of having lots of high ideas, about oh! We should do this, and we should do that, and we should be like this because we are not. We are people, we are full of faults. And so, whatever you do has got to be easy, has got to work easily and it has got to be fairly quick, not taking a long time. But, within that I would say the same, what I just said about democracy, you need to... you need to be prepared to listen to other people. Erm, you know, the thing that I always talk about err... negotiations and compromise. They are just really important things that you should always listen to other person's point of view and be prepared to change your mind, you know, and that is what democracy should be about. Which is why I don't like party politics because party politics is all about our party and what we do and nobody listen to other side because if they sat down as human beings and actually talk about the problems, person to person then with no party politics, no labour party, conservative party, communist party all that. It's not about that. It's about having a problem, talking about it, finding the best solutions for everybody and make it work.
I	Normally, that political party, they are more on representative democracy, right?
R	I don't really study democracy, which I don't really understand what representative. I mean yes, it is representative because one of them representing the millions of us. But, I don't really go into what pure democracy is. One of the things that Summerhill has often been criticised for, that it is not a pure democracy. And I have to say now in a very early our interviews, Summerhill doesn't profess to be a democratic school. Summerhill is a free school where children can be children and have a happy childhood. The way that we manage the school is through a democracy but we use a democracy as a tool for our freedom rather than the democracy is the leading things and the freedom comes afterwards. So, the freedom is the most important thing. Children are free to make their own choices, to live in equals in our community but the way we manage our community is through democracy. So, it's very much a second normal ladder, it is not a top. We are not a democratic school, we are free school that use a democracy in order to carry out our daily business.
I	In your opinion, what are the roles of education in promoting democracy?
R	Erm... it's very difficult because I have a very alternative view of what education should be anyway. So, for me, erm... education should be about living and I think... I can have to put it the other way around. I think what school like Summerhill gives is they give the child a sense of their own importance and the sense of their own role in life and I think you can't teach anybody that. You know, you couldn't safe anybody. If you take particularly the case of men and women and how men have always had strong position in the world and the women have always been less important if you like, erm... you could tell a girl, "girl, you are really important, you just as good as any boy but at least she actually feels it and it doesn't teach her anything and I think living in a democracy for children teaches them, I'm somebody , I'm important, when I put my hand up I have a voice. It doesn't matter whether you are a man or you are a woman, whether you are black, whether you are white, whether you are Catholics, it doesn't matter who you are. I am important, when I put my hand up, people will call my name and they will listen to me and when I vote, I have a space. That, to me is more important then any kind of education you can teach

	<p>them. And that for me is what really democracy is about. You know, talking about democracy whether it is representative democracy whether it is this democracy, it's not important. What important is that I know, that I am good as anybody as on this planet and when I put my hand up and I speak, people will listen to me.</p>
I	<p>Can you tell me your experience to be raised and living within the democratic community?</p>
R	<p>Well, I have just answered that question, haven't I? (laugh) I think, those who have been at Summerhill since we very small you know, you don't really learn it, you just absorb it into your person. You just... it just become who you are and that recognition that you are important and your power as a voting citizen becomes really important. So, I sometimes get a bit angry when some of the older children at Summerhill if they are doing some other stuff, if they don't come to the school meetings. If they don't, you know, if one of them doesn't come consistently, I want to shake them and say "this is so important, this is so valuable, you must use it, you know, don't waste it. But, of course they are children, they will do later on but sometimes they go through and face it when they got interested. Even I understand that. So, I think just growing up with it, you just absorb it into your system... that sense of fairness, that sense of being able to erm... to communicate with other people, to negotiate with other people, to compromise in situations, you know those three things are just absolutely vital. And you... and nobody ever teaches you. You know, when I go to... when we start term, we have new pupils, perhaps little people erm, watch in that process when sitting in the school meeting and they listen and they look (laugh while imitating child's face with mouth gaping). And then for the few times they don't do anything and then you see when the chair says, all in favour you might see them putting their hands and that when they are looking around you know, and or maybe they just vote like their friends vote to start with, because they just think, well I'm voting. But, after awhile they really putting their hands up and you could see they are thinking, yeah, I can vote, I have a voice. It's just magical, magical.</p>
I	<p>Do you think that living in a democratic since young, as yourself, it really helps you in your achievement and your career...</p>
R	<p>Yes, yes... because of that feeling of self-worth, because it teaches you, I am important, you know, I am somebody. It will be very difficult to live in an environment with children's democracy. And it's very important for children that democracy is managed in sort of something where they can manage. You can't throw as I already said you can't throw democracy at small children and say, oh! You have got to decide what you are going to eat for lunch today. You know, small children need something that they can manage. But that sense of being able to have a voice and to know that when you put your hand up the chair will call your name and the community will listen to you. It is astonishingly powerful.</p>
I	<p>Thank you so much for today's interview session. We will meet again in the next session.</p>
R	<p>You are most welcome.</p>

Appendix I: Interview Transcription 2

Interview Transcriptions- Students

Day: Wednesday

Date: 23rd June 2021

Time: 1.45 p.m.

P	Transcriptions
I	Good afternoon. Okay, first of all I would like to thank you for accepting to participate in this interview. Can you please tell me your name, your age, your origin country and years been studying at Summerhill School?
R1	Okay I'm Amira. I'm 17. I was born in England, and I've been in Summerhill for... five years.
R2	I'm Elodie, I'm 16 and I'm from England as well and I've been here for eight years.
I	Okay. Were you coming from other school before you join Summerhill School?
R1	Yeah.
R2	Yeah.
I	Okay. May I know the reasons you came to Summerhill School?
R1	Erm... I was just having a really bad time at school; it didn't work for me. Erm... so we need to find some alternative, and then we found Summerhill.
R2	I was just, I mean I was seven, so I don't really know the reasons, but I think it has to do with learning in the classroom and that... the environment wasn't, it wasn't like you're not able to do stuff as much because there are so many kids who don't want to learn. So, it's harder to like focus. Apparently, I didn't enjoy that. So, that's why I came.
I	As we know, Summerhill School is a boarding school which has its typical day or routine. How do you manage to adapt with the routine as at Summerhill School?
R1	Erm... well, we have the timetable, which is something we don't use the times that our lessons are at, but our lessons are put into a timetable, and we get to choose for lessons. Erm... so, we just, we go to them, if we want to go, we don't if we don't want to go and outside of the school hours, the school hour is nine to three. Outside of that time, erm... we just do what we want. We organize our own things, our own entertainment, or we don't, and we just have like alone time but yeah, no one, no one tells us what to do (both laugh).

R2	Yeah, I agree. I think, also it's like, it comes with being at Summerhill for a while, like your first year, you know, you do nothing you just play in the trees, we don't go to lessons. Rather you're doing lots of stuff but it's not academic necessarily but over time you... we learn to love those lessons and want to go to them and it's just like living anywhere else. You're just living your life, you're doing it, as you please, yeah.
I	Who decides on what lessons or activities for children?
R1	We do. The staff can organize things, but they don't really, they don't, I think they try not to get involved. They just let us do it, and you know, if we heard a younger kid saying oh, we want to play like this game, then we try and help them organize it or we organize it for them. And we learned, I think when we're younger we learn from the older kids how to, how to do that, how to make things happen.
R2	Yeah, self-directed, for sure.
I	Okay. Do you kind of plan your activities? For example, the night before you plan what you want to do the next day?
R1	It kind of depends on the day. I think it, the thing is living at Summerhill is no different from living anywhere else. It is living in a community. And you're having lessons, you know. It would be the same as going to university or something and having a lecture that you need to go to and you're like, "well, maybe I will plan my day on that", you know. It's, it's no, it's no different. Psychologically, it depends on the person and the day.
I	Okay. Where do you always spend your time throughout the day? What you always do?
R1	I mean, sometimes, that means still studying like doing your own studying or sometimes it means you know hanging out with a teacher and talking about a subject but inside an actual classroom setting, I personally, hardly spend any time in the classroom. Maybe like two lessons a day., erm... For GCSE kids that's different, yeah?
R2	Yeah. When you're taking GCSE it's a lot more time in classroom, but I think for everyone, most of the times outside of the classroom is because, especially because the day and social like nine to three is the lesson day. You know, there's not much time within that. Erm... but it also depends on what you're doing. Some people will erm... like music, you'd go to the classroom afterwards to study or not to study, just like to practice. You know, so yeah, depends on the person again, yeah.
I	So, who do you communicate more with, the teachers or peers?
R1	Communicate about what?
I	Anything. Or like who do you always refer to?
R1	I think, yeah. I mean we between us, we have a lot of friends who are also staff. So, we spend a lot of time with staff. But you know, younger kids usually aren't that closely staff or they are but it's more like a parent child relationship. So, I would say we spend a lot... or probably equal or a bit more with people our age, but erm...

R2	Yeah.
R1	So, I would say we spend a lot... or probably equal or a bit more with people our age, but erm... yeah, depends on your age and depends on your maturity and... your friends.
R2	Yeah.
I	Do you think freedom is important for children? And why do you think so?
R2	Erm... I think kids have to learn to be themselves and you can't learn to do that if you're constantly like chain down into certain things that you have to do. And if you don't have any free time you know, the kids at Summerhill, they always playing, and you know, they're learning a new thing about themselves every single day. It's not... I felt like quitting within state schools, so just other schools in general it's something which happens a lot later because you're not given that freedom, even just like an hour to do whatever you want. Erm... you know living at home, you don't get that, you can't do that because you're within your parents' house like however amazing your parents how, you're still within their rules and that you know, you're going to be thinking yeah, exactly you're going to be thinking about whether they like it or if they hear you or something like that you know. So, (Zoe came in and wave her hands, the kids were smiling to her) I think it really helps, it really helps kids to just develop and be happy... sooner (smile).
R1	Yeah, I think it is like... confidence as well. because, as kids you're told all the time, like, "oh! don't do that, you're hurt yourself" or "don't do that because it's a mistake and it's just not worth doing", but when you have all this time and freedom to do whatever you want, you make your own mistakes, you figure it out. Like kind of in a way that humans are supposed to you know, you make that mistake, and then you learn from it and they make the mistake again (Zoe came again, they laugh). And, and that gives you your own confidence because it's not that you've been told it and you just have to believe it. You do believe it because you've done it and you've seen how it works.
R2	Yeah, or you're learning with your friends as well. If you have a group of friends, as a young kid you're going to see them doing something like, "oh! I don't want to do that". So, you are not being told, you're like seeing it.
I	What do you learn or gain by being a free child at Summerhill School?
R1	Everything, everything that I am today sitting in front of you, yeah, yeah, that's what I got (laugh).
R2	The ability. So, like... I didn't outgrow within myself. I think if I was at a different school, I wouldn't be so interested in like trying to change my own mindset. So, from like a specific thing point of view I've definitely like... I don't know, being able to learn about my mind and what needs to be changed because, as I said before, like you're given the space to think about what of this stuff and people will confront you. So, you'll have to think about it and...
R1	Self-development...

R2	Yeah, yeah, yeah.
R1	Yeah, I think definitely confidence, and I think also empathy and more like understanding. I was really angry as a kid. Because I didn't understand why I was constantly told what I could and couldn't do and why things were good and why things were bad. No one ever took the time to explain why you shouldn't do that thing. You know, it was just like you can't, and then, if you do, you get loads of trouble, and I was just so angry about that. I think I always had a very strong sense of like what's right and what's wrong and I just didn't understand why that was okay for people to treat children that way. And then coming to Summerhill not being treated like that anymore. Everything is explained and everything makes sense because you are part of the people who are making the laws and making the decisions and you get to put your hand up and vote and say your opinion, and no one gets angry at you for it. So, it's just like, then I can empathize with the outside world and empathize with why I was treated like that and understand what was going on in that system. Whereas if I stayed in it, and if that's how I grew up, then I don't think I would be able to understand it. I would just be so full of anger to how I was treated for my whole childhood.
R2	Yeah.
I	Okay. Do you think it is important to board?
R2	Yeah, yeah. So, okay. So, when you're a part of a community if you get like a couple of days off and you get to go do whatever with your parents, it sort of defeats the point and you're taking all the things that you've learned, but then having to store them somewhere else because you're going back to a different community which is not a community, it is a parents, you know (smile). So, it definitely makes a big difference because you can't be as involved if you're constantly leaving to be somewhere else. And yeah, it doesn't work as well because it's not like getting in there as much.
R1	Especially when it comes to like, like new, new things. Like when you come to Summerhill you're allowed to swear and even when you are like a little kid, what if you're five years old. You know, the five-year-olds at Summerhill, they do swear. It's not quite the same because they don't understand what they're saying. They just hear other people saying it and they say, and they have some fun with it, and then, as they get older, they learned what it actually means. But if they're going home every evening and then swearing around their grandmother, you know, like that's not okay. It's going to be something that the parents find difficult to manage, yeah. And then that creates friction in terms of like they could come into Summerhill. So, I think it's better that the kids just come, stay there for a while. They kind of do all this stuff. They do lots of swearing they make mistakes and blah blah, and then they go home for a bit, and you can kind of like switch modes for a month or so. And then now, "okay, I'm with my parents". And then you act a different way was like mixing those two worlds, in the same day, or in the same way. Yeah, and that is really stressful.
R2	That's a great way, to put it it's like turning on a light bulb if you get too many times, it would just go and that's how it feels. Like the going out is just like being stress, you have to change so much like you, are definitely a different person at Summerhill because you're so free and you're able adapt whoever you want to be.
R1	And you feel unjudged. Yeah, exactly because no matter how, how open minded and carrying your parents are. They always going to have an image in their head of how they

	want you to be and they're always going to be silently judging you and kids know that. Even if they're five years old, they know that their parents want them to be something, and they know when they're not being that.
R2	Yeah, and I love to say this, but like your parents have chosen to have you. They love you. They want to be around you, but you do not choose to be with those parents. So, however great they are, they're not going to be in the people who you want to spend your whole life.
R2	Yeah, at Summerhill you sort of you created expectations for yourself and like just... not just trapped. Like your parents... like however much I love my parents being at home with them. It's not... I didn't choose to live there, I didn't choose to have that bedroom, I didn't choose to erm... I don't know, eat that food, for example and there are like for really small things and obviously that's like such a bratty thing to say, but actually It makes a difference, the fact that it's someone always choosing for you and they'll always..., you know it's definitely their...
R1	Their home managing...
R2	Yeah, exactly. It's their home, it's not yours. Whereas at Summerhill is your home yeah... always.
R1	I also think the boundaries are very different. I think that's where the confusion can lie with going home and going to school. Like, at Summerhill boundaries are so clear and they have to be to have this kind of vast freedom erm... in a community, you have to have really clear boundaries and everyone has to understand where they are so that when kids come, if they need to be a bit pushy then they know where to push and then we can do like, "no, get back in line", and then is okay. You know, you just there have to be really like set for kids to know what's okay, what's really not okay and what's a little bit okay, and that might get a slap on the wrist
R2	Yeah...
R1	And when you go home it's just not like that you know your parents could be in a different mood one day, they could be busy. They could, you know, there's always variants in a home lifestyle... that it, that it, you don't know what the reaction could be doing one thing one day and doing it, the next day as well.
R2	Yeah, exactly because they're like real people you live in it... when you're in a community it's like no specific person has a big voice. So, if one person is having a bad day that's not going to impact the whole community //yeah// Whereas at home, like two people; one of them is having a bad day and the other one is probably having a bad day and especially if you've got like a single parents and stuff. You know, that's it. Your mom's is having a bad day means your mom is going to have a bad day. Yeah, so it makes a difference. Your next question (both laugh).
I	Okay. Next question is, can you tell me about the school general or weekly meeting? This can be in terms of participation, topics or issues discussed, its significance or anything.
R1	

	Erm... participation, I think that is something that changes with the generations. Right now, this term we haven't had a lot of participation. Because of Covid, I think, like some of the kids are having a bit of a time. So, a lot of the older kids aren't attending so much which is a bit of a problem, but you know we're managing, we are fine. So, a lot of the older kids aren't attending so much which is a bit of a problem, but you know we're managing, we are fine.
R2	But there are coming more actually yeah, like as we get into the normal situation.
R1	Yeah, it changes. I mean we've definitely had times, where there's like 60, 70 kids. Yeah, it's again, it's great. I mean it's really intense but it's great. In terms of other aspects... (turn to her partner)
R2	The meetings, I guess, they hold like the most power within the school because if someone does something which is like really out of order, you know they've like hit another kid, they've been violent or aggressive something like that. You know, the meeting is going to come down on them and it's like, it's intimidating because there's a whole group of people. They were telling you something. Erm... but as soon as you leave it's like forgot about and it's fine. (pause). I don't really know what I am trying to say... (laugh)
R1	Erm... yeah. I don't know. It's just, it's, it's the anchor point of our community. It's what keeps everything running. It's the democratic part of the community; it is where we all have a say, we all have a vote. Everyone is valued in that setting and it is like a safe space of emotions. You know, if you bring something to the meeting, and it is like a tense topic and maybe someone gets really angry, or maybe someone cries or you know, that stuff will happen and it's kind of like... it makes me think of those cartoons where like there's a bomb and then like someone eats the bomb and then it will just go like, pop! (Both laugh) and then they are fine and then they are fine like that's the meeting, but you can put the bomb in the meeting, and it will go pooh! and then it will stay there, it's okay. Yeah, it's like a safe little, little capsule place, I don't know.
R2	Yeah, also our meetings are always like boom, boom, boom. You know, sometimes there are like as a joke, and everyone laughs. So, they're not just really, really strict. You know, the meeting is in some way you go and you're like immediately scared or intimidated. It just, it depends on what's happening within your case, within... if you're getting brought up or something, you know. Yeah, yeah, yeah if there were any more specific questions about the meeting, I think it's just such a big thing, harder to describe it.
I	What are normally discussed in the meetings?
R1	Yeah, it could be... like, if it's a little kid case that could be you know, like they went on the trampoline too many people and they're not allowed to, or they annoyed me and I told him to stop and they didn't stop. Erm... to... o... like violence, it could be violence which the meeting comes down really hard on. Erm... Erm... it could be changing the law like this is the law, right now, but I think it should change because, excuse me (burp and laugh) because like these things, erm... it can be about like the language that's used, I don't think that this person should say this. It could be literally anything that happens in society as a whole that could be like on a small scale in our meeting. that could be like on a small scale in our meeting. Sometimes people will be like, "we're having a game tonight on the hockey field so come up for", you know, it's just...

R2	Yeah, well like announcements as well. Sometimes people will be like, "we're having a game tonight on the hockey field so come up for", you know, it's just, it's just kind of a place where everyone talks about something and sometimes it gives the power to give someone to find meaning, yeah. They really like, it literally could be anything, like absolutely anything you could do you think it will have been brought up you know it's not unique the whole happens, yeah.
I	Summerhill School is said as having many rules and laws. Why do you need rules when you are given freedom at the school?
R1	I think... a place without laws would not be a free place, yeah (laugh).
I	Can you elaborate more, please?
R1	(Zoe came by while drinking her water and listening to them and walk to other direction). Well, I mean if there were no laws, there would be so much more that can happen, like all of the laws that we have are there for a reason. They're all there because something happened that wasn't okay. And so, we fixed it. We made it so that everyone knows you shouldn't do that thing. If that wasn't the case and everyone will be doing those things, all the time that they shouldn't be doing, either because they affect other people, or because they're dangerous or... I don't know, anything that's wrong with any action, //yeah// that would be how it is... again like I was saying earlier kids need boundaries. They need to know where the line is so that they can maybe push up against it and then they'll have their kind of like rebellious time and then they can come back and they know they feel protected by that boundary, yeah. You want to add anything? Erm... yeah. I think kids just, they need to know... that if they see something that makes them feel weird, that... actually that's fine, that's the law they shouldn't be doing that. That's why you feel weird about it, bring it up to do something about it. Whereas, if there weren't any laws and a seven-year-old see someone bring it up to do something about it. doing something they shouldn't be doing; they might not know what to do with that feeling that they get. They might not know how to respond to an older kid maybe breaking a law in front of them or breaking what would have been a law. Whereas when the laws there, it's like they'll know what to do with that. They'll learn how to respond.
R2	Also, that... definitely that there like to protect everyone. You know, if you want to sleep at night and there are people being loud but don't know the laws in place, you can't really do anything. So, you could bring it up and see what would happen, but because there are no laws, there is no specifications on what you can and can't do, but with the laws it means you can sleep every night, and you can you tell people to be quiet and like that's fine and that's what you have to do and what you need to do.
R1	And then, when you bring it up, everyone would understand why you bring it up.
R2	Yeah, exactly. You get backed up in the meeting. So, yeah...
R1	Whereas if that wasn't a law and you brought it up, there'd be some argument about yeah or really, they have the right to be loud when they want to be loud. There always be that kind of people fighting for the sake of fighting, yeah.

I	So, you mean that knowing the boundaries help the pupils to follow the rules?
R1	You will feel safe and to feel comfortable and to know how to respond to people around them in their environment. Yeah, and it's not about following rules. The rules are there as guidelines like they are there to tell you, you shouldn't do this thing, because this will be... the consequence will be, 'you'll wake someone up, they'll get annoyed, you'll get a fine' you know, but some, some laws are just like there, so you can see that there is something which you shouldn't be doing and, like the rules are made to be followed, like to the point they are made so that everyone is respected is just happy at the school, yeah.
I	Is it common or uncommon for the members of the community to break the law?
R1	Yeah, (both laugh) it's really common. Yeah, I mean every day loads of those get broken.
R2	Yeah, it just depends on like how important they are someone's like climbing on a roof, that's not fine. That needs to be brought up. That if someone's just like screened before they're allowed to, if I just checked in Instagram or something for a second, that's not too big, of an issue because it's not affecting people that much. So yes, people break laws all the time.
R1	So, we break law (laugh).
R2	Within reasons, it is fine.
I	How do you actually deal or handle with member of community who break law?
R1	I think most of the time it should just be brought to the meeting. Individuals shouldn't really have to or shouldn't take on that responsibility of dealing with the problem themselves. //yeah// So, if I saw someone breaking the law, I shouldn't feel the need to be like, "this is my problem now. You're very naughty, like you shouldn't have done that", because then that's very it feels personal. It feels like you know, then they might get angry at me. Whereas if I say, "I'm bringing you up. And then we go to the meeting and we discuss it there. It's like I'm giving it to the meeting. It's not my problem anymore, I say to the meeting, this is what happened. And then the meeting discusses, and the meeting decides and the meeting votes. So, it's no longer about me, it's no longer personal, you know.
R2	Yeah, but again, it like really depends on the circumstance. If it's just like a kid... I don't know. He is throwing some box somewhere. I think that's a law you're not allowed to throw bucket at people, but like if they've done it and they just like to know about the law it doesn't need to go to the meeting. It is like you know, you're not allowed to do that, so stop doing it and then return...
R1	Oh! you mean like the mulch, mulch.
R2	Bulk (laugh)

R1	Bulk, like a tree bulk? (Both laugh).
I	Mulch?
R1	Yes, it's like bits of wood that soften the ground.
R2	There is also Ombudsman. So, before something gets taken to the meeting, especially with younger kids, there's someone who mediates like a conversation between the two people that had the issue. Or you know someone's been hit with something, and they can either find out the details, so that the meeting will understand it fully, we didn't have to... like use the meetings time for that or they can you know sort out and make sure that it's dealt with, because some things just don't need to be brought to the meeting. They can be like a discussion between two or more people you know, yeah.
I	Okay. Are the children entitled to be involved in all policy matters at Summerhill School?
R1	Yeah, they will have a vote just the same way we do... or that, Zoe would, if she came to the meeting like their vote matters. Yeah //yeah//. So, in that way they always have a say, they're less likely to bring up their own cases and say that they want to change the rules, but they still do that sometimes. So, there's no one who their vote matters less.
I	Okay. So, what are the things that you enjoy most at Summerhill School?
R1	Erm... probably the, my, my relationships, my friendships. Erm... And at the moment, I mean it's changed for the whole time I've been there. I mean as a kid probably you know she just loved playing yes so much...
R2	Yes (Both laugh).
R1	Yeah, so that was what mattered then but as you've gotten older the meaning changes and what we desire and need changes //yeah// So, right now I'm kind of just valuing the privilege that we have to kind of lounge around all day and talk about our feelings and talk about the way we experience the world and society and, like self-development, self-growth and //yeah// sharing our opinions with each other.
R2	Yeah, I think me too. I think I'm very much enjoying having my own freedom to create my routine around myself ant not around other people like as I said about being a home how much I have been with my parents they may have their own routine and it impacts on my routine. Whereas in school it's like not really an issue.
R1	It's really your own routine.
R2	Yeah, and you can do you what you want.
R1	In that sense it's kind of does give you a taste of like adulthood yeah like when you have a job and they're just things that you need to get it done like, like you said at the

	beginning, you know, you were older, we have responsibilities, there are things we just have to do. But other than that, like if I want to spend my free time, just like sitting down and twiddling my thumbs, then I can do that yeah and that's how that's my choice. Erm... but if I want to spend that kind of like studying, then I can do that as well and there's no real pressure really once you've done your exams.
I	Who influence or motivate you more in choosing your GCSE subjects?
R2	So, for influencing you to do GCSEs, I think, it is encouraged to do them, especially if you want to be in the UK, to go on to college and stuff. Erm... but choosing them is generally for yourself, like most people choose their own. Sometimes yeah, I mean that is pressure from parents, to be honest with you, though it's they're not at Summerhill. they don't know what's happening, they don't understand the way that you're thinking about your GCSEs you know, they are just sometimes they can't trust you. So, there's pressure from parents, but a lot of kids just choose their own and they choose it because they want, they need to get into a college or because it's just something that they enjoy (heard notifications from her phone).
R1	Yeah, I think it will depend on what you want to do when you leave. So, if I said I wanted to be a doctor then my careers advisor would say, well, then you need to do, six GCSEs to get into this A-level entry do like Biology, Chemistry, Physics and Maths and English and you know, I wouldn't say it's inspirational but they encourage you to go in the direction you need to go to accomplish what you want to accomplish. If I said I don't want to go to college then my career advisor probably says, "cool, you don't have to do any GCSE exams, but you might need English or math to do some jobs. So, I think it's, it's less about kind of trying to get kids to do as much as possible and more about assessing what they want to get from their education and putting them in the right path.
I	Okay. With your experience with voting at Summerhill School, how do you think that the vote system can work effectively as at school level?
R1	I think the question would be... what would they be voting on. Yeah, you know, in voting something you need to have a question posed to you and so, the children in state schools aren't given a choice in anything. (Pause as Zoe was saying on something).
R1	That it needs to feel... you need to have an investment in it, you need to feel like you can make a difference.
I	Okay.
R2	I think sometimes you know, like a broken promise, so what happens is they get people to vote on something, but they don't end up doing it, you know, like this...
R1	Yeah, it would have to be that they were given actual questions, "do you want this, or do you want this" and then, when the kids voted for one of them that's what they got. It would have to be like a genuine option of freedom. and genuine democratic vote and then they should receive the result. If that didn't, if any part of that didn't happen, it wouldn't, it wouldn't be effective.

R2	All of those people have, " whoa! none of them will have ever had the... Summerhill like way of life, where you're always choosing stuff yourself. You know they live with their parents, or they are living somewhere near. And it wouldn't be their decisions, that taking into their life.
R1	So, you crumb of freedom. //Yeah// It's like, it's, it would be kind of like, if you look at the real world, or, if you look at England. like that's, that's what it is. It's like a giant state school where you just have to do what you have to do to live and... you get democracy in the form of politics.
R2	Yeah, you would have to change so much about state schools for democracy to work well. Like Summerhill works very well, because we have all ages who have been here for ages, with people who have known about the system for ages and understand it very well. You know, like if you just talk a bunch of teenagers into democratic school that's going to turn out, you know which is... I don't know that... I think if, if it wasn't... it obviously you could do that with the kids at Summerhill School but if you just took a state school and... I mean I don't know what options would be like. What does the... (the dog barks)
R1	what the state school kids get a choice about? //yeah// what would the...
R2	Maybe it'd be like the colour of the notebook //yeah//.
R1	The colour of the school uniform.
R2	Yeah, to be honest I would say in any state schools would be great for kids. I think they would... it benefits them so much.
R1	Yeah, so irrespective, with giant improvement. Sorry, did you hear that? We were just talking to each other (burst into laughter)
I	Hopefully. Okay, next is, how does the community help and guide the new children as at Summerhill School?
R1	I think... What do you think?
R2	So, it depends on their age, like if it's a young kid they'll learn so quickly, like, I remember first coming. So, when I came, I was seven and... I think probably within three weeks I had forgotten that I'd only just come, you know, like you, when you're that small it's just things happen so quickly that it doesn't, it just doesn't take long. Erm... so there's not really much that you need to teach them. It's just then observing you know that they're teaching themselves, but with older kids, they probably need someone which they do get, they get a buddy for the first term of school who can teach them about specific stuff and can help them and guide them and but to be honest kids teach themselves. They're very like independent, yeah.
R1	Yeah, I don't think they need much help. I mean I've had loads of buddies like younger kids who have come in, I'm the person who that meant to come to, they don't need me. I say like, do you, do have any questions? you want to, this is my room, you can come

	and find me if you need any help. I'm an ombudsman, blah, blah, blah. I don't hear from them for weeks. And then one day they'll be like, "hi, Ameera! I'm like, "hi, oh! you're up a tree, that's great!". Yeah, they really don't need that. Especially the younger. The younger kids, they might be a bit homesick but for a little while, but after that they're fine. If they come a bit late then sometimes, they need a bit more support, but yeah.
I	What about the new child who is non-English speaker?
R1	I think we're all pretty, used to... there are loads of, of overseas students at Summerhill. Erm... And we've seen so many kids come with not a word of English and then like a couple years later they're fluent. So, we kind of, I don't know. I think it's kind of natural as a combination of speaking slowly and using your hands and your body language and your tone of voice and those things just to kind of communicate. No one is really like. "Let me teach you", you know, they will figure out. They kind of stumble by with what level of English they know and often they'll be kids who speak the language that they speak in school. Erm... So, they can get help translating when they need to.
R2	But I have to say that neither of us spoke really good English when we came here. I'm not sure, but I think just giving them as much support as possible. I'm trying not to... you know, I never make fun of them. Never let anyone make fun of the way that they're speaking. Just making sure that they're really protected and that they feel safe trying to be confident in speaking, yeah.
I	Okay. Do you hold any position of committee at Summerhill School?
R2	Yeah, we both do a lot. Yeah, we both do a lot. So, I'm a Chair for the meeting, I'm a secretary for the meeting, I'm an Ombudsman, I'm a Beddies Officer. I'm a on Social Committee, I'm on Screening Police.
I	A lot...
R2	Yeah, I think there's more. Oh! I'm a visitors committee.
R1	I'm on all of those except screening police, yeah. I used to help in some lessons with the younger kids.
I	Okay. If you want to be in any of these committees' role, can you explain in terms of selection process or how can you get into the role?
R1	Erm... well it's called 'taking the book around'. That's just what we call. It, it's not a book, it's a piece of paper. Erm, so someone will usually propose in the meeting, "I want to propose that erm... someone takes the book around for Social Committee. And then we'll vote on it, if it should be taken around or not so, then, if it gets carried then someone has to volunteer to do that. And then, what they'll do is they'll get a piece of paper with all the names of all the kids who can run for the committee. And they'll ask everyone on the list if they want to run for it, and then they write down all of the names of the people who said yes, and then they go around the school again and asked everyone to vote if they want to vote. And then they count the votes, and then the people with the most votes get on the committee, yeah.

R2	But people can't watch other people voting, So, it's all private and it's yeah, it's like protected. So, no one's going to be hurt, yeah.
I	Can you explain the reasons of having these all committees at Summerhill School?
R2	I think it's important for people to have like selected members of community to have certain jobs because obviously, everyone should take the responsibility of sort of doing everything. You know, a little bit of everything, but to be honest, it is quite hard and like there's a lot that comes with it. So, you've got to be doing a lot of the time. Whereas if you just have a few committees which do certain things which means you don't have to focus on like screening, you don't have to think about that quite as much because there are certain people who will check and make sure that it's happening efficiently, you know. Erm... it just takes the stress away from everywhere else and helps it happen better.
R1	I think it's almost like an extension of the meeting. In a way it's like you know, the meeting is that really core heart of Summerhill where the whole community becomes one. And is one voice and shares the knowledge in one space and then the committees are kind of like the off branches, you know they are the people that we have, we voted on, we said yes, these are the people we trust to do this job, and then they do, and they are respected for doing that. So, like as an ombudsman I don't know. Did Zoe explain ombudsman to you?
I	Yes.
R1	As an ombudsman you kind of have that respect, so you don't necessarily, you can't say, "I'm going to fine". Your job is not to fine, you can't take money from them if they're naughty. But if they if they don't listen to you, they get, they have to deal with the meeting and the meeting fully supports Ombudsman in that role. The same with beddies officers. If someone doesn't listen to our beddies officer, that person's going to get really told off in the meetings, because the beddies officer is doing a really important job.
R1	They can, they can ban people from an area and fine like 50p.
I	Okay. Can you explain the learning in the classroom that can be in terms of teaching methods, teaching resources or the interactions with teachers and students during the lessons?
R2	It depends which classroom. It really depends on what lesson you're going to, but music lessons are always individuals. It's only one person. So, the teachers, focusing on you, so you can ask whatever you want. Obviously, you can in any lesson, but you know, you don't erm... you are given a bit more freedom a bit more time. But with English I was doing the GCSE and there were eight kids in my class for a while and then ended up being six because two of them left early but it... to be honest, it it's not too different, erm... I don't know, how should I say that...
R1	Erm... it depends on the size of the class definitely. if there is only one, if it's just you and it's an individual, or maybe two people, then you really get, you can stop on one subject that you don't understand, and you can just discuss it in depth and, and then move on.

	<p>It's like you know, private tutoring almost. Whereas, if you have eight people in the class, then, and you all want to do something slightly different than you have to find a way to kind of compromise and the teacher has to find a way to incorporate everyone's ability and everything they're interested in. Erm... but I think teachers are always opened to have like, if you want to learn something really specific then they're always open to you telling them what that is and like trying to find something that would help you on your journey. Erm...I think when it comes to GCSE stuff, we obviously we have a syllabus that we have to follow, because we are with you know, Cambridge and OCR and these different places that have their syllabus and their exam board. So, we do just follow the syllabus and it is quite simple, I think. With GCSEs in Summerhill, I much preferred it, because in schools they constantly losing your attention because you're in school for six hours. You don't care about anything that they're telling you very little, you probably don't even like the teacher, you know. Erm... Erm... so, they're always trying to make it really exciting, "Oh! today we're going to do this, and we will do this you know", blah blah blah, and they like really fluff it up and it just takes ages to get anywhere. Whereas in Summerhill, you are there because you want to do the GCSE and the teacher says, "okay if you're going to do this, this year, then you're going to have to do, six pages a day, for these many days, you're going to have to read this and that and you're going to have to understand these things", and it's just simple. And you go in, and you do it and you go out. //yeah// So, I think, in that sense it's much easier to understand and achieve your goals when it comes to exams. When it is not exam, so I think yeah, the lessons are much more free than a normal schools. Everyone who's there wants to be there, everyone has signed up and decided on that day, "yes I'm going to go". And so, they're more respectful. They pay more attention, they usually move much faster through the topics and have the ability to understand more because they're actually paying attention, their focus and they're ready.</p>
R2	Yeah, yeah.
I	Okay. Is there any after-school program?
R1	Well, it's a difficult question because it's just our life after that time. You know, schools over and we keep on living in that same environment with the same people and it's just our community, then. You know, schools and community living. So, I mean I'd say that we do definitely do academic type learning after those hours. But that's just because we're friends with staff and we go and hang out with them and then we end up talking about something. We discussed in the lesson, or you know in our Friendship Group we started doing something we've been calling 'world nights' where we learn about earth... some countries or like a part of the world, or some cultures or religions and that kind of stuff.
R2	Yeah.
R1	And that's just like a fun thing that we do. So, I'd say like very casually yes, we do have after school class, but they're not called that at all.
R2	Because, especially because, like every day is different for every person. The community will move each day into something different, you know. If it's a sunny day maybe they'll be football, you know that's sort of like an after-school club, but maybe the next day, it will be really cloudy so there'll be a big movie which will happen. Erm, yeah. So, actually weather has a really big impact on what's happening in school like when it's sunny, everyone's outside, you see everyone and it's very, very social, but then in the winter, you really like hold in on the people that you're close to, because you just don't want to be outside.

R1	Yeah, yeah.
I	Okay. Can you explain your overall learning experience at Summerhill School?
R1	You mean like socially and emotionally learning experience?
I	It can be anything either socially, emotionally or intellectually. Basically, your learning experience at the school.
R1	Okay. Erm... I mean I've learned; I've learned a lot. I've learned a lot about the world I live in. I've learned lots about people from living in a small tight knit community. I've learned about myself and how children cope with things and... I just you know, everything I've had the opportunity to kind of look into all walks of life and all different kinds of people and the way that they see things and the way that they live their lives because we're constantly sharing our opinions and debating things. Erm... academic I think I've had the opportunity to go really deep into some subjects, because you know if it just excites me and it takes me then I'm allowed to just study that all day long and get really good at it and I definitely did that, for a while and I'm really enjoyed that. And you know, I got my GCSEs done and I found that not too stressful. And now I'm, I finished my exams and I'm going to leave this summer. So, for the last year it's just been like... well when it's not being Covid, Erm...I've just been enjoying my lessons and signing up to the ones that I genuinely find interesting and they usually individual lesson, so I can guide it in whichever direction, I wanted to go in. So, like in my history lessons I've told my History Teacher exactly what I want to learn about and in my English lessons, I chose a book that we're reading together, and you know it's all very specific and it's about me and just things that I find exciting. So, that feels quite well... it feels great.
R2	I think I've learned how to be me and how to be independent and those are the two things which are the most important thing for long ever. It doesn't matter if you can write an essay in English or if you can add 2 and 2 you know, it doesn't matter. What matters is that you're like happy within the person that you are and that you're able to learn within yourself, you know.
R1	Well, that's what they say, isn't it? //yeah// So, Summerhill is a place for social and emotional development yeah and that's what we've got.
R2	And that's the most important. Learn how to be independent, and learn to be myself and academically learn how to like just be free and also be less competitive, because I think it's really easy to fall into like erm... "this person put their hand up and they said, the answer before me, and like that" and I don't know, maybe that's the thing in state schools, I don't really know, but like yeah it's less so at Summerhill and... means you can learn at your own pace.
R1	We're encouraged to be unique and be ourselves.
R2	And to ask questions so also that, that I supposed I'm really good and awesome at answering questions, yeah, yeah (Both laugh).
I	Do you think that Summerhill also helps you build your creativity?

R2	Yeah, yeah that's, but that's like part of the meeting, you know.
R1	I think creativity just comes with the fact that we're much more confident //yeah// and I think you know creativity is blocked when you're not confident // yeah//.
I	Well, thank you very much for your participation and cooperation in this research. I wish you all the best for everything you do now and in future.
R1 R2	You are welcome//