

UNIVERSITY OF SOUTHAMPTON

“Little Angels”

A Case Study into the nature of children’s spirituality

*We are each of us angels with only one wing.
And we can fly only
By embracing each other
Luciano de Crescenzo*

Candidate : Mrs. Carolyn Anne Renault

Qualification: Thesis submitted in partial fulfilment of the
degree of Doctor of Education

Faculty : Social Sciences

Department: Auto-biographical Studies

Date submitted: March 2001

UNIVERSITY OF SOUTHAMPTON

ABSTRACT

**FACULTY OF SOCIAL SCIENCES
RESEARCH AND GRADUATE SCHOOL OF EDUCATION**

Doctor of Education

**“LITTLE ANGELS”
A Case Study into the nature of children’s spirituality.**

by Carolyn Anne Renault

YEAR OF SUBMISSION 2001

This study sets out to define spirituality through a literature review and then uses a Case Study to investigate the nature of spirituality in children. The literature search begins with an acknowledgement of the place of spirituality in the curriculum today as defined by the Education Reform Act 1988 and contrasts this with the anachronistic situation where there is no generally accepted or recognised definition of spirituality in the current pedagogical lexicon. A review of some of the contemporary literature on spirituality within education leads to a discussion on the traditionalist views expressed through writings on religion, philosophy and faith as I attempt to redefine the essential search for meaning and understanding about the human spirit. A brief discourse on the psychologists’ perspective of education underpins my assertion about the holistic nature of education, which I believe, cannot be value free. The role played by the school in the development of the whole person provides a *raison d’etre* for the Catholic school.

The auto/biographical field of study within which this research is situated insists that my personal stance as Head teacher of a Catholic school is recognised and this leads to the recognition of the communitarian nature of spirituality. The communitarian style of theorising and philosophising, based upon the view that rationality is inextricably tied to local and contingent factors, is consistent with the proposition that the Catholic school is part of a particular community within which the spirit of the child is recognised, and has the potential for development.

The Case Study comprises an analysis of a series of interviews conducted with four six year old children over a period of six months. The notion of the communitarian nature of spirituality in children is explored using Hay & Nye’s Framework for Relational Consciousness (Hay and Nye 1998). The individual personalities of the children emerge from the interview transcripts and an auto/biographical methodology allows some reflection on the formative influences on each child whilst examining the range of contexts and strategies in which their spirituality is expressed.

The proposals arising from the research attempt to validate and encourage the development of spirituality through the primary curriculum and provide a rationale for the Catholic school. In conclusion I give a brief evaluation of the research and suggest areas for appropriate new research.



Morning Prayers

CONTENTS

ACKNOWLEDGEMENTS

	Page
CHAPTER 1 INTRODUCTION	
• Outline of chapter contents	2
• Purpose of the Study	3
• Research Questions	5
• Breadth and depth of the study. Limitations and delimitations.	7
• Context	10
CHAPTER 2 DESIGN & METHODOLOGY	11
• Delimitations and limitations	12
• Map of Literature Review	12
• Literature Review rationale	14
• Educational Research rationale	15
• Case Study methodology	18
• Auto/biography methodology	22
• Ethical considerations	26
• Data collection	27
• Transcription	29
• Tools for analysis	30
CHAPTER 3 ENGAGEMENT WITH THE LITERATURE	31
• Definitions of Spirituality	32
• Religion, Philosophy and Faith	34
• Communitarianism	47
• The Psychology of Spiritual Education	52
• Spiritual Education in a Catholic School context	62
CHAPTER 4 DATA ANALYSIS (Data theory)	66
Narrative analysis of interviews using Hay's framework for Relational Consciousness -" the core category of children's spirituality" Hay D. 97:119 (Each child's child-self; child-world; child-people & child-God consciousness).	
CHAPTER 5 CONCLUSION	104
• Proposals arising from research	105
• Evaluation of research	119
• Questions unanswered and appropriate new work now needed	122

BIBLIOGRAPHY

APPENDIX

Tabular analysis of transcripts from each interview

LIST OF TABLES

TABLE	TITLE	PAGE NUMBER
1	Map of Literature Review	12
2	Model for the Reconstruction of Educational Research (Bassey 1999)	16
3	The Dimensions of Relational Consciousness: A framework for children's spirituality (Hay with Nye1998)	30
4	Relationship Between a System of Values and Positive Outcomes in Personal Development	121

ACKNOWLEDGEMENTS

I wish to thank

Steven, Emer, James and Rebecca for their co-operation and inspiration;

Their parents for giving me
permission to work with their children;

Dr. David Hay for his advice;

Michael Erben for his encouragement;

Colleagues, family, fellow researchers and friends for their support throughout the
course of this research project.

CHAPTER 1 INTRODUCTION

- Outline of chapter contents
- Purpose of the Study
- Research Questions
- Breadth and depth of the study. Limitations and delimitations.
- Context

OUTLINE OF CHAPTER CONTENTS

I begin in Chapter One by describing the purpose of the study and identify the central research question and the sub-questions which I attempt to answer within the study. I then give an outline of the breadth and depth of the study in terms of the chosen interpretative research paradigm . A brief auto-biographical paragraph positions the study within this particular context.

The second chapter is entitled Design and Methodology in which I outline the limitations and delimitations of the study. The map of the literature review is an attempt to describe the boundaries of the extensive engagement with the literature. Within this chapter I also describe the Case Study and Auto / biographical methodologies employed and the ethical considerations involved. The chapter concludes with the issues surrounding data collection and transcription and the tools used for analysis.

Chapter Three is a substantial part of the study, drawing upon a wide – ranging engagement with the literature in an attempt to generate background theory. It begins by a review of contemporary literature in a search for a definition of the term “spirituality”. The cross- discipline nature of spirituality led me into the fields of religion, philosophy and faith in an attempt to identify a universally acceptable definition. The literature study then progresses into a more focused view of Christian spirituality and draws upon the theory of communitarianism as a pragmatic solution to the evidence of children’s spirituality. This leads to a review of some of the current literature on spiritual education and its particular nature within the catholic school.

Chapter Four engages with the data obtained from my interviews with four six-year old children. The analysis of the data attempts to generate data theory and draws heavily upon Hay’s (1997:119) framework for Relational Consciousness “the core category of children’s spirituality”.

In Chapter Five I attempt to synthesise the conclusions from the research into proposals for the development of spiritual education in the primary school with a particular focus on the role of the Catholic school. Finally, I conclude by evaluating this research project and by recognising its limitations and the potential for further study .

PURPOSE OF THE STUDY

At the beginning of the twenty first century it is surprising that there has been so little empirical research into the subject of spirituality. There has been a rejection of traditional religious belief and practice in western culture and yet there is a proliferation of literature and a growth in “alternative” and “new age” religion and spirituality indicating that many people are seeking a deeper meaning to their lives.

Despite an increased interest in the notion of spirituality and a requirement that the primary school’s curriculum address the spiritual development of children there have been few academic studies into the subject. There is remarkably little literature available to support schools in the provision of spiritual education. Even in the Catholic sector of education there is little common understanding of what constitutes spirituality and how it can be developed.

My study sets out to address through a literature search and a Case Study an acceptable definition of “spiritual” education as distinct from the “moral, social and cultural” which schools are required to offer. Positioned within the auto/biographical paradigm the study includes a chapter which reflects on the formative influences which have led to my own stance and position as Head teacher of a Catholic primary school.

The starting point for my study was the literature /theoretical research. It was my intention to understand and interpret spirituality in general and that of children in particular. The wide-ranging literature review was necessary as the term “spirituality” ranges across disciplines of philosophy, theology, psychology and in terms of children’s spirituality it encompasses educational theory too. I was encouraged by Philip Sheldrake (1999) who acknowledges the difficulty posed by the interdisciplinary consciousness of late twentieth century academics and the vastness of the material, and therefore

The nature of the discipline resists simple systematization – not least by single scholars. (Sheldrake 1999:70)

Having completed an extensive search of the literature I resolved to take advantage of my opportunity for first – hand research with children. The work of a number of educationalists working directly with children, David Hay and Rebecca Nye (1997), Clive and Jane Erricker (1998) and Elaine Mc Creery (1996) inspired me to consider a case study in order to understand and evaluate the spirituality of children in the context of my own school, given the opportunity offered to me of ease of access to subjects. Elaine McCreery (1996) carried out some interesting research working directly with children and advises

The young child’s school activities are rich in potential for exploration of the spiritual perhaps more than any other age group’s. In contrast to older children their time-table is more flexible, the teaching methods more open and the content more exploratory and creative, and many classroom activities are likely to give rise to the exploration of the spiritual. In painting, drawing, sorting, matching, play, story, singing and so on, the children are beginning their

encounters with themselves, other people and the world around them. There is no need to introduce artificially constructed activities to address the spiritual; in children's minds the barriers which define subject areas are not yet drawn, everything is "life". (1996:199)

I was therefore intent on designing a Case Study which would allow me not only to describe what was happening but also interpret and explain, thus defined as evaluative research by Michael Bassey (1999).

... In so doing they are setting out to make value judgements, or to portray events so that others may make value judgements, about the worthwhileness of the case. The expected end point is that someone will use their findings to decide whether or not to induce change. (Bassey, 1999:44)

The "change" I envisaged as a conclusion to the study might well be my renewed personal commitment to the development of spirituality within the Catholic primary school in particular and perhaps a wider recognition and validation of the spiritual dimension in education in general.

RESEARCH QUESTIONS

To some extent I resisted the temptation to raise more than a fairly generalised question at the outset of this research project in an attempt to be as open minded as possible. The intention was to gather data for inductive analysis. Edwards and Talbot (1984:7) define that deductive analysis is “theory - driven “ whilst inductive analysis is “data - driven”. This view is supported by Bogdan and Biklen (1982)

You are not putting together a puzzle whose picture you already know. You are constructing a picture which takes shape as you collect and examine the parts. (Bogdan and Biklen 1982:29)

The main research question which has interested me for some time is “What is meant by spirituality in the context of primary education in a Catholic school?” As I considered conducting a case study with children in school in order to explore this question I recognised the need to begin by clarifying the term “spirituality”.

Thus, the first section of the study is a literature search into the question:

What is meant by the term spirituality?

My engagement with the literature became extensive in terms of the interdisciplinary nature of the subject. It was necessary to constantly refocus on the educational nature of my study whilst allowing a sense of exploration and openness to discovery which provided interest and pleasure in my reading. The development of a sub-set of key questions was essential as I began the Case Study section in Chapter 4 and the following presented as the main issues :

- i) Do children have an innate spiritual awareness?
- ii) How do children develop a spiritual dimension to their lives?
- iii) Does spiritual awareness play any (useful) role in a child’s life?
- iv) How can spirituality in children be seen/identified/measured/ developed in schools and nurtured by parents and other significant adults?

I recognised from the outset that further questions were likely to present themselves from the analysis of data. The number of questions could go on expanding, and yet to make a manageable study there needed to be what is described by Edwards and Talbot (1984) as rigorous fine-tuning. They describe how the research question is

Driven by the implications of the appropriate research design, data collection method and system of analysis, as these place constraints on what might feasibly be completed by one researcher in the time available.
(Edwards and Talbot 1994:6)

The relationship between pragmatic constraints and the wish to look in some depth at the issues in the field helped to hone the research question upon which the Case Study is based.

How is spirituality manifested in the day to day life of a six-year old?

In Chapter 2 “Design and Methodology” I shall describe in more detail the rationale and process of gathering the data for the Case Study and the tools used for analysis.

BREADTH AND DEPTH OF STUDY

The literature search attempts a wide-ranging exploration of spirituality within the broad context of the interpretation of Christian spirituality. The overlapping disciplines of philosophy and theology are so extensive that it was impossible to do more than trace the central notion of spirituality through the writing of those who have most influenced human thought from this perspective. Therefore I have not considered spirituality as defined, developed and practised in the other major world religions or the stance taken by cults such as New Age or by humanists or atheists who would all recognise spirituality in human beings since it is, in my view, an innate capacity of humanity.

This research has sprung from my specific personal interest in the nature of spirituality aligned to the statutory responsibility I have as Head teacher of a primary school to develop the “spiritual” in my pupils. Section 351 of the Education Act 1996 requires that all maintained schools provide

A broad and balanced curriculum that promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society.

Most Head teachers I meet can describe how they provide for the “moral, cultural, mental and physical” education of their pupils, but it is my experience that few are able to describe in any detail how they identify and develop the spiritual.

Given my particular position as Head of a Catholic primary school and a trained Ofsted and Section 23 inspector I was uneasy about my lack of knowledge about children’s spirituality and I embarked on this study as a means of deepening my understanding from a professional perspective. The decision to formalise my professional and personal reflective reading about the nature of spirituality into an empirical research project draws on each of the two of the three categories of empirical research identified by Michael Bassey :

theoretical research, which is enquiry carried out in order to understand;
evaluative research, which is enquiry carried out in order to understand and evaluate. (Bassey 1999:40)

My research is positioned within the interpretative research paradigm which, according to Bassey

rejects the positivist view that the social world can be understood in terms of general statements about human actions... human actions are based on social meanings, people living together interpret the meanings of each other and these meanings change through social intercourse... (Bassey 1999:43)

The starting point for my study was the literature /theoretical research. It was my intention to understand and interpret spirituality in general and that of children in particular. The wide-ranging literature review was necessary as the term “spirituality” ranges across disciplines of philosophy, theology, psychology and in terms of children’s spirituality it encompasses educational theory too. Philip Sheldrake’s (1999)

writing about spirituality and the curriculum gave me some encouragement as I tackled the extensive literature search. Sheldrake traces the boundaries between various disciplines, such as theology, morality, social science, science and psychology throughout history to the present day. He shows how theology was separated from spirituality and how in modern theology there is an increasing awareness of the basic unity between the moral and spiritual life. He acknowledges the difficulty posed by the interdisciplinary consciousness of late twentieth century academics and the vastness of the material, and therefore

The nature of the discipline resists simple systematization – not least by single scholars. (Sheldrake 1999:70)

My research in the steps of David Hay and Rebecca Nye (1996), Elaine McCreery (1996) and Erricker et al (1997) emphasises the importance of listening to children's narratives as the foundation for understanding their spirituality.

In the end, the only way an accurate map can be drawn is to listen to what children have to say, and from what we hear, to create an empirical account of the contexts of childhood spirituality (Hay 1998:59)

...by drawing attention to a realm of human awareness commonly avoided in school, even in the RE classroom, it may help children to appreciate the experiential perspective of the religious believer. Religious understanding can grow out of a recognition by individuals of the existence of such spiritual experience within themselves. (Hay 1998:56)

Furthermore my research is positioned within the auto/biographical paradigm since the analysis of data and the reflection on my personal stance draws upon methodology commonly used in the auto/biographical field of studies. The personal stance that I will elaborate upon in Chapter 2 and the analysis of the Case Study in Chapter 3 use auto/biographical methodology. A fundamental principle in research methodology is that the methodology must suit the particular objective of the research. Since it is concerned with the interpretation of lives then it is encompassed within a hermeneutic phenomenological approach so the researcher may draw generalisations which may be said to be true for a wider group in time or place. Erben (1993), in his discussion on the work of Dilthey, states

We may understand human beings only by going behind their actions and into the realm of the unobservable, and thereby understand them by recourse to thoughts, feelings and desires. We may know not only what a person does but the motives, memories, value judgements and purposes that made them do it. (Erben 1993:16)

The use of biographical method within this study attempts to uncover these deeper, sometimes hidden aspects of my motives and value judgements, not merely from interest or curiosity, but as a means of personal growth. Denzin (1989) claims that

Lives are biographical properties. They belong not just to persons but to larger social collectives, including societies, corporations and for some the world system. How lives as biographical properties are owned, exchanged, discarded, managed, controlled, destroyed, wasted, talked and written about is of central concern to students of the biographical method. (Denzin 1989:29)

The biographical method is reflexive within this study upon the life of the researcher as well as the lives of the subjects.

CONTEXT

The study is set within the context of my professional interest in the spiritual development of children and my personal interest in the nature of spirituality and its relationship with religious belief. I bring to the research a particular stance as a Head teacher with some professional expertise working with children and the opportunity provided by this position which facilitated a Case Study. My stance as a Roman Catholic, still seeking personal understanding and deeper awareness, rejecting some of the traditional dogmas of the church, but experiencing faith as a life-enhancing force within my life, plays its part in the meanings I make from my readings and analysis of the Case Study transcripts.

CHAPTER 2

DESIGN AND METHODOLOGY OF THE RESEARCH PROJECT

- Delimitations and limitations of the study
- Rationale for Literature Review
- Educational Research
- Case Study methodology
- Auto-biographical methodology
- Ethical considerations
- Data collection
- Transcription
- Tools for Analysis

This chapter begins with a consideration of the delimitations and limitations of this research project, some of which were evident at the outset and others emerging as the work progressed. I then discuss in some detail the main methodologies used in this project. Overall the project is situated within the interpretative paradigm and methodology of “Educational Research”, as defined by Michael Bassey. Within this paradigm the project draws upon strategies and methods from both Case Study and Auto/biographical methodology and I attempt to demonstrate how they are interwoven and complimentary to the different elements of the overall project. Some consideration of the ethics involved in case study is given at the end of the first section of this chapter.

Section 2 is a reflection on the actual process of data gathering and transcription. I conclude section 2 with a rationale and description of the tools used for data analysis.

DELIMITATIONS AND LIMITATIONS OF THE STUDY

It was important at the outset to recognise some of the constraints and subsequent limitations of this study. Charles, (1995) defines limitations and delimitations as follows:

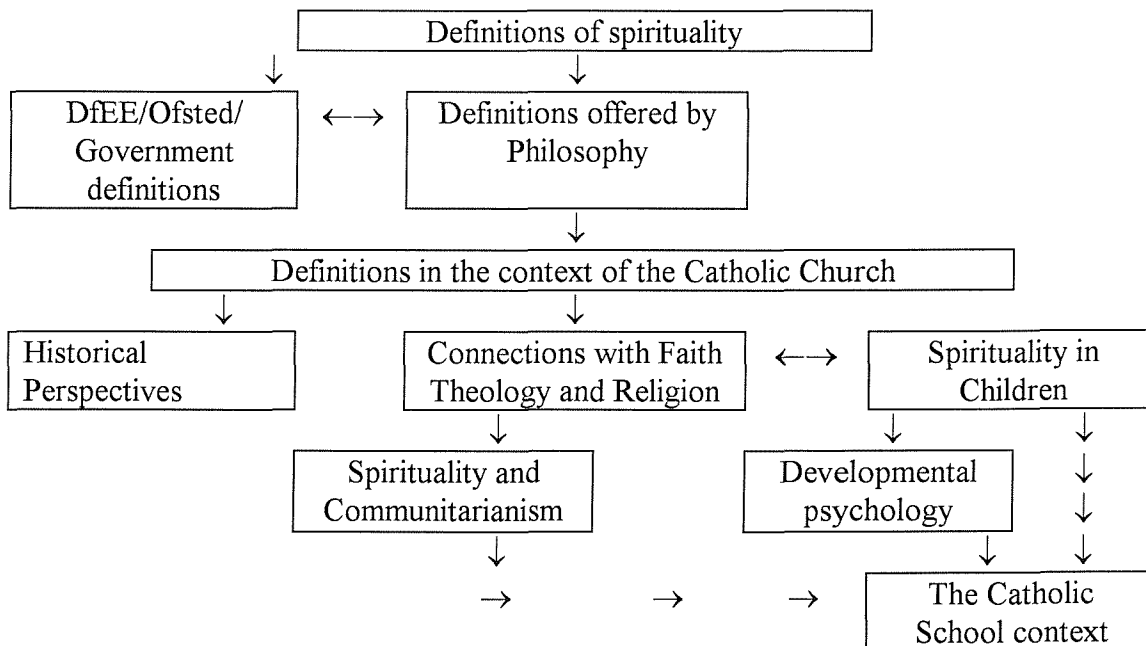
Limitations refer to conditions outside the investigator's control that affect data collection... delimitations are boundaries purposely put on the study, usually to narrow it for researchability. (Charles 1995:57)

I categorised the limitations and delimitations as concerning the context of the study and the reflexivity and position of myself as researcher; the breadth and depth of the study, with particular reference to the limitations and delimitations of the literature review and the Case Study design, in particular the size of the sample.

DELIMITATIONS OF LITERATURE REVIEW

The literature search is organised according to the following map.

MAP OF LITERATURE REVIEW



LIMITATIONS OF LITERATURE REVIEW

There are many other approaches to the subject other than the Christian. I have not made any reference to the writings of the other world religions, or the approach which comes from non-religious believers such as the humanist approach which is rich in its appreciation of human spirituality. My justification is that the study is located within the context of a Catholic school.

DELIMITATIONS IN THE SELECTION OF SUBJECTS

From the outset this study had limits imposed on it by the requirements to organise the final work in accordance with the conventions for an academic thesis of 45,000 words. Constraints of time and the accessibility of subjects also imposed limitations. Although I have access to 400 pupils I deliberately narrowed the sample to four pupils because I recognised that the detail required in auto/biographical methodology would not be possible with more than a small cohort. My choice of six year olds was considered in the light of the cognitive stage of children of this age. My interest in gathering evidence of spontaneous and genuine expression of spirituality was more likely to be successful with children at this age. They have not yet developed strategies for concealing their emotions and reactions and I felt that it would be easier to build up a rapport with them. Further delimitations were that I wanted to study children of different levels of innate ability and from different socio-economic backgrounds and that they should come from a range of home-experience of religious observance and practice. I spoke to the class teachers in Year 2 since they have a more detailed knowledge of the individuals in their classes. I explained my criteria for selection and asked them to choose suitable subjects, which was done in a purely subjective way. The class teachers then facilitated the short interviews at pre-arranged times.

LIMITATIONS IN THE SELECTION OF SUBJECTS

The small sample size of four subjects decreases the generalizability of the findings. The findings cannot be generalised for all six year olds.

DELIMITATIONS IN THE METHODOLOGY

My use of Case Study and Auto/biography methodology is intended to give a detailed narrative from which fuzzy generalisations or proposals may be possible. The use of Hay's framework as a tool for analysis was intended to provide structure and some rigorous consistency to the analysis of the interviews.

LIMITATIONS IN THE METHODOLOGY

The number of interviews is small and the amount of data relatively limited. In this qualitative study the findings could be interpreted in a variety of ways.

LITERATURE REVIEW RATIONALE

The starting point for my study was the literature /theoretical review. It was my initial intention to try to understand and interpret spirituality in general and that of children in particular. The wide-ranging literature review was necessary as the term “spirituality” ranges across disciplines of philosophy, theology, psychology and in terms of children’s spirituality it encompasses educational theory too. The literature review became a key section of the study as I attempted to construct an explanatory framework before embarking on any direct work with the children. The literature review is organised under the following headings :

- Definitions of spirituality
- The Catholic Church – Definitions of Spirituality/Religion/Faith
- Spirituality – Philosophical Search
- The Psychology of Spiritual Education
- Spiritual education in a Catholic School context

EDUCATIONAL RESEARCH RATIONALE

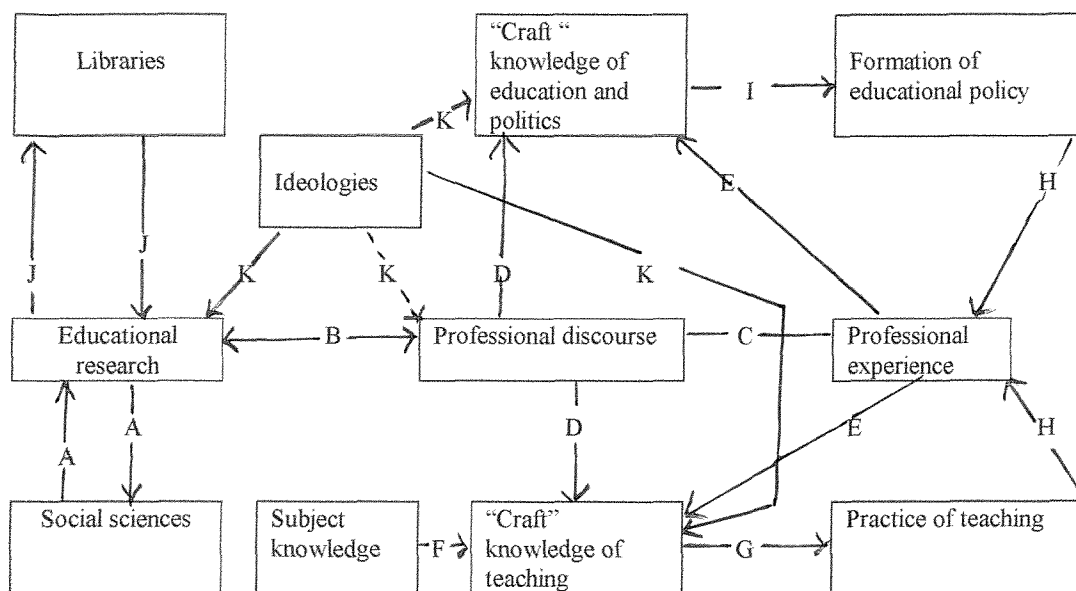
I intended to remain as open minded as possible before embarking on the Case Study. I hoped that a "Grounded Theory" approach would allow for progressive focusing, testing out theory against the reality of children's lives, eventually leading perhaps to some new insights. However I decided against a pure Grounded Theory methodology as defined by Glaser (1978), whereby analysis of the data avoids contamination by a priori theoretical conceptualisations and understandings. The dangers of this approach, according to Trend (1979) are that the explanations when they emerge will be so ad hoc and ingrown that they may negate any gains that can be realised by employing multiple methods and perspectives.

This warning was echoed in the recent criticism of educational research by Hargreaves (1996) as consisting mostly of

small – scale investigations of an issue which are never followed up inevitably produce inconclusive and contestable findings of little practical relevance.
(Hargreaves 1996:2)

Michael Bassey's argument for the reconstruction of educational research validated my approach. His model explains the complex interaction between the practice of teaching and formation of educational policy, justifying the use of small scale research such as this Case Study.

Model of the Relationship Between Educational Research and the Practice of Teaching and Formation of Educational Policy



- A Educational research contributes to methodologies of the other social sciences.
- B Reports of educational research contribute to professional discourse and vice versa
- C Reports of professional experience contribute to professional discourse
- D Professional discourse provides ideas that add to craft knowledge
- E Professional experience provides knowledge of what has worked
- F Subject knowledge is transmuted through craft knowledge into a teachable form.
- G Craft knowledge of teaching determines the practice of teaching
- H Memories of practice and of policy formation are stored as professional experience
- I "Craft" knowledge of management and politics determines policy formation
- J Libraries store and inform educational research
- K Usually unrecognised, ideologies impact on knowledge, discourse and research.

Fig 5.2

Bassey (1999:50)

Examining A – K on this model with reference to this research project I recognise that every element has been involved. In particular, K, "usually unrecognised, ideologies impact on knowledge, discourse and research" has been influential on the project from inception to design, data collection and analysis.

As far as possible I have attempted to re examine the personal ideologies which I hold as a “cradle Catholic” through the wide – ranging literature search.

As Michael Erben tells us

The consciousness of the interpreter is always necessarily implanted in the analyses of the text. It is for this reason that biographical method is increasingly referred to as auto/biographical method.(Erben 96:160)

Further reference will be made to the process and impact of this personal journey in the section on auto/biography methodology.

Secondly, I believe that it is the “unrecognised ideologies” that we loosely term the “hidden curriculum” which make up the value system in a school and lead to its particular ethos. This research project emanated from my professional interest as Head teacher in its developmental nature in the school and in particular the developmental nature of spirituality within the individual child . I hope by deepening my personal knowledge and understanding through the literature search and Case Study I can lead the professional discourse in my school .

Thirdly, I hope that the fuzzy generalisations and propositions that are the outcome of this project will add to the data on children’s spirituality within the Catholic sector and the broader educational field, thus adding to the wider professional discourse which Bassey (1999) claims will lead to formation of policy and development of practice.

CASE STUDY METHODOLOGY

Having completed an extensive search of the literature I resolved to take advantage of my opportunity for first – hand research with children. The work of a number of educationalists working directly with children , David Hay and Rebecca Nye (1997) , Clive and Jane Erricker (1998) and Elaine Mc Creery (1996) inspired me to consider a case study in order to understand and evaluate the spirituality of children in the context of my own school, given the opportunity offered to me of ease of access to subjects. The advantages of the case study are summarised by Edwards and Talbot (1994) as follows

- it allows in - depth focusing on shifting relationships
- it captures complexities
- it allows a focus on local understandings and sense of participants in the case
- it provides readable data that brings research to life and true to the concerns and meanings under scrutiny.(Edwards and Talbot 1994:48)

It is important to me to have examined as rigorously as possible such a fundamental aspect of what is at the heart of my school's raison d'être. I recognised that the scientific method as described by Karl Popper extended ideas originally worked out in the natural sciences to the social sciences. Contemporary thought seems to separate and divide these disciplines into different kinds of thought and logic. There is a growing disillusionment in western society with science and reason because they seem to promise yet fail to give us settled answers to all our legitimate questions. As Magee (1990) says

If Popper is right, there are not two cultures - one scientific and the other aesthetic, or one rational and the other irrational - but one. (Magee 1990:68)

Popper (1992) recommends the use of scientific rigour to test subjective experiences and views to the point that they cannot be refuted:

I think that our theories about these subjective experiences, or about these minds, should be as objective as other theories. And by an objective theory I mean a theory which is arguable, which can be exposed to rational criticism, preferably a theory which can be tested: one which does not merely appeal to our subjective intuitions. (Popper 1992:140)

I did not delude myself at the outset that any findings would be useful to any one other than myself in my role as Head of a Catholic school. I tend to agree with Michael Bassey in his assertion that

There were very few generalizations (in this absolute sense) about education – and even fewer, if any, that were useful to experienced teachers .
(Bassey, 1999:12)

I particularly liked Bassey's adoption of the term "fuzzy generalization" which states that

it is possible, or likely, or unlikely that what was found in the singularity may be found in similar situations elsewhere; it is a qualitative measure. (ibid.)

and that this is more akin to reality than the imprecision of "phony exactness" (ibid.) However, drawing conclusions needs to be balanced with caution. Stake (1995) advises

Good case study is patient, reflective, willing to see another view of the case. An ethic of caution is not contradictory to an ethic of interpretation. (Stake 1995:12)

Bassey's critique of Helen Simon's paper on educational evaluation suggests that the importance of her paper is that she welcomes the paradox between the study of the singularity and the search for generalisation.

One of the advantages cited for the case study research is its uniqueness, its capacity for understanding complexity in particular contexts. A corresponding disadvantage often cited is the difficulty of generalising from a single case. Such an observation assumes a polarity and stems from a particular view of research. Looked at differently, from within a holistic perspective and direct perception there is no disjunction... Paradox for me is the point of case study. Living with paradox is crucial to understanding. The tension between the study of the unique and the need to generalise is necessary to reveal both the *unique* and the *universal* and the *unity* of that understanding. To live with ambiguity, to challenge certainty, to creatively encounter, is to arrive, eventually, at "seeing" anew. (Simons 1996: 225, 237-8)

PLANNING THE CASE STUDY

Whilst recognising that Case Study presents a number of limitations and paradoxes, nevertheless I decided upon this as the most useful tool for my purpose.

Lawrence Stenhouse (1988) defines the methods used in case study which

involve the collection and recording of data about a case or cases, and the preparation of a report or a presentation of the case...

Sometimes, particularly in evaluation research, which is commissioned to evaluate a specific case, the case itself is regarded of sufficient interest to merit investigation. (Stenhouse 1988:26)

Stenhouse describes the particular nature of educational research where the researchers

are concerned neither with the social theory nor with evaluative judgement, but rather with the understanding of educational action... They are concerned to enrich the thinking and discourse of educators either by the development of educational theory or by refinement of prudence through the systematic and reflective documentation of evidence. (Stenhouse 1988:28)

In preparing and planning the Case Study I have taken account of Cohen and Manion's extensive writings about this particular methodology in that the researcher

typically observes the characteristics of an individual unit – a child, a clique, a class, a school or a community. The purpose of such observation is to probe deeply and to analyse intensively the multifarious phenomena that constitute the life cycle of the unit with a view to establishing generalisations about the wider population to which that unit belongs. (Cohen and Manion 1989:24)

The preparation for the interviews was important as I was concerned with how I would overcome any reticence the children might have in speaking to me as their Head teacher. This problem is referred to by Powney and Watts (1987)

In most cases the people being interviewed are already known to the interviewer either personally or in status terms. (Powney and Watts 1987:171)

I believe an analysis of the transcripts would demonstrate the fluctuation of this effect over time and with the individuals concerned. For example, James was always eager to please. Rebecca was the most friendly and out-going as she is with everyone. She would happily chat about any given topic and bring the subject around to her mum! Steven's mood could vary, probably reflecting how he had been in class that day. Sometimes he would appear to be deliberately non-communicative, verging on being difficult. Other times he would be eager and responsive. In fact he would sometimes seek me out to ask "Can we come and talk to you today?", so I am fairly confident that he was not unhappy about the situation. Emer was always cheerful and responsive and could easily be drawn into an activity which absorbed her concentration to the extent that she forgot the circumstances. When we went for the walk in the grounds she was

excited and chatty and actually called me “Mum” at one point, demonstrating that she had lost any self-consciousness about our relationship. But when she was colouring a greetings card she was so absorbed that she barely spoke.

Secondly, I was concerned about the inhibiting effect the tape recorder might have on the children. The advantage of using the tape recorder is clearly that the researcher

can attend to the direction rather than the detail of the interview.
(Bassey 1999:81)

Since the discussions were deliberately loosely structured I needed to attend closely to the non-verbal as well as verbal cues and be sensitive to the amount of input I would make. As far as possible it was my intention to allow the children’s discussion to develop along lines driven by them. Using a note book would be practically impossible in such a situation. I overcame this by using a small, powerful voice-activated dictaphone which the children soon forgot about.

Thirdly, I was concerned about the dynamics of the group. I had selected four subjects who represented different levels of ability and socio-economic background as well as mixed gender. They were not natural “friends”, although children of under- seven will generally respond in a positive way to each other. By organising the interviews in different combinations of children I allowed for the emergence of each child’s personality and no single child had the opportunity to dominate the discussions.

I recognised the need for a “Research Question” at this early stage as it would not have been possible to construct any form of interview without some focus.

My question needed to be general enough to allow a subject to lead me to areas of interest which I could not predict, as in the “grounded theory approach” of Glaser and Strauss (1967). Yet it also needed to be specific enough to focus attention in depth on key incidents or “epiphanies”, the term used by Denzin (1989) to describe turning points in the subject’s life which would give insight and offer significant meaning to the formation of the person.

Problematic experiences are also called epiphanies, or moments of revelation in a person’s life. In an epiphany, individual character is revealed as a crisis or a significant event is confronted and experienced. Epiphanies often leave marks on lives... (Denzin 1989:32)

The over-arching research question “What do we understand about spirituality in children ?” was always present within my consciousness as I carried out the discussions/ interviews with the children. Each interview was based around a different “opportunity” created to give a range of situations and contexts within which the children were invited to talk.

AUTO/BIOGRAPHICAL METHODOLOGY

In his critique of Habermas, Outhwaite stresses the importance of reflection on the limits of hermeneutic understanding.

These limits are of two kinds. First there is the general problem of the “linguistic idealism” built into hermeneutics which neglects the fact that language is not just a means of communication which mediates our experience of the world, but is also a medium of domination and social power. “Sociology may therefore not be reduced to interpretive sociology”. This limit to hermeneutic interpretation manifests itself at a more specific level in relation to what Habermas calls “systematically distorted communication.” Exemplified in the psychoanalytic concept of repressed motives. “In deciphering repressed intentions as unconscious motives, linguistic analysis transcends the dimension of subjectively intended meaning and cultural tradition.” (Outhwaite 1994:28)

Michael Bassey concurs

Interpretive researchers recognise that by asking questions or observing they may change the situation which they are studying. They recognise themselves as potential variables in the enquiry ... (Bassey 1999:43)

In her introduction to the collected works *The Uses of Autobiography* (1995) the editor Julia Swindells quotes W.B. Yeats who claims that “all knowledge is biography”. She goes on to explain the reason autobiography, (and I would suggest this includes auto/biography)

can appear in the guise of any subject discipline – poetry, psychology, theology, political economy, natural science and so on – is that any of these disciplines can show the mark of man’s need and ability to impose order on his universe. (Swindells 1995:3)

I hope through this illustration to demonstrate that a key issue in research methodology is fitness for purpose.

What is at issue is not the scale of the research but the *specific* purpose of which it is required. (Erben 1996:165)

By using biographical data gathered in the field I intend to show how the material might be used as a basis for research with a particular purpose which is up to the researcher to define. A fundamental principle in research methodology is that the methodology must suit the particular objective of the research. Since it is concerned with the interpretation of lives then it is encompassed within a hermeneutic phenomenological approach so the researcher may draw generalisations which may be said to be true for a wider group in time or place. The biographical method attempts to uncover these deeper, sometimes hidden aspects of the person’s life not merely from interest or curiosity.

A brief reflection on my selection of the auto/biographical method reveals my own research interest about the place of education in empowering people to make their lives rich and satisfying. As Shelston states

The choice and treatment of a subject can reveal as much about the biographer as the biography may reveal of the subject itself. (Shelston 1977:30)

He admits that

Curiosity has always acted as a primary motivation for the practitioner of biography and a primary source of interest for its readers. ...Biographers, like other literary practitioners, have always felt the need for a moral justification for their activities, and like them have invariably fallen back on the Horatian formula of pleasure and instruction. (Shelston 1977:6)

In his research paper Roos (1994) discusses the post- structuralist / post-modern position to autobiography about which he says,

to put it crudely, there is no Truth, no Reality, no one "true" way to connect the object world and the spoken or written world, but instead lots of interpretations, all equally possible. (Roos 1994:1)

He goes on to describe the traditional view of a life story expressed in an autobiography or biography as representing the " real life which has happened and been experienced by the person in question." He asserts that this view has been reinterpreted

by sociologists and historians since the 1980's who take autobiographies seriously, discussing their sociological significance, presenting interpretations about different generations, class and gender. (Roos 1994:2)

This notion is rooted in the work of Jean-Paul Sartre who, according to Charme (1984) believed that

A person's autobiographical self-image is constantly revised throughout the various stages of life. Especially in old age, temporal relations between events are subsumed by their personal significance within that self-image. Events separated by time may become contemporaneous in memory if this contributes to a feeling of personal continuity and consistency throughout one's life. (Charme 1984:105)

Narrative analysis is the tool used by the biographical researcher to explore the complex relationships between the individual as a unique singular being and as representative of a sociological group. In the case study that follows I have shown how the singular experience and meaning in the lives of four six year old children at a particular time in history and in a particular cultural location may be used to represent the general.

The optimistic assertion with which Paula Black concludes her paper is that

There is a trend within the academic disciplines which makes some of these things easier to say, and allows a critique of objectivity to be formulated in a way which may not have been possible earlier.
(Black 1996:107)

This view of the power of text is expressed by Usher in his paper Textuality and Reflexivity (1996)

Texts, after all, are the means by which power-knowledge discourses are disseminated and with “real” effects. Writing in general has power effects because the weighted dualisms of thought and their consequent hierarchies are produced through it. (Usher 1996:48)

Perhaps the power of the text may be in its use as a tool for social change. Within my Case Study I hope to illustrate Denzin’s premise that

Autobiographies and biographies are studies in morality as well as personal and political power, fate and social control. (Denzin 1989:29)

Liz Stanley in her critique of the work of Donna Stanton (1984), and in particular Stanton’s view of the primacy of text

excludes recognition that most autobiography is not produced through “graph” at all but through *talk*, through spoken versions of self and other in which biography and autobiography are closely intertwined; it also perversely refuses to see the relationship of verbal and written auto/biographical texts to the materiality of social life. (Stanley 1992:93)

For the purpose of this research I decided upon the use of a small case-study as a way of illustrating the biographical method in practice. I was interested in using a loosely structured interview to gather data, which would allow reflection on the use of interview and the associated transcription and analysis of the generated biographical text. From the outset I recognised that other forms of text on the subject’s life, such as photos, letters and diaries might provide rich material and have the potential of being used as a method of triangulation to substantiate the oral evidence. Denzin defines the biographical method

as the studied use and collection of life documents... which describe turning-point moments in individuals’ lives. These documents will include autobiographies, biographies, diaries, letters, obituaries, life histories, life stories, personal experience stories, oral histories, and personal histories,
(Denzin 1989:7)

In terms of biographical method these life documents can be a rich source of data in detailing a life story. However, within the constraints of this assignment I restricted my analysis to the transcribed text from a series of short interviews to provide the “mass of facts” which Alan Shelston refers to in his paper.

The biographer who aims at completeness will seek to find , in his mass of facts, actions and patterns of behaviour which will contribute to a consistent explanation of the overall life of his subject (Shelston 1977:13)

I based my analysis on just two tools of the biographer

1. Interview transcript
2. Imagination.

Interview is a well recognised research tool but the role of imagination is less well recognised. I shall attempt to illustrate the role of imagination in biographical research within this case study. It has been defined by Erben (1998) as

The *ability* of mind to speculate upon and to link and assemble ideas related to the research text. (Erben 1998:9)

He goes on to explain how imagination is used by the researcher to identify significant aspects of the data, but he warns against indisciplined use which would transform the biographical data into fiction. In his critique of Hume's writing on the use of imagination in biographical analysis Erben argues that

It is rather an acknowledgement that a dialectic is set up between our subject and ourselves and that this dialectic deepens and becomes more informative (richer in data) the more purposefully we carry through the aim of our research. (Erben 1998:11)

In my analysis of the children's talk I have used imagination, particularly about the children's relationships with their families, to account for their choice of Hay's strategies, and to build a fuller picture of each child's personality. I believe that this has been purposeful in relation to the aim of the study.

ETHICAL CONSIDERATIONS

Michael Bassey (1999) simplifies the ethical considerations of case studies under the following three headings:

1. Respect for democracy
2. Respect for truth
3. Respect for persons

As Bassey explains,

Researchers in a democratic society can expect certain freedoms: the freedom to ask questions; the freedom to give and receive information... these freedoms are essentially subject to responsibilities imposed by the ethics of respect for truth and respect for persons....

The problem with these ethical values is that they can clash.
(Bassey 1999:74)

My role as Headteacher gives me authority over the children and a position of power in discussion with them. I was aware of this throughout the interviews and took care to create an informal atmosphere which allowed the children to relax. I was conscious that I should not abuse this position, for example by switching roles to control Steven's occasional inappropriate language and behaviour which I would have done under different circumstances.

Similarly, when writing to the children's parents at the outset for parental permission to use their child as a subject in my research I was aware that the parent would be unlikely to refuse this permission. It was implied that the parents would be able to read the final work, although I am also aware that the data analysis section might prove controversial, particularly where biographical details about the background of the subjects are sensitive. I have to be prepared to justify my statements and conclusions as being truthful even where they may cause some offence.

DATA COLLECTION

The interviews were conducted between January and May 1999. A five month span of time offered sufficient time for the children to become relaxed and spontaneous in their discussions with me as we developed a more personal relationship yet was short enough so that there was unlikely to be any significant cognitive or spiritual change in the children's lives brought about by developmental change. It was my intention to capture the children's views and ideas as six year olds. My awareness of the day to day work in the Year 2 class meant that I was able to choose actual curriculum activities such as science and technology, as well as RE which provided opportunities for spiritual awareness and growth.

FIRST INTERVIEW THURSDAY 14th JANUARY 1999

Rebecca, Emer, James and Steven

The objective of the first interview was to introduce the children to the notion of talking to me in a relaxed and informal way.

SECOND INTERVIEW TUESDAY 19th JANUARY 1999

Rebecca and Emer

I based this interview on a discussion stimulated by a picture book entitled

"The Nativity" by the artist Ruth Sanderson. I had decided to use the nativity story as a starting point because the recent celebration of Christmas would still be fresh in the children's memory.

The high quality of illustration in this book was the reason for my choice. The intricate flower patterns surrounding each illustrated page are reminiscent of the illuminated manuscripts of the early gospels. The illustrations themselves are figurative and predictable in the depiction of Mary as a young girl dressed in blue, Joseph and the shepherds in traditional "nativity play" costume. The stable scene and countryside echo the landscapes of the Renaissance painters. However there are some unexpected details and creative ideas which I planned to use to steer the children's thinking beyond the literal and rehearsed ideas. I pre-planned to steer the children to explore the following:

1. The halo as a sign of holiness... what does this tell us about the central characters?
2. The depiction of the angels as transparent
3. The rich colours in the picture of Herod & the wise men
- 4 The picture of Jesus as a child in Nazareth. There are very few depictions of Jesus at this age and the picture shows Joseph as a workman, with Jesus as his apprentice.

The idea of using the church – year as a way of deepening the children's spirituality has long been recognised in church schools for example as described as early as 1953 by Bowley and Townroe.

The association of early spiritual growth with the ordered round of the Christian year can also play an important part in helping to make prayer and

praise relevant to the child's own experience. ...children who are enabled to link the total experience of Christmas with family prayer, and with worship shared with the larger family of the Church, gain something of lasting worth and are being given one of the best forms of education – which is education by doing, seeing and sharing. (Bowley . & Townroe 1953:16)

THIRD INTERVIEW TUESDAY February 2nd 1999

Steven and James.

I took advantage of the fact that Steven had brought some plastic model figures into school and I recognised the potential for exploring moral issues through a discussion about the comic characters.

FOURTH INTERVIEW February 25th 1999

Steven and James.

Following a recent science lesson about the water cycle I decided to explore the children's response to the wonder of creation using the pretext of reviewing their knowledge after the lesson. Steven and James played throughout this interview with a cardboard model spinner made in the lesson. This helped to deflect their attention from the interview context and facilitated natural language and interchange.

FOURTH INTERVIEW – March 9th 1999

Steven, James, Emer and Rebecca

The children were making a variety of Greetings cards as part of a Design Technology project in class. The potential to explore the children's notion of love and family relationships was utilised.

FIFTH INTERVIEW – May 28th 1999

Emer and Rebecca

I took advantage of a warm summer morning to take the children out doors where I hoped to capture evidence of their spiritual awareness and appreciation of nature.

TRANSCRIPTION

I decided to transcribe everything that was on the tapes, using a note book on my computer to store my memories of other significant factors such as non-verbal behaviour of the children. The use of biographical method was important in the transcription of the tapes in order to begin categorisation according to meaning. Denzin (1989) has recognised the complexity of the relationships between the subject, the biographer and the reader in his statement that

There are many biographical methods, or many ways of writing about a life. Each form presents different textual problems and leaves the reader with different messages and understandings. (Denzin 1989:7)

Thus my analysis would be dependent on my own understanding and perception of the experiences described, and this, according to Michael Erben (1996), will be true of any interpretation by any other researcher since

The interpreter or researcher is at once close to that which is to be interpreted but simultaneously distanced from absolute objectivity. (Erben 1996:62)

I recognised the point made by Mischler (1991) who noted

How we arrange and rearrange the text in light of our discoveries is a process of testing, clarifying and deepening our understanding of what is happening in the discourse. (Mishler 1991:277)

My initial attempt at transcription using a tabular structure was rejected in favour of the narrative form as I recognised the potential for developing different themes related to each child. Until I had begun the transcription I had not recognised this potential. But then, as Riessman tells us

Analysis cannot easily be distinguished from transcription.
(Reissman 1993:60)

TOOLS FOR ANALYSIS – HAY’S FRAMEWORK

I began by tracing the occurrence of Hay’s Contexts, Conditions and Processes of Relational Consciousness through the interviews.
 HAY with NYE (1998:120)

Figure 1:

The dimensions of relational consciousness: a framework for children’s spirituality

RELATIONAL CONSCIOUSNESS

<p>Contexts Child-God consciousness Child-people consciousness Child – world consciousness Child-self-consciousness</p> <p>Conditions Religious language Language of beliefs, inc. beliefs about death Autobiographical language Language of fiction Language of play and games Language about time and place Language about values and morals Language of science and technology Language of the natural world</p> <p>Processes Avoidance Sidetracking “Third-personizing” sliding between contexts forcing a conclusion magnification self-identification interiorizing forgetting changefulness</p>	<p>Strategies</p> <p>Explicit Mental/physical withdrawal Focusing, concentration Seeking relation or dialogue Seeking/exploiting aesthetic/sensory stimulation “philosophising”</p> <p>Implicit Meandering questions, puzzling Imagining Reasoning Searching for meaning Moralizing Staying with a mood Dreaming Playing, escaping reality Concrete/abstract combining</p> <p>Consequences Calmness and peacefulness Holiness Goodness Oneness Impressed Wonder Quest for understanding New clarity Sense of worth Thankfulness Strangeness Perplexed and frustrated Inner conflict Embarrassed Ridiculed Undermined Search for supportive comparison</p>
--	---

CHAPTER 3

ENGAGEMENT WITH THE LITERATURE

- Definitions of spirituality
- Religion, Philosophy and Faith
- Communitarianism
- The Psychology of Spiritual Education
- Spiritual education in a Catholic School context

DEFINITIONS OF SPIRITUALITY

In reading through the papers, journals and books which I have used for this literature search one thing becomes evident; that the complexity of ideas surrounding “spirituality” encompasses a range of debates about philosophy, religion, culture, morality, faith and identity which interrelate and overlap.

The approach I have taken is to begin with a search for a definition of spirituality, looking briefly at the interpretation given by recent government bodies and their published guidelines and then at the definitions given by the Catholic church as guidelines for Catholic education. Next I refer to the writings of and about the classic philosophers, the apologists for a deity and early Christian writers. I have considered briefly the non-theistic approach to spirituality but whilst acknowledging it I am more concerned with the links between faith, prayer and spirituality and how they interrelate in the development of the person.

I conclude the literature search by drawing closer to the notion of spirituality and children, considering how it might be viewed in light of developmental psychology and, for example, a fresh approach to direct observation and listening to children themselves. This has implications for the design of the curriculum and the “hidden curriculum” in the primary school in order to fulfil the statutory requirements of the National Curriculum.

The 1988 Education Reform Act for a maintained school requires that the curriculum for a maintained school be a balanced and broad based curriculum which

- a) promotes the spiritual, moral, social and cultural, mental and physical development of pupils at the school and of society; and
- b) prepares such pupils for the opportunities, responsibilities and experiences of adult life. (1988 Section 1:2)

Andrew Wright , tracing contemporary consensus on a definition of spirituality in education points out that

This had important ramifications for spiritual education. In the initial HMI proposal the spiritual dimension constituted a body of knowledge and experiences that pupils should be taught to investigate and understand. In the 1988 legislation the spiritual dimension was removed from the body of the curriculum and included within the basic statement of educational aims. Spirituality thus came to form a fundamental end of education ...to which the whole schooling process should direct itself. (Wright 1998:17)

The publication of the White Paper “Choice and Diversity” in 1992 stressed the connection between shared values and spirituality and the ethos and activity of schools. In 1993 the NCC published *Spiritual and Moral Development* offered more insight, with spiritual development seen in terms of eight aspects: beliefs; the sense of awe, wonder and mystery; feelings of transcendence; the search for meaning. There is no direct link made between spirituality and religion although the notion of God and prayer as a response to God are fundamental to the monotheistic world

religions. Jerome W. Berryman (1997) in his paper Spirituality, Religious Education and the Dormouse defines spirituality thus :

Spirituality usually refers to what animates or makes us vital. It is about consciousness, as distinguished from the purely physical. Often spirituality is considered to be a universal characteristic of human beings. The distinction between spirituality and religion for this discussion is that spirituality is treated as a general potential. When it is expressed in a tradition of language, practice, morality and by a group of people of any size to support and evaluate its efficacy, then it becomes actual and specific. Spirituality becomes religion. (Berryman 1997:9)

Andrew Wright (1998) concludes his chapter on background and sources by stating that

Despite a widespread belief that spirituality is by its very nature an elusive entity that defies adequate conceptualisation, a survey of the relevant literature during the last twenty years reveals a remarkable degree of uniformity. (Wright 1998:23)

Wright goes on to discuss two definitions, the first as offered by HMI, is an anthropological definition:

The spiritual dimension is thus understood as that area of human awareness, experience and inner feeling that illuminates the purpose and meaning of life, offers a glimpse of transcendence, reflects the longing for perfection, and deals with matters at the heart and root of existence. (Wright 1998:24)

Wright's second definition is a theological definition with a

tighter focus on human knowledge and experience related to a sense of God. (ibid)

RELIGION, PHILOSOPHY AND FAITH

Taking Wright's first definition, with the notion of meaning as central to an understanding of spirituality I turned to the writing of Philip H. Phenix, who in his book Realms of Meaning 1964, says that

Human beings are essentially creatures who have the power to experience meanings. Distinctively human existence consists in a pattern of meanings. (Phenix 1964:5)

In chapter two, entitled Human Nature, Phenix describes the different views of man from the perspective of the physicist and chemist, the biologist, psychologist, sociologist, economist, political scientist, anthropologist, linguist, geographer, natural and social scientist, artist, biographer, moralist, historian and theologian. He claims that it is the

special task of the philosophers to attempt a comprehensive interpretation of human nature, incorporating and co-ordinating the work of inquirers from other scholarly specialities with the results of their own reflection. (Phenix 1964:20)

The proposed philosophic answer to the question about the nature of man, then, is that humans are beings that discover, create and express meanings. (Phenix 1964:21)

He goes on to expand on meaning, describing four dimensions of meaning, the first being experience. He explains that a meaning is an experience

in that it pertains to human consciousness. It refers to the inner life, or the life of the mind. This inner life has the peculiar quality of reflectiveness or self awareness. Automatic reaction to environmental stimuli is not the characteristic human mode of response. The unique human response is one in which the person is aware of his responding. (Phenix 1964:22)

He goes on to show how this unique human response leads to a duality or self transcendence which occurs

when the self conscious self is at one and the same time both subject and object, knower and known, agent and patient, observer and observed. This duality is what enables a person to know anything at all. (Phenix 1964:22)

The second dimension of meaning identified by Phenix is rule, logic or principle. He explains that

the many types of meaning are distinguished from one another by some difference in characteristic form. Each type of meaning has its own rule that makes it one kind of meaning and not another. Each is defined by a particular logic or structural principle. Meaning is not an undifferentiated experience of

awareness. Consciousness is differentiated into a variegated array of logical types. (Phenix 1964:23)

The third dimension of meaning is labelled by Phenix "selective elaboration". He suggests that selection takes place of "the kinds of meaning that have proven fruitful in the development of the cultural heritage" (1964:23), and he goes on to refer to the custodians of the cultural heritage as

wise men who are recognised as the authoritative interpreters of the human inheritance. Each of these men of knowledge belongs to a community that is for the most part invisible, comprised of persons bound together by common responsibility for a particular kind of meaning. (Phenix 1964:24)

He warns that, since meanings wax and wane, as do the disciplines responsible for them

conclusions drawn about man and his meanings on the basis of actual cultural elaborations must be regarded as tentative and incomplete. (Phenix 1964:24)

The fourth dimension of meaning described by Phenix is expression. He shows how it is through communication and symbol that meaning is expressed, and significantly,

Symbolization also presupposes self-transcendence in the awareness of a common world, for the symbols are taken as having the same or similar connotation to oneself as to others into whose being one imaginatively projects oneself. . (Phenix 1964:25)

In the next chapter Phenix explores meaninglessness, and he says that

it can be shown that each of the kinds of meaning earlier discussed is threatened by a corresponding kind of meaninglessness. (Phenix 1964:32)

He summarizes the theme of meaninglessness as expressed by the Existentialists who

believe that the old certainties and securities are gone, and they bid mankind give up the vain hope of progress fostered by the technical successes of science. They point to the ever-mounting social, political and economic crises as eloquent witness to the impotence of reason in matters of genuine human significance. (Phenix 1964:32)

Phenix concludes this chapter by asserting that the way forward for educationists is the restoration of meaning.

The way lies in recognising the centrality of meaning in human life and in creating a curriculum deliberately designed to overcome the prevalent forces of meaninglessness. (Phenix 1964:38)

Returning to Andrew Wright's critique and reconstruction of contemporary spiritual education, it is important to consider his second, theological definition, with a

tighter focus on human knowledge and experience related to a sense of God.
(ibid)

Andrew Wright (1998) refers to the work of Webster (1993) who dismisses the theological route as “unsuitable”. I find myself in broad agreement with Webster over the daunting task of unravelling a definition through

such a such a weight of historical and theological meaning.
(Webster 1993:47)

Webster goes on to suggest that

The notion of “spiritual” continues to be meaningful to more people than does the term “religious” (Webster, 1993:52)

Thus, Wright concludes that

The all-embracing nature of the definition is held to reflect its potential as a resource for human development, offering a path towards the recovery of meaning and purpose. (Wright 1998:24)

Wright shows how Webster goes on to look for the development of spirituality outside of religion. My own approach is rather to reappraise the nature of spirituality within the distinctively religious nature of the Catholic school in its broadest sense. That is, to move away from the stereotypical view of what is held to be spiritual in the teaching of religion to children in the catholic school and move towards a broader understanding of religion as encompassing every aspect of a person’s life. The questions I ask are “What constitutes a child’s spirituality and how can it be developed?”

David Hay (1998) provides some insight into the common ground that exists in spite of what might be considered a spurious linkage of meanings.

The key point is that the three connotations – religious devotion; being fully aware of one’s species being; being aesthetically or ethically aware – all refer to a heightening of awareness or attentiveness.
(Hay 1998:9)

Spirituality tends to be perceived as a sub-system or off-shoot of formal religion. In practice the reality is quite different. David Hay claims that

Two thirds of adults have a personal spirituality, but fewer than one in ten people bother to go to church regularly. Spirituality is, and always has been, more central to human experience than religion... (Hay 1996:293)

Given that my clear intention is to situate my study within the context of the Catholic school I turned to the New Catholic Encyclopaedia Vol XIII (1967) and found the following definitions:-

Human Spirit

The spirituality of the human soul can be discerned from its characteristic intellectual activities of understanding and judgement, from its voluntary activity, and according to some, from its objectivating of such activities in permanent external forms.

Thought, on the contrary, transcends such limitations (as sense knowledge) for it is not centred on itself or on objects seen merely as useful or harmful to the knower. It implies a power of being present to other beings in a purely objective way and is open to all possible modes of being. It attains things not simply in their biological reference to the knower but as themselves, in their interiority or intimacy.

(New Catholic Encyclopaedia Vol XIII;1967:568)

Spirit

Christian Concept

For those of the Christian tradition, spirit is

always personal and subjective, and all other manifestations of spirit can be reduced to their source in that person. Within this tradition the radical and essential manifestation of spirit has been variously singled out as :- creative activity, self-consciousness, interiority or subjectivity, intelligence, reason, knowledge of universals, love freedom and communication (dialogue). These are activities by which the presence of spirit may be known, and they furnish a clue as to the nature of spirit in itself as a form of subsistent being.

Christian thought also recognises 3 main kinds of spirit

- 1) the human soul, incomplete in its mode of subsisting and extrinsically dependent on the body
- 2) pure finite spirit i.e. the angel, perfectly subsisting and independent of matter and
- 3) absolute spirit, or God, utterly pure and fully actual being (subsistent existence) without any limitation. Man's primary apprehension of those forms of spirit is gained through self-knowledge. The spiritual being most proportionate to his way of knowing is his own soul, manifesting its nature through activities that are immediately present to his consciousness. His knowledge of other spiritual realities is in turn based on such knowledge.

Christian Spirituality

The spiritual life is the Christian life lived with some intensity. It is the serious response of man to the revelation of God's love in Christ and consists in loving knowledge and service of God and one's fellow man in the mystical body of Christ. Christian spirituality begins when God's word is accepted in faith. It manifests itself in the expression and development of the love of God in prayer and action.

(New Catholic Encyclopaedia Vol XIII;1967:598)

This raises the question of what we mean by the divine. Dudley Plunkett (1990) addresses this question.

We may think of a universal force, a power independent of humanity, a creator whose creatures we are, a source of existence outside space and time, a non-person entity, or a personal God who knows us individually and has claims on us. The minimum accommodation to the spiritual would be to grant that we are not totally conditioned or determined by our physical experience and senses. If we go beyond this, it is to acknowledge that we know the spiritual as a greater force, that is we can only know it by acknowledging our human limits. In fact if we do not see that we are dependent on a greater power, we cannot recognise divine existence. If on the other hand we subordinate human reason to the divine, then it follows that our individual and collective wills, purposes and destinies are not the most important elements of reality. We will be looking for intimations of greater value and purpose than we could ourselves conceive. Ultimate reality and truth may not be ours to know, but what if they are known by an infinite, all-knowing God?
(Plunkett 1990:122)

Plunkett thus allows for the non-rational, non-intellectual conviction known as "faith". Dunny (1981) provides the following definition of faith.

Faith is personal surrender, commitment decision. It is a basic stance, attitude and an answer to God which comes before any words, doctrines, theologies which express "the faith". Faith involves the whole person on increasingly deeper levels of conversion. It is more than intellectual. Faith is a response to God's gift and presence, not just to doctrines about Him. (Dunny 1981:26)

I was particularly interested in Dunny's description of children's faith, and shall return to it later in this study.

Children's faith involves religious conversion (life is gift) theistic (God is giving, the greatest gift) and Christian (Jesus is the presence of the gift of God.) (ibid)

Exploring the notion of faith inevitably led me to a literature search in philosophy, and the question raised by Davies (1993), what should be the role of philosophy with respect to religious belief? The question is hard to answer since people have different ideas as to what constitutes philosophy and religion. A traditional answer is that

philosophy helps us to see whether religious beliefs are worthy of acceptance.
(Davies 1993:1)

Explaining logical positivism, deriving from the verification principle proposed by the Vienna Circle who were strongly influenced by Ludwig Wittgenstein (1889 - 1951) Davies says that the consequences were "devastating for belief in God." (p.3) because since we cannot get to God by means of empirical research then it is meaningless to say that there is a God.

The argument is:

1. If we cannot verify the existence of God empirically, it is meaningless to say there is a God.
2. We cannot verify the existence of God empirically.
3. So it is meaningless to say there is a God.

(Davies 1993:3)

Davies goes on to examine more thoroughly what he terms this "weak verification principle". He says that if one accepts it

then one has to say that a statement is only factual and meaningful if some sense or observation statement makes it probable or counts in its favour. But what sense experience or observation statement can count in favour of the claim that a statement is only factual and meaningful if some sense experience or observation statement makes it probable or counts in its favour?

(Davies 1993:7)

Terence Penelhum in his book Reason and Religious Faith (1995) attempts to clarify and explore some of the special problems that religious faith raises for philosophy. He suggests that Religious ideas pose three problems for students of philosophy:-

1. Is it coherent to suppose that we are created by a being who is all powerful incorporeal, present everywhere yet personal or to blame our sins on ourselves while ascribing any merits we may have to the grace of God?
2. Even if students judge religious doctrines to be coherent, they may still see them as very ambitious cosmic or metaphysical claims and ask whether they can possibly be proved or disproved: Can it be proved, most obviously, that God exists or that he does not?
3. Such questions force students to ask how far religious beliefs strain the limits of our capacities to attain truth or live according to reason: Is it rational to centre one's life on beliefs about God and our supposed relationship to him, or are such beliefs arbitrary or even pathological? (Penelhum 1995:1)

He suggests that the problems for philosophers are mostly contained in the third of these categories. However, he asserts that

the academic study of the world's religions is not free of philosophy merely because those who engage in it may refrain from making judgements of each religion's truth. But that does not show that the philosophical questions to which the contemporary student of religion should attend are confined to the traditional Western philosophical concerns with the relation of faith to reason. That is because faith and religiousness cannot be identified.

(Penelhum 1995:3)

This last sentence is important because it allows faith and religiousness to be considered apart from knowledge and logic. Penelhum considers the work of Aquinas and Pascal whose views have been extremely influential. Aquinas holds that faith is one

of the theological virtues, which he defines as virtues that God implants within us. (Penelhum 1995:5) And so there is the assumption that faith, being a God given gift is more or less arbitrary. Michael Mc Ghee pursues the same idea:

Not everyone is comfortable with the phrase 'spiritual life', perhaps for good reason, but I am using it for want of a better...The point is to track its application rather than assume what it must be. (Mc Ghee 1992: 229)

Neither change nor discernment seem to me to depend directly on the will: in fact they seem to come to us as a kind of grace of nature. . To capture the connections between change , understandings and reality I am inclined to talk of transformations of *sensibility*, if the term 'sensibility' may be thought not to recede too much from the idea of action and forms of contact. It is not so much that inner processes stand in need of outer criteria as that the single process by which the concentration of life and conduct occurs has inner and outer moments, and it is finally, by our fruits that we shall know one another...So I shall retain the notion of sensibility despite the suspicion of 'feeling' to be found among philosophers. (Mc Ghee 1992: 230)

There is a resonance with the writings of John Henry Newman on the Justification of Faith, explored by Anthony Kenny,

Newman attacks the idea that reason judges both the evidence for and the content of revelation, and opposes the view that faith is just a state of heart, a moral quality, of adoration and obedience. Faith is itself an intellectual quality, even though reason is not an indispensable preliminary to faith. (Kenny 1992: 90)

One of the most striking developments in the philosophy of religion has been the emergence of an approach to religious knowledge that sharply rejects evidentialism. In a paper entitled Knowing God Without Arguments Basinger sets out the following argument:

Yet this approach is not fideistic, since it agrees that it is appropriate to assess the rational acceptability of religious beliefs. What proponents of this new approach point out is that we may not have to accept the standard evidentialist manner of performing this assessment (i.e. weighing evidence for and against the beliefs in question.) They go on to point out that we all do in fact believe implicitly in the reality of the physical objects we encounter in every day life, and we do this without paying any serious attention to arguments for and against the existence of the "external world." They suggest that belief in God be approached in much the same way. They raise important questions in this regard: Why can't the *experience of God*, which many believers say they have, furnish the basis for our belief in God, just as the experiences of the physical world furnishes the basis of our belief in physical objects? Why can't belief in God be a *basic* belief, one that it is perfectly reasonable to accept *without* trying to find a basis for it in other things one believes to be true? (Basinger 1996: 111)

I found the writing of Terence Penelhum (1995) accessible and helpful in unravelling the complex web of interrelating questions about faith, theology and philosophy. He suggests that

The concept of faith seems to be much more restricted than that of religion. Faith is one of the states or attitudes demanded of the religious person and then, it seems, only in some of the major religions: namely, Judaism, Christianity and Islam. It may indeed be that faith is also essential to Hinduism or Buddhism, which may be what causes some to refer to all the religions as “faiths”. (Penelhum 1995:3)

He explains that faith has attracted more philosophical attention than other aspects of religion because

it raises questions that exercise the philosophical mind independently: questions about the limits of human knowledge and the demands of reason. (ibid)

Before exploring the problems that faith presents Terence Penelhum says that we need first to decide when faith is present in others. This was, to me, like a Chinese puzzle, where we explain spirituality through defining faith and explain faith as connected with spirituality. Penelhum acknowledges the conundrum thus

at the very outset of our enquiries into the nature and status of religious faith we run into a difficulty: there are some very important accounts of faith that seem to say no one can identify it without having it or, at least, without accepting as true what the faithful person believes. (Penelhum 1995:5)

He goes on to discuss the views of Aquinas and Pascal whose views have been extremely influential. He demonstrates how their views both presuppose belief in God and that this collides with the observation that many people have faith and that the problem for philosophers is to decide whether they should. He proceeds in the following way...

I take for granted that the word *faith* is the name of a state of mind and of personality that exists and is characteristic of followers of at least some of the major religions of the world. (Penelhum 1995:5)

Later he acknowledges a major problem with the concept of faith and its relationship with free will, that is, whether an individual can choose to have faith or not.

For all the centrality of discussions of belief and knowledge in Western philosophical history, there has not been a great deal of attention to this issue. The relation between belief and the will is very critical for the assessment of faith and cannot reasonably be disregarded by anyone considering the theory of knowledge. (Penelhum 1995:7)

Berryman in his paper [Spirituality, Religious Education and the Dormouse](#) looks to the twelfth century when monastic and scholastic theory attracted the great minds of

the age. He looks at the work of Richard of St. Victor (d. 1173) who argued that induction and deduction were not the only ways of knowing.

The emphasis of our century has been on the masterly use of science and reason to explore the material and mental world, but Richard was a master of the experience of God as well as the science of his age. This enabled him to clarify and integrate three distinct kinds or contexts or ways of knowing: knowledge of the material world by the senses, knowledge of the mind by using reason, and knowledge of the spirit by contemplation. It is contemplation that gives the appropriate context for both mind-knowing and body-knowing. Richard wrote ‘ Contemplation is the free, more penetrating gaze of a mind, suspended with wonder, concerning manifestations of wisdom.’ The spontaneous , penetrating gaze, the suspension with wonder, and the focus on God’s presence are what still distinguish this act today.
(Berryman 1997:10)

I shall argue in this study that when the knowing of the spirit by contemplation is overlooked by our child-rearing and educational practices and the spiritual potential is not acknowledged and nourished then we put human beings at risk. Existential limits tend to be avoided rather than embraced as part of our identity. This diverts energy from all three kinds of knowing in an impossible attempt to ignore our existential environment.

Returning to the writing of the leaders in the Catholic church today I turned to Pope John Paul’s encyclical Faith and Reason. Pope John Paul (1998) traces the historical links and tensions between the Catholic Church and philosophy.

One should not forget how cautiously Christians regarded other elements of the cultural world of paganism, one example of which is gnosticism. It was easy to confuse philosophy – understood as practical wisdom and an education for life-with a higher and esoteric kind of knowledge, reserved to those few who were perfect. (Pope John Paul 1998:56)

He explains that Christianity’s engagement with philosophy was

therefore neither straight-forward nor immediate. The practice of philosophy and attendance at philosophical schools seemed to the first Christians more of a disturbance than an opportunity. For them the first and most urgent task was the proclamation of the Risen Christ... But that does not mean that they ignored the task of deepening the understanding of faith and its motivations.
(Pope John Paul 1998:57)

With this rhetorical question Pope John Paul reminds his readers that in fact the work of the church in developing faith lies in working with ordinary people, whatever their social or educational status.

At this point in my literature survey I turned to the work of Teilhard de Chardin whose writing attempted to reconcile science and modernity with a traditional approach to faith, particularly the faith he witnessed in “ordinary” people. Claude Cuenot (1967) examines the writing of de Chardin summarising the stance of modern youth thus

Young people feel that there *is* something new under the sun, that mankind has within it dormant forces and unworked resources, just as matter, apparently impenetrable, contains prodigious reserves of energy. Very sensitive to the collective representations which drive youth in upon itself and tend to bring it into conflict with the family and the older generations, they have the intuition that social life can be exalting and enriching, even by the very discipline it imposes. Finally, tormented by a need for inner unity, young people are very sensitive to antinomies, which leads to a certain heart-rending and to cries of anguish. They are angry at the resistance of ancient structures, social, economic, political or intellectual. And above all, what chiefly concerns us, they feel a vague uneasiness in the face of a Christianity which is somewhat mutilating and marginal to the modern world. (Cuenot 1967:14)

Cuenot then shows how Teilhard de Chardin offers a new spirituality of human labour which

In all its amplitude, in all its distant and even eternal repercussions, a spirituality which is concerned with the body of the action itself as much as with its spirit (that is to say, the intention). Teilhard goes beyond the idea of work as penitence, without rejecting it. And constantly he stresses the value of work: “If Christ is Omega nothing is alien to the physical edification of his universal body... In the Universe every movement of material growth is finally for the spirit, and every movement of spiritual growth is finally for Christ. In consequence I have the happiness of being able to think that the fruit of my labour is expected by Christ – the fruit, understand well, that is to say, not only the intention of my action, but also the tangible result of my labours, “Opus ipsum et non tantum operatio”. If this hope is well founded, the Christian must act, and act much, and act, with as much seriousness as the most convinced worker for the Earth, in order that Christ may constantly come more and more to birth in the World around him. More than any unbeliever he must venerate and promote human effort; effort in all its forms-the human effort, above all, which goes directly to increase the consciousness (that is to say, the being) of Mankind. I mean the scientific research of the truth and the organised pursuit of better social bonds. (Cuenot 1967:19)

Andrew Wright’s (1998) critique of the Romantic and Post-modern Tradition relating to spirituality suggests that they offer

not the recovery of an authentic dimension of reality, but merely a mirror-image of modernism. Both the romantic affirmation of feeling over reason, and the post-modern rejection of rationality, take the Enlightenment’s celebration

of the intellect as their starting point. By defining themselves against modernity romanticism and post – modernity allow that tradition a formative authority. (Wright 1998:58)

This, suggests Wright, means that they reflect the flaws of the culture they reject and as a result

the accounts of spirituality within the romantic and post-modern paradigms, rather than having universal significance, reflect a spiritual tradition rooted in late twentieth century Western culture's response to the fragmentation of the narratives of modernity. (ibid)

Wright discusses Descartes' attempt to establish knowledge that is certain and traces the anxiety that reality is essentially meaningless. He examines the approach of modernity through which

The path to understanding entails a hermeneutic of suspicion: the received authority of tradition, the legitimacy of perceptions of the external world and the integrity of mental constructs are all subjected to the crucible of a radical scepticism. Only by thus stripping away illusion, error and falsehood is it possible to establish legitimate knowledge on a secure basis. (ibid)

Wright explains how modernity

Operates with two basic criteria for truth: the convergence of thought and language with external reality and the internal coherence of ideas. (Wright 1998:59)

He shows how empiricism and idealism (the fruits of romanticism and post-modernism) become a source of constraint and how modernity, in its reaction against these tendencies,

Faces the urgent practical need to protect the autonomy of the individual. (Wright 1998:60)

He explains how liberalism achieves this by

Distinguishing objective public knowledge from subjective private belief, and by asserting the absolute freedom of the individual as regards the latter. (ibid)

At this point I refer back to the earlier references to the paramount respect for the individual shown by the church writers. There is an apparent paradox between this and the notion of church as "community", since one's faith is personal and private the practice of it within an organised religion is communal and its development within the community of a school is also communal.

This theme of public/private consciousness , value systems, morality and responsibility in law is relevant in my study where I attempt to distinguish the development of the

private sphere in children and the influence of the public as represented by the institution of the school on that development.

Outhwaite shows how Habermas's work took an important new direction in the 1970's, leading to the publication in 1981 of The Theory of Communicative Action which deal with the central themes of Habermas's theory of language, communication and truth. Outhwaite tells us that

Although discourse is not set up at an evolutionary higher level than communicative action, it is clear that the ability to enter the sphere of discourse presupposes certain cognitive capacities (e.g. metacommunication) and the willingness to do so, rather than just dogmatically repeat one's assertions, appears as a kind of moral requirement.

As soon as we treat communicative competence as something that has to be acquired it begins to look as if we have to deal with cognitive and moral learning processes at both the individual and social level. (Outhwaite 1994:50)

The adaptation of individuals to organisational imperatives and the concomitant elimination of moral-political reasoning account for the two theses that in Habermas's reconstruction, dominate Weber's diagnosis of modern times: "loss of freedom and loss of meaning". Loss of meaning involves the instrumentalisation of "the communicative practice of everyday life" (Outhwaite 1994:97)

Outhwaite then goes on to look at the central issue

Is there really such a thing as communicative action orientated to/by understanding? (Outhwaite 1994:110)

In explaining Habermas's contribution here he explains

...there is a substantial body of theory which sees all social action as, in Habermasian terms, strategic, treating normatively regulated and communicative action as at best marginal deviations from the strategic principle of the pursuit of rational self-interest. The rational-active theorist may concede that, phenomenologically, social action seems to fall into the boxes which Habermas provides, but the real story is written in the language of strategic reason. For the sociobiologist, the real explanation lies even deeper, at the level of "the selfish gene". Neither a typology of forms of social interaction nor a phenomenology of introspected motives will help here.

Habermas's response has tended to be that rational-action theories of this kind are too simplistic. He concedes, for example, a major role to compromises and bargaining in political decision making, but stresses that we can still ask how far such compromises involve a fair balancing out of interests, and this question can be answered in terms of moral-practical rationality, where our judgements are not based on self-interest. (Outhwaite 1994:110)

In the chapter entitled Modernity and Philosophy Outhwaite turns to Habermas's evaluation of the contemporary French philosopher Jacques Derrida. He shows how

Derrida too develops a critique of Western metaphysics in the form of a critique of the primacy accorded to speech and presence. Derrida's critique of Husserl's theory of meaning in "La voix et la phenomene"

brings out the problems of Husserl's concept of essence and their metaphysical roots, but he fails to make a more obvious and promising alternative starting point: to analyse the production of meaning in inter-subjective terms rather than as the "world constituting performances of subjectivity. (Outhwaite 1994:126)

Thus Derrida's thought is characterised by an "inverted foundationalism"; he inherits

the weakness of a critique of metaphysics that does not shake loose of the intentions of first philosophy. (ibid)

Outhwaite goes on to comment

Whatever one makes of Derrida's basic philosophical orientation, it is his deconstructive research programme which has been more influential on the world stage. (ibid)

Outhwaite discusses Habermas's severe critique of Foucault, and tends to a rejection

It is not easy to separate out the rhetoric underlying much of this discourse from the substantive underlying claims, but I share Richard Bernstein's preference for a more sympathetic reading of Foucault's thought: "instead of claiming the Foucault is flatly contradicting himself on the subject, truth and freedom we can read him in a different way – as deliberately using hyperbolic rhetorical constructions in order to compel us to disrupt and question our traditional understandings of these key concepts. And he effectively does this by showing us the dark ambiguities in the construction of these concepts and the role they have played in social practices." A reading like this brings Foucault closer to Adorno and the tradition of critical theory, and reveals him as a thinker whose focus on social conflict offers a crucial counterpoint to Habermas's communication theory. (Outhwaite 1994:129)

Outhwaite concludes the chapter by stating the

Habermas's positive ideal of a philosophy which is post-metaphysical yet not post-rational remains both attractive and plausible. (Outhwaite 1994:136)

COMMUNITARIANISM

The theory of communitarianism seems to offer a pragmatic solution providing a bridge between the individual and the community. Etzioni (1998) offers the following definition of communitarianism

A member of a community formed to put into practice communistic or socialist theories.

Communitarian thoughts are found in the writings of the ancient Greeks (for instance in Aristotle's comparisons of life in the small city and the large metropolis, in the Old Testament and the New Testament, in Catholic social thought, and among early sociologists . (Etzioni 1998:ix)

The new post 1990 initiative that launched *The Responsive Community* (the journal created to develop new communitarian thinking) and formulated the communitarian platform often has been credited with taking communitarian ideas from the campus to the larger society. (Etzioni 1998:px)

The term communitarian and communitarian concepts have been added to that of both liberals and conservatives as a recognised third way of thinking. (ibid)

the new communitarians have been concerned from the onset with the balance between social forces and the person, between community and autonomy, between the common good and liberty, between individual rights and social responsibilities. (ibid)

The term "responsive" was coined to indicate that the new communitarians are concerned with a society that is well founded, but also attentive to its members and profoundly democratic. (ibid)

It is best to think of communities as nested, each within a more encompassing one. Thus, neighbourhoods are part parts of more encompassing suburbs or cities or regional communities. These in turn often intersect or are part of larger ethnic, racial or professional communities. And most communities are contextualized by the national society. Ultimately, some aspire to a world community that would encapsulate all people. Other communitarians object to such globalism and suggest that strong bonds and the moral voice, the essence of communities, mainly are found in relatively small communities in which people know one another, at least to some extent, as in many stable neighbourhoods. (Etzioni 1998: xiv)

In his paper published in the same journal, Robert Bellah (1998) talks about "Democratic Communitarianism" and defines it with four distinctive values:

1. sacredness of the individual
2. solidarity
3. a multiplicity of belonging
4. participation as a right and duty

Firstly, “Democratic communitarianism” is based on the value of the sacredness of the individual. This contrasts with other ideologies which see individuals as existing within a vacuum or within a world of market or state, but rather it believes

That individuals are realised only in and through communities, and that strong, healthy, morally vigorous communities are the prerequisites for strong, healthy, morally vigorous individuals. (Bellah 1998:18)

Secondly, the value of solidarity points to the fact that we are who we are through our relationships. Thirdly democratic communitarianism sees the belonging of an individual to a multiplicity of groupings, so “the world itself can be seen as a community” (p18), as a positive good, and that these groupings should be seen as complementary in principle. The fourth distinctive value of participation as a right and a duty is shown by Bellah as having a corollary with the principle of subsidiarity, derived from Catholic social teaching. Bellah gives us what he terms “a more legitimate understanding of subsidiarity (which) realises the inevitability and necessity of the state.” (Bellah 1998:19)

Bellah concludes his paper by asserting

Democratic communitarianism presumes that morality and politics cannot be separated and that moral argument, painful and difficult though it sometimes is, is fundamental to a defensible stance in today’s world. (Bellah 1998:19)

Mott -Thornton (1998) tells us that

The communitarian style of theorising and philosophising is based upon the view that rationality is inextricably tied to local and continent factors. Any claims that are made on the basis of the practical reasoning style consistent with communitarianism should therefore resist rationalistic universal judgements. (Mott-Thornton 1998:101)

Daniel Bell (1998) in the introduction to his paper comments that there are a number of intermediary associations between family and state, such as schools, which

Break down social isolation and allow people to co operate and to discover common interests that may otherwise have gone unnoticed. (Bell 1998:167)

In them political interests are stimulated and organizational skills enhanced, thus countering the disposition to give precedence to personal ends over the public interest and leading to a broader notion of public – spiritedness. (ibid)

Exploring the communitarian theme of democracy as applied to schools, Jean Elshtain (1998) states that

Education in a democratic culture is a porous affair, open to the wide world outside the door and beyond the playground, but that does not mean it must become the purveyor of passing enthusiasms, whether political or pedagogical. The danger in continuing down our present path is that our understanding of

education is itself increasingly imperilled. We have done too little to protect education from the heavy handed intrusion by those who would have both education and children serve political masters or ideological purposes, whether in the name of change or in defence of some status quo. Thus we increasingly give over to education all sorts of tasks it is ill equipped to handle. At the same time we seem intent on stripping it of what it actually ought to be: an invitation to particular “adventures in human self-understanding” in Oakeshott’s terms. (Elshtain 1998:268)

In her conclusion Elshtain considers the place of personal responsibility. She quotes Vaclav Havel’s work on responsibility,

It flows from the aims of life “in its essence”, these being plurality and independent self-constitution, as opposed to the conformity, uniformity and stultifying dogmas of left and right wing ideologues, who abandon reality and assault life with their rigid, abstract chimeras. To live “within the truth” as Havel calls it, is to give voice to a self, and a citizen, that has embraced responsibility for the here and now. As he writes, “That means that responsibility is ours, that we must accept it and grasp it here and now, in this place where the Lord has set us down, and that we cannot lie our way out of it by moving somewhere else, whether it be to an Indian ashram or to a parallel polis.” This is tough stuff. But then democracy is for the stout of heart who know that there are things worth fighting for in a world of paradox, ambiguity and irony. This democratic way- moderation with courage, openness to compromise without sacrificing principle – is the rare but now and then attainable fruit of the democratic imagination and the democratic citizen. (Elshtain 1998:268)

In his paper Selznick refers to the tension between universalist and particularist ideals as “the most important problem for communitarian thought and policy.” (p.69) He explores the universal concepts of tolerance, impartiality, the rule of law and human rights which are in accord with the spirit of community which looks outward rather than inward.

As we move from the “we” of affinity to the “we” of humanity , more and more people are perceived as the same kind, sharing a common identity and fate. (Selznick 1998:70)

Selznick then looks at the communitarian position of those who recognise and defend particularism, recognising the virtues of

Loyalty and piety, especially accepting responsibility for children, parents and others to whom we owe special obligations. Particularism arises from the experience of connectedness, which makes us aware that we are implicated selves, bound up with lives that we have created and which have created us. (Selznick 1998:70)

He recognises that

Most people flourish, morally and psychologically, if they have strong and stable attachments to specific families, communities and ways of life. This accounts for the persistent pull of culture, including recurrent pleas for authenticity and rootedness; and for the backlash that occurs when these needs are ignored or unmet. (ibid)

Mary Grey (1999) begins her paper by stating that

it is an illusion to think that theology and spirituality emerge from a timeless, context-free vacuum, or that there is a consensus as to how their insights should be used for education. (Grey 1999:12)

She draws together for discussion four “challenges” which the current social and cultural scene present :- Postmodernism, Christian theology, the educational scene in Western Europe and the disaffection with regard to the main denominations of the institutional church. Yet she is optimistic that there are still some positive considerations of specific interest of the church’s involvement in education. For example, she looks to the Mission Statements of schools and colleges which “express a sincere commitment to caring for the student and child in a way directly inspired by religious faith”, and she points as evidence of its importance and reality in the comments of many students who speak of the “community atmosphere” when asked what drew them to the institution. In her exploration of the notion of “liberation theology” Mary Grey speaks of the need to listen to children themselves . She speaks of discourse as part of the act of remembering

as a communitarian activity of recovering and discovering suppressed narratives, myths, rituals, which not only satisfy the need to be rooted in culture and history, but are also resources for the current struggle against the many-layered oppressions. (Grey 1999:19)

She goes on to explore the use of the “tools of liberation theology” (p20) in three ways which help to counter individualism and provide a new ethical basis for pastoral care. She contrasts the individualist tradition of self, which she describes as lonely hero, with the “relational self” or “connected self” who

sees its ethical obligations on the basis of a rich web of relations, respecting the often conflicting demands of each, particularly the demands of groups as “other” to the dominant group, and remaining faithful to a sense of interiority. (Grey 1999:21)

Three ideas emerge from my reading on communitarianism which I shall explore within the case study:

1. communitarian thinking as a rationale for the catholic school ..the school as part of the church community provides stable community roots and connections into a wider community
2. communitarianism as a personal stance ... philosophy and vision of the Head teacher has been shown to be a significant factor in the effectiveness of a school
3. the children's own natural expression of communitarian thought ... importance of family and connectedness

THE PSYCHOLOGY OF SPIRITUAL EDUCATION

If education is a prime means for social development, then minds that are set in their ways, some of which seem medieval, must change to a mode that will enable humanity to come of age. The shift is seen here as being toward greater concern for the whole person and for the development of the human spirit, with less concern for the mechanistic, the material and the fragmentary. (Prentice 1996:319)

Prentice argues for construing education as an activity that draws upon the spirit of the teachers, and parents, for the nurture of pupils as whole human beings.

This “spirit used for the nurture of spirit” is not seen as a religious activity. It is seen as a human-centred activity as expressed in the aesthetic, the ethical the intellectual and the social. It is such activities that together make up the means for the development of the human spirit, so I argue that to be fully *human* is to be spiritual.

(Prentice 1996:320)

Prentice goes on to map the intrapersonal and interpersonal matrix of the whole learning self within nine domains.

Intrapersonally there are the domains of

1. potential/the subconscious self/the self as a mysterious entity
2. beliefs and values
3. the self as a personal history, with a particular degree of self-understanding
4. the volitional self
5. the affective self
6. the aesthetical self
7. the cognitive self
8. behaviour, action and social interaction
9. the social and cultural self, including the self as citizen expressed through economic and political roles. (Prentice 1996:320)

Prentice acknowledges that such a set of domains is open to debate. However, he maintains that

Together they constitute the human spirit. Together they are the soul or mind's emanating energy or spirit : the whole person, the inner world and the social self. Each of us is unique through our particular admixture of qualities. Consciousness of these nine domains and their interconnections in the interplay of the human spirit of his or her pupils with his or her own spirit is what is involved as the teacher shapes a lesson through a continuum of micro-decisions. (Prentice 1996:321)

Heron (1992) takes the position that a person

is a fundamental spiritual reality, a distinct presence in the world. *Personhood* is the capacity for feeling as I define it, conceived as a formative potential out of which all the psychological modes and stages of development emerge. (Heron 1992:52)

Being a person is therefore an achievement of education and development, acquired through learning how to live more fully, integrating the individuating with the participatory forms of the psychological modes. It follows that many people, including children, are potential persons in a prepersonal state. (Heron 1992:52)

I must distinguish between stages of personhood and states of personhood. To talk of *stages* implies a temporal progression with one stage leading on to the next. I prefer to write of *states* of personhood, since this does not raise the issue of what order they occur in for any individual. While some broad generalisations can be made about stages of development, which hold universally, people have a way of making some very idiosyncratic journeys toward self-realisation. (Heron 1992:52)

Heron lists eight “States of Personhood” :

Charismatic person	The psyche is a continuously transfigured, living presence.
Self-transfiguring person	The psyche realises its psychic and spiritual potential
Self-creating person	The psyche is autonomous in healing and actualising itself
Creative person	The psyche is autonomous in external behaviour
Conventional person	The socialised psyche adopts cultural roles and rules.
Compulsive person	The wounded psyche has defensive splits and repression
Spontaneous person	The uninhibited psyche expresses its innate impulses
Primal person	Primordial fusion of the psyche and the foetal world. (Heron 1992:53)

There is no linear progression from the state at the bottom of the table to the state at the top, in the sense that you move in and out of each in strict sequence from the lower to the higher. What you can say is that the bottom four occur, developmentally, before the top four.

The creative person is one who has to some degree transcended conventions and compulsions by the development of what Piaget calls formal operational thinking, the ability to think in terms of possible and hypothetical relationships. Such reflexive thinking when fully cultivated, enables some people to work out

their own personal beliefs, norms and values and to act in accordance with them in one or more spheres of life... (Heron 1992:58)

The self-creating person can deepen the whole dynamic of daily living in three related respects: first by becoming a being in whom all the modes, both participatory and individuating, are brought intentionally into play at the humanistic level, especially in face-to-face relations with other people, and in a concern for wider social and ecological issues; secondly by extending the range of creative behaviour, and by seeking to avoid, unlike the creative person, those unaware lapses from authentic into inauthentic performance; and thirdly, by giving themselves permission to be and to manifest an aware, interactive and dramatic multiplicity of aspects. (Heron 1992:61)

The self-transfiguring person I construe as someone who is dismantling the subject-object split developing the buried capacity for feeling at one with the world and other worlds, and for imaginal participation in sense perception and other kinds of perception. So this includes the creative and humanistic levels but goes much deeper. This means that the person has embarked upon the realisation of their subtle energies, psychic capabilities and spiritual potentials. They are busy with transformations of ordinary perceptions and action, extra-sensory perception and action, meditation, prayer, worship and living in the now. And all this is integrated with a creative, expressive life in the world. The ego is opened wider and may start to dissolve. (Heron 1992:61)

The charismatic person I conceive as one whose self-transfiguring development, allied to expressive creativity and spontaneity, has transformed into a continuous dynamic grace and presence. The person marries spirit, subtle and gross matter in a seamless radiating whole. The person participates in a field of being which is differentiated into innumerable beings, networks and interrelated levels. There is no ego. Such persons are, presumably, figures of the future. (Heron 1992:63)

What I think is at work throughout all these states and the idiosyncratic stages is the entelechy of unique personhood. What Aristotle meant by entelechy was the condition in which potentiality has become an actuality. But there is another usage in which an entelechy is the immanent, formative potential of what is actual. So the entelechy guides the emergence of, and is progressively realised in, the actual entity. (Heron 1992:69)

Carl Rogers made the idea of an entelechy a basic tenet of his personality theory. He called it an actualising tendency. He thought it was inborn in everyone as an

inherent tendency of the organism to develop all its capacities in ways which serve to maintain or enhance the organism. (Rogers 1959:196)

It is clear that the actualising tendency is selective and directional – a constructive tendency. (Rogers 1980:121)

It affects both body and mind, and with respect to the latter, it guides people toward increased autonomy, expanded experience and inner growth. Virtually the same idea is found in Maslow, as a self-actualising need,

the desire to become more and more what one idiosyncratically is, to become everything one is capable of becoming. (Maslow 1970:46)

Mary Mc Clure considers the development of spirituality in children from a developmental psychologist point of view. She explains

There is a necessary and important distinction to be made between spirituality and faith, a distinction which is certainly crucial when one is engaged in the education of young children....

Is it possible to assert that children *have faith* or should the question be , is it possible to educate pupils in appropriate *faithed contexts* which create the potential for faith and for faith development?

(McClure 1996:5)

SPIRITUAL EDUCATION

Carr (1995) attempts in his paper to clarify the notion of spiritual education as distinct from moral and religious education and to indicate where one might look for a viable account of the character of spiritual education. He describes the basic problem for those interested in the promotion of spiritual education as

that of seeing how what goes by this name may be construed as the promotion of a specific form of knowledge and conduct which it is the legitimate business of other departments, faculties or functions of the school to promote. Roughly, this comes down to the problem of how spiritual education can be accommodated in the school curriculum without completely losing its identity – in a way that does not result in its complete reduction to or absorption into other school subjects and activities. (Carr 1995:84)

Carr recognises the position that spiritual development is most likely to be absorbed into religious education since it is seen as one aspect or dimension of religious education.

The conspicuous danger of this strategy, however, is that of identifying spiritual education with a confessional approach to religious education in the school curriculum or with the idea of religious faith in general. This would also appear to suggest, contrary to some of our deepest intuitions, that spiritual development is only available to those who are able to subscribe to some form or other of religious faith. (Carr 1995:84)

I share Carr's view of the difficulty and dilemma in searching for a satisfactory definition. He says this is an unpromising strategy to adopt, recognising that

It is a commonplace of modern philosophy to recognise that any pursuit of precise definitions is, for a variety of reasons, chimerical with regard to any given concept of philosophical interest. It is really not feasible to attempt precise definitions of freedom, reason, knowledge, truth and the like for it is precisely in the nature of such notions to give rise to the sort of philosophical problems which no strict definition can settle. (ibid)

However Carr gives us two definitions which are etymologically related.

The first sense in which we speak of the spirit or the spiritual is that whereby something is referred to in terms of what are taken to be its identifying features or essential characteristics; in this sense the spirit of an entity distinguishes it as, or for, what it is. Thus we speak of the spirit of the times, of an era, culture, religion or people; of *Zeitgeist*, of the Russian spirit or the spirit of Hinduism. The second, however, is that in which we speak of a particular quality of motivation – or of the lack of it – in a sense which indicates something more dispositional than identity constitutive; hence, we may speak of a horse possessing spirit or of a youth lacking spirit – which no doubt connotes a certain presence or absence of nerve or energy. (ibid.)

The term spirit has clear classical roots or origins in the Latin *spiritus* which means “breath”; the Greek *pneuma* also means air or wind. In much primitive religion and early theology and cosmology the notion of breath or wind is readily adopted as a metaphor for life or the creation of life – presumably because what is immediately striking about the death of living things is the loss of breath which drives them. Breath then is construed as that which moves or motivates animate beings enabling them to engage in modes of operation not available to the inanimate; the term comes to refer specifically to a substance or entity without which life is not possible. Thus in the creation story of Genesis the Spirit of God moves on the face of the waters and what is lifeless or inert is given life by that movement. Not only life, however, but *meaning*; for certainly by New Testament times, if not well before, the idea of spirit had undergone considerable theological development in the Judeo-Christian tradition. It is a complex and difficult matter to trace the precise course of development of the idea of the spirit as the breath of life into that of what gives meaning, direction and purpose to human life through the expression and articulation of divine truth. (Carr 1995:87)

Carr goes on to trace the cross cultural contacts between Judaism and pagan Greek thought, with Plato’s defence of the immortality of the soul.

attributing to aspects of mind and soul the sort of animating properties commonly associated in popular thought with spirit construed as wind or breath and to argue further for the possible persistence of such properties beyond the cessation of functioning of that in which such properties should normally be said to inhere. (ibid.)

Carr then shows how the second of the senses of the spirit identified earlier is also distinguished by Plato. He tells us that Plato

employs the tripartite model of the soul and the idea of spirit as strength of character in order to solve certain specific problems concerning the Socratic notion of virtue as knowledge; for if virtue is knowledge of the good, as Socrates is alleged to have thought, then it becomes extremely difficult to explain why sometimes those who know what is best in fact pursue what is worse. (Carr 1995:88)

Carr acknowledges the “uncompromising dualism” which the Platonic view presents to modern philosophers but he goes on to show how, in Aristotelian terms

talk of spirit in either the “essence” or “motive” senses does not have to imply awkward philosophical dualisms or any of those conceptually embarrassing notions of a ghost in the machine which have notoriously confounded the philosophies of Plato and Descartes. (ibid.)

Carr concludes his reflection on the ontology and epistemology of the spiritual by stating that

First, it would appear that spirituality is a function of appreciation or reflection upon ideals or goals which are both apt for positive moral evaluation and concerned with those aspects of human experience which attempt to reach beyond the mundane and the material towards what is transcendent and eternal. Second it would seem that any education in spirituality or initiation into spiritual development should concern not only the promotion of values of the relevant sort but also the cultivation of positive dispositions for the successful pursuit of values of this sort. (Carr 1995:90)

Carr goes on to explore the place of virtue in spiritual development. He makes the distinction between the cardinal virtues which have a moral connotation and the theological virtues of faith, hope and charity. He shows how for example, spiritual virtues of repentance and forgiveness are derived from charity and concludes that

The main point is that there are arguably spiritual *truths* so there would appear also to be spiritual *virtues* and therefore, at least in principle, spiritual education can lay claim to a definite content and a basis upon which to go to work. (Carr 1995:93)

Clive Erricker has carried out extensive research into the nature of children's world views. He argues that teachers should engage with the process of spiritual development rather than being concerned with a pre-determined outcome aligned to either moral ends or faith commitment. Erricker takes as a starting point the 1988 Education Reform Act and Circular 1/94, the first paragraph of which provides the context of the curriculum in relation to the overarching aim of education:

The Education Reform Act 1988 sets out as the central aim for the school curriculum that it should promote the spiritual, moral, social and cultural mental and physical development of pupils and society, and prepare pupils for the opportunities, responsibilities and experiences of adult life. (1/94:9)

The Government is concerned that insufficient attention has been paid explicitly to the spiritual, moral and cultural aspects of pupil's development and would encourage schools to address how the curriculum and other activities might best contribute to this crucial dimension of education. (ibid)

Erricker argues that there was

an ambiguity as to whether a suggestion of Christian nurture was implied (1998:52)

in that the circular refers to spiritual development being included in collective worship. He asserts that

The result was a confusion, a vacuum, which subsequently, OFSTED was required to resolve." (ibid)

Mott-Thornton (1998) argues that the Ofsted and NCC documents should be read as open in the sense that they do not imply a religious definition and developmental ideal for spirituality, nor do they imply a secular one.

Arguably, it is *precisely because* of the fact that there is no apparent consensus on issues of substantive value in British society that we require an education system which is not *wholly* committed to *either* secular humanism *or* religion. (Mott-Thornton 1998:30)

My own view is that the religious interpretation and development which is placed on spirituality in the Catholic school is entirely appropriate and consistent in western society which values the diversity within it. Richard Pring (1998) considers the aim of Catholic education and summarises his belief that catholic schools are based on

... the assumptions that there is a discoverable aim of education, that we as catholics are privileged in that we have made this discovery, and that in a secular society we require a specifically catholic framework in order to fulfil this aim. This aim, being regarded as something fairly specific, becomes a principle from which is deducible the content of an educational programme; and because the principle has been “discovered” (in much the same sense of the word as gold might be), and its consequences are deducible, the educator is in a privileged position of passing on the “key to life”, and the pupil should assimilate this wisdom “handed on” to him. (Pring 1968:99)

To back up this claim to certain truths which furnish education with a specific purpose, Pring suggests that

the avowed aims are couched in terms of a philosophical system which is all embracing and extends to all spheres of human activity and to have the “ultimate truths” of the whole universe. Here we have the paternalism of the enlightened philosopher king to whom the truth has been revealed and who returns to those still in the dark caves of ignorance and in need of the light which the king will reveal. (Pring 1968:100)

The confidence of the paternal educator is enhanced by the logical model along which the content of his educational programme is worked out from first principles. Logical truths are necessarily true in that their denial offends the principles of contradiction. To propose an educational programme the first principles of which are a privileged revelation of the church (and thus necessary truths not open to dispute) is tantamount to the suppression of healthy criticism of basic principles underlying educational decisions. (Pring 1968:100)

Whilst this paternalistic model may well have been true of the catholic education system in the first half of this century there has been a gradual shift in understanding, particularly during the past fifteen years as those involved in catholic education have considered the distinctive nature of catholic schools and their purpose. It is my belief that whilst we have lost some of the certainties and dogma of former generations we can still agree with Pring’s statement that

What motivates man is the search for happiness and this search can terminate only in the satisfaction of the uncompleted but essential faculties of man viz. his reason and will, with which he takes possession of the object recognised as desirable by his reason. Man however can, from that which will give complete satisfaction to will and intellect, be deflected by lesser goods which, though good in themselves, must not be mistaken for his proper and true goal. In the possibility of being deflected and in the further possibility of choosing instead to follow the straight and narrow path which leads to the proper satisfaction of intellect and will (viz. The knowledge and union with God) lies man's freedom. The aim of education, therefore, is to help man to reach this goal. It is essentially moral (i.e. it would be contradictory, I presume, to talk about an immoral or amoral education) because "good" and "bad" are words which evaluate human activity in so far as it is a means (or a hindrance) to attaining "the supreme good". (Pring 1968 :102)

Andrew Wright sums up the stance of mainstream education with its acceptance of an anthropological definition reflecting the assumption, legislated for by the 1988 Act,

that spirituality is to be understood not as an object of study within the curriculum, but as the all-pervading context within which education operates. Here the need is not to identify a diversity of spiritual traditions that might form the subject of investigation in the classroom, but rather to articulate a common universal definition into which all pupils may be inducted. From a political perspective, the issue is whether the spiritual context of education should be grounded within the mainstream Christian heritage of the nation, or reflect the religiously plural context of contemporary society. (Wright 1998:25)

The revised National Curriculum Handbook (1999) DfEE & QCA continues this anthropological stance, restating as the second aim of the school curriculum that it should promote spiritual, moral, social and cultural development,

and in particular, develop principles for distinguishing between right and wrong. It should develop their knowledge and understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies. The school curriculum should pass on enduring values, develop pupils' integrity and autonomy and help them be responsible and caring citizens capable of contributing to a just society. It should promote equal opportunities and enable pupils to challenge discrimination and stereotyping. It should develop their awareness and understanding of, and respect for, the environments in which they live, and secure their commitment to sustainable development at a personal, local, national and global level. It should also equip pupils as consumers to make informed and independent decisions and to understand their responsibilities and rights. The school curriculum should promote pupils' self-esteem and emotional well-being and help them to form and maintain worthwhile and satisfying relationships, based on respect for themselves and for others, at home, school, work and in the community. It should develop their ability to relate to others and work for the

common good. It should enable pupils to respond positively to opportunities, challenges and responsibilities, to manage risk and to cope with change and adversity. It should prepare pupils for the next steps in their education training and employment and equip them to make informed choices at school and throughout their lives, enabling them to appreciate the relevance of their achievements to life and society outside school, including leisure, community engagement and employment. (DfEE 1999:11)

SPIRITUAL EDUCATION IN A CATHOLIC SCHOOL CONTEXT

It is interesting to compare the official government view with that of Cardinal Basil Hume, who, addressing the purpose of education says

Behind the assertion that education should prepare pupils for the appropriate responsibilities and experiences of adult life lie a host of much controverted questions about life itself...it is characteristic of our age that we should fail to agree on the basic meaning and purpose of human life. (Hume 1997:11)

He goes on to stress

the importance of having a coherent and intellectually satisfying conviction concerning the meaning of life and its ultimate purpose. Such a conviction is a necessary pre-requisite to acquiring an inner freedom and peace, a serenity and strength that enable an individual to cope with the vicissitudes of life and to give support to those who may be in need of guidance and help. Furthermore, to reflect on the ultimate reason for persons and things is one aspect of wisdom. To understand experience and allow it to shape thought and action is another. Introducing and encouraging that reflection will be, surely, one way of responding to the injunction of the 1988 Education Act to promote the spiritual. (Hume 1997:12)

Significantly in my view, and central to my work in school and in particular to my research for this case study, Hume makes the link between education and the needs of the individual when he says

It is a matter of building bridges between the rigours and disciplines of academic and technical teaching and the human and spiritual needs of the individual pupil. (Hume 1997:15)

The individual as unique and valuable is a recurring theme in the church's teaching on education throughout this century. Archbishop Beck gave a series of lectures in 1964 entitled Aims of Education in which he explored this notion and summarized the aim of education.

The principle aim in the education of human persons should be the conquest of freedom, inner and spiritual, by each person - or, as Maritain has put it, his liberation through knowledge and wisdom, good will and love. This supposes two important elements in education. First that horizons are wide enough for this liberty, and secondly that the teacher appreciates what the liberation of the human person really means. (Archbishop Beck 1964:120)

As early as 1953 Bowley and Townroe commented in their book The Spiritual Development of the Child on the many signs of a renewed realisation of the primary importance of the spiritual in all that concerns our total well – being, particularly within the whole field of educational theory and practice and in developments in psychology. They state

During these early years the child will be developing not only through a growing awareness of moral values within the sphere of personal relationships, but also through an increasing consciousness of all that is good and beautiful in the world around him. ... This natural awareness of loveliness possessed by children can help them in coming to a deeper understanding of God, the creator of “all things bright and beautiful.” This will happen if those who seek to help them as parents or as teachers do so by linking their outward experience of joy with its true source in God. (Bowley and Townroe 1953:11)

Bowley and Townroe are quite specific about the use of the Christian tradition of praying aloud together in school as a tool for developing children’s ability to reflect and pray.

Some of the finest words of worship will always remain beyond the reach of full intellectual understanding. “Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy glory. Glory be to thee , O Lord, most high”. We do not comprehend such words as these purely at an intellectual level. But as a classic and Biblical expression of praise they can be used with meaning by young and old alike. If there is a word or two of discussion and preparation, and care is taken to provide variety and to avoid formal repetition of the same words day after day, then the child can enjoy using such set forms of words, may be moved by the beauty of them, and as he says them there will be taking place a true lifting up of the heart and mind to God. (Bowley and Townroe 1953:13)

A young child fashions his own picture of God in his own way. To him God is a person, and he learns that He is a loving person capable of infinite tenderness to small children. The concept of a Father possessing the qualities of benevolence, powerfulness, strength and kindness comes well within his understanding. (Bowley and Townroe 1953:15)

The association of early spiritual growth with the ordered round of the Christian year can also play an important part in helping to make prayer and praise relevant to the child’s own experience. ... children who are enabled to link the total experience of Christmas with family prayer, and with worship shared with the larger family of the Church, gain something of lasting worth and are being given one of the best forms of education – which is education by doing, seeing and sharing. (Bowley and Townroe 1953:16)

Bowley and Townroe write with the certainty of the church’s position in the 1950s. David Carr, on the other hand, urges caution with the question of spirituality in the curriculum.

In having identified what might reasonably be regarded as peculiar spiritual truths it does not thereby follow that we have discerned some distinct form of spiritual *knowledge*. Truths do not, in and of themselves, amount to knowledge. (Carr 1995:94)

Carr concludes his argument by claiming

It is possible for us to hold on to the conventional and correct intuition that spiritual education has a special, indeed intrinsic, connection with some realms of knowledge, understanding and enquiry more than others whilst recognising in a non- reductive way the implications of such enquiry and understanding for the whole development of an individual as well as the whole life of the school. (Carr 1995:97)

The most powerful influence on my thinking was the work of David Hay (1998). He provides an essential justification for the creation of a school culture and ethos which gives permission for children's expression of their spirituality when he says

It grows out of a biological predisposition which can either be obscured or enhanced by culture. (Hay 1998:153)

Furthermore, he provides justification for the school's pursuit of spiritual development on the grounds of its essential role in the welfare of both the individual and society as he claims

Spirituality is the bedrock on which rests the welfare of not only of the individual but also of society, and indeed the health of our entire planetary environment. I am speaking of love of humanity, sensuous affinity for the landscapes and life-forms of our world, awe before the immensity of the universe in which we find ourselves, awareness of an interfusing presence through all of these. (Hay 1998:153)

Hay and Nye point out that

The fact has to be faced that by the time they are 10 years old a substantial number of children living in a secularized community harbour a shyness or embarrassment about anything closely linked with religion. (Hay 1998:162)

I find myself in tune with the notion that

Relational consciousness is a human universal that cannot be claimed by any one belief system. Once this is clear spiritual education can free itself both from children's misgivings and the suspicion of secular humanists that it is a thinly designed attempt to indoctrinate children into religious beliefs with which they are at odds. The purpose of spiritual education is in fact the reverse of indoctrination. The task of nourishing spirituality is one of releasing not constricting children's understanding and imagination. (Hay 1998: 162)

Hay and Nye talk about the four responsibilities of the teacher:

- a) helping children to keep an open mind
 - b) exploring ways of seeing
 - c) encouraging personal awareness and
 - d) becoming personally aware of the social and political dimensions of spirituality
- (Hay 1998:163)

Hay and Nye give examples of exercises which might be carried out in the classroom where spiritual development is the objective. In the conclusion Hay notes an increasing interest from national research bodies in spiritual education as one source of social integration. Hay warns that there is a danger if it becomes a euphemism for social control

Genuine social integration arises from another source : a widespread awareness that relational consciousness is the bedrock of a free and humane society. In such a society the primary task of education is the nurture of the spirit of the child. (Hay 1998:175)

Mary Grey (1999) concludes her paper Christian Theology, Spirituality and the Curriculum by considering the significance of the young person in the education process. She speaks of discovering

The once and future child... the child as mystic, the child as dreamer. It means recovering the inspiration of Christ who said that the child was the very stuff of the Kingdom of Heaven. But this means entering the world of the child and being willing to learn the language that the child speaks. If we believe that faith traditions have something to offer we have to develop ways of moving easily in and out of the many discourses which are part of the child's world.- the language of advertising, vernacular, dialect, slang, science fiction, TV thrillers and so on. Being bearers of tradition does not mean loading archaic concepts onto a child. Rather, offering the word of life is empathizing imaginatively with what is possibly already a spirituality capable of wonder, of fierce capacity for justice-making, a spirituality where story telling and listening to dreams are still trusted pathways and where curiosity has not yet been stifled. (Grey 1999:26)

The Case Study which follows is my attempt to enter the world and language of the child with the intention of identifying and labelling their spirituality.

CHAPTER 4 DATA ANALYSIS

The narrative analysis which follows is of interview transcripts using Hay's framework for Relational Consciousness, "the core category of children's spirituality" (Hay1997:119)

The analysis examines the children's utterances for evidence about their consciousness of relationships between each child's

Child → self,

Child → world,

Child → people

& Child → God

REBECCA

Rebecca is a bright and bouncy little girl who always has something to say. She has well developed language skills and is eager to please so she would naturally supply an answer to any question posed by an adult. The first interview “Introduction”, was an opportunity for me to set a context which would encourage the children to respond freely and it is unsurprising that Rebecca was first to respond to the first question

Me What did you like the best in liturgy? Emer’s already thought...all right...you go first Rebecca
Rebecca Um... Who made the ark.

The first question had been closed inviting a closed answer which Rebecca gave. My second question was more open with an opportunity for giving an opinion, and once again, Rebecca supplied an immediate response.

Rebecca I know that song and I think it’s a nice song
Me Oh right, you know the song
Rebecca Cos its in the Bible
Me And is that why you like it
Rebecca Yeh.

The *Condition* for this interview was set by the use of the term “liturgy” – a religious language term with which the children are familiar and to which Rebecca responded immediately. She demonstrated her implicit understanding of the *Condition* of this being a “religious” discussion by her justification for her knowing the song as it is in the Bible. The *Consequence* of the opening dialogue was a sense of approval for Rebecca since her contribution had been accepted by me.

In the second interview, “Nativity”, Rebecca was again the first to speak in response to the opening sentence, anticipating the ending of the sentence

Me I seem to remember the Angel said something about the baby was going to be
Rebecca A king
Me What’s that gold around his head? (*pointing to gold halo*)
Rebecca That’s to show he is the king

This anticipation displayed her knowledge of the story but also her eagerness to show that she knows. Providing the “right answer” to teachers’ questions is clearly important to Rebecca and she takes the opportunity to do so whenever possible.

I soon noticed that if a question was “closed” i.e. its answer was factual rather than qualitative, then Rebecca was more eager to supply an answer. She was less able to give a reflective reply or one which required opinion or new ideas.

Rebecca I know that song and I think it’s a nice song
Me Oh right, you know the song
Rebecca Cos its in the Bible
Me And is that why you like it ?

Rebecca Yeh.

The question was rhetorical and Rebecca agreed readily. She was less eager to answer the more open questions that followed, intended to offer the children the opportunity to share a more personal insight. Rebecca responded to the concrete and was comfortable using the language of fiction. She identified the characters in the story, (mistakenly identifying Herod as Harold!)

Rebecca There's the three wise men.
Emer Yeh
Rebecca And that's Harold
Me Is it?
Rebecca Yeh

and gave an opinion about the story

Rebecca And I like the next bit
 That's Mary, that's Joseph and that's Jesus and that's a donkey. We don't know who that is do we? (*pointing to a distant figure in the picture*)

Rebecca demonstrated child-people consciousness by the use of the inclusive "we" and the need to check with me when she was uncertain. She continued to identify the characters as she turned the pages, but incorrectly identifies the illustration of the child Jesus .

Rebecca That's a girl and that's Joseph
Me Why do you think that's a girl?
Rebecca Cos she's got long hair

The next contribution made by Rebecca was again factual in reply to a closed question

Me No... what do carpenter's make?
Rebecca Wood ..they make things out of wood

This intrigued Rebecca as she then considered the picture a little more closely and asked the question

Rebecca Did he make that? (*pointing to a table in the picture*)

using the implicit strategy of searching for meaning.

During the fifth interview, "Greetings Cards" when all four children were making greetings cards Rebecca again supplied the answers whenever she could.

Me And have you got a special symbol for hugs?
Rebecca Circles. We do circles. You can do that

I had raised the question as a means to move the dialogue into the exploration of emotions associated with hugs and kisses. Rebecca gave a literal response and went on to demonstrate her answer on her own card.

Rebecca That's how we do hugs..
 Me Oh yes
 Rebecca Like your tummy , isn't it? You (unclear) and give some
 hugs...

I thought at first she was making a reference to hugging her mother as she was crossing her arms across her body in a demonstration of hugging but it seemed to be a reference to a physical feeling when giving someone a hug. Almost immediately there was a further example of Rebecca providing "right" answers. She added a comment to my support for Emer in spelling.

Me It's a y on the end
 Emer Right
 Rebecca Yeh like this...y...

This literal response was also evident in the "Nativity" interview. Conscious that the discussion was remaining at a literal level and seeking to move into a deeper level I introduced the notion of angels as a strategy to explore the children's beliefs about this aspect of the Nativity story. At first Rebecca ignored this intrusion and continued to comment upon the illustrations of the child Jesus.

Me Well, we can't see inside Jesus' house, can we? There's another
 Angel. (*pointing to a picture*)
 Rebecca They're getting all big now ..like...like

I took a direct approach with my next question, using the implicit strategy of focusing concentration and making an attempt to use language of beliefs as opposed to language of religion.

Me What do you think about the angel?

Rebecca did not supply the first answer, leaving it to Emer to tell us that she thinks they are beautiful. Rebecca hesitated

Rebecca I think they...it's..
 Me Where do you think the Angel Gabriel is now, in real life?
 Rebecca In heaven, with Jesus
 Me You think he's in heaven?

At this point I suggest that the *consequence* for Rebecca was one of *inner conflict* and she was *perplexed*. Her strategy of using religious language is, in my view, a safe way of dealing with this puzzle which her reason tells her is unreasonable. Emer entered the discussion at this point, offering an explanation in *religious language* which Rebecca repeated as she recognised it as an acceptable explanation.

Me You think he's in heaven?
 Emer At Easter he died and at Christmas he was alive again
 Rebecca At Easter he died and then Christmas he was born

Within the whole of the second interview Rebecca remained in the child-people consciousness context. She used autobiographical language, language of fiction and language of religion but I was unable to move her into the use of language about her beliefs.

Rebecca's strong *child-people consciousness* is even more apparent in the fifth "Greetings Card" interview. The interview began with discussion about the task, with Rebecca using a high proportion of autobiographical language as she worked. She was task-orientated and concerned with her spelling. My strategy was to seek for opportunities to move into language about *beliefs and values* whilst supporting the activity though helping with spelling. By permitting chatter whilst the children worked I hoped that they would move from language supporting the activity itself into autobiographical language and then into *language about beliefs and values*.

Rebecca	Yeh, its Mothers Day and we're taking Nanny with us to the Char Bar
Me	Are you? Who's nanny, is she your mum's mum or your Dad's mum?
Rebecca	Ahh mum's mum. I've got to write "happy" again
Me	What have you got so far?
Rebecca	To Mum
Me	To Mum, well, happy starts with...
Together	Haa

There are numerous other examples of Rebecca's use of *autobiographical language* within this interview. She chattered continuously as much to herself as to any particular audience as she worked.

Rebecca	I'm going to colour it in ... Oopsie... I forgot to do "uh"... I can't do this... I've put hearts and I'm putting my Dad's name. My Dad's called Jeremy... Now I've got to do the front of it. I've done the inside... My nanny has got a bay tree outside of her garden, outside of her door... Oh yeh-my brother's-boots-my brother's boots -you know the bit-the sole- smells of lavender... I've got a Happy um perfume... I've got a wood if you just um walk up my road there's a wood at the end.
---------	--

Sometimes her autobiographical references seemed to have no derivation in the immediate conversation, as, for example, during the sixth interview "Sensory Walk" which took place out doors. We were talking about pansies and Rebecca suddenly said

Yeh. My um bedroom is lilac.

Perhaps the colour of the flower may have reminded her of her bedroom. The "Greetings Card" interview gave me an opportunity to lead the questioning into an exploration of the emotion of love. Rebecca hesitated over the question requiring reasoning or opinion;

Me Why do you love your mum so much?
Rebecca Ummm

And so I adapted the question into a more concrete framework to encourage her to respond:

Me Tell me some of the nice reasons you love your mum
Rebecca Because she's um always nice to me and she always loves me as well.
Me Does she? How does she do that?
James No
Rebecca She always gives me um hugs

It was easier for Rebecca to use the *implicit strategy of concrete / abstract combining* to represent the hug as a symbol of her mother's love. In an attempt to move the children away from the concrete I began to tease out the notion that love as an emotion cannot be equated with possessions and that it is not bestowed as a reward for material benefits. Rebecca's simple answer demonstrated that she understood this concept although she could not articulate it.

Me But if someone else bought you things, even more than your mother, would that mean that they love you more?
Rebecca No

Rebecca's ability to comprehend or articulate abstract ideas appears limited from the evidence of the interviews, although she is able to fantasise and frequently used the *implicit strategy of escaping reality*. The interchange about her boyfriend is further evidence of her use of the *implicit strategy of staying with a mood* .

Me You can't buy anybody's love
Rebecca Only if you buy them something really special like... Um a dog with a heart in its mouth
Me And would they love you then? If you bought them that?
Rebecca Cos I've really got a boyfriend and I bought him a dog with Um a heart and stuff and he loves me more than he did last time now

Rebecca's references to her mother are many times more frequent than the other children's references to their mothers. She talks freely about her family, mentioning brother, nanny, father and frequently her mother. Whilst there was the only reference to her father throughout the series of interviews, her mother features continuously. The principle use of this reference is to support an idea which she feels may not be given credit otherwise. This is particularly evident during the sensory walk interview, when I challenged her about her story about fairies. We had come across some fungi and Rebecca confidently identified it as

Rebecca A mushroom. I've got some of those in my garden. Fairies used to live under those did you know?
Me Did they?
Rebecca Yeh
Me In story books... I don't know whether they do really

Rebecca They do they're real

As this was one of the first examples of Rebecca's use of language of beliefs I decided to explore a little more . Rebecca closed the discussion down to a certain extent with her justification.

Me How do you know that? How do you know they are real?
Rebecca My mum told me.

I pursued the idea a little further to see whether Rebecca would use any implicit strategies to defend her argument.

Me Have you seen one?
Emer We'll look out for the mushrooms again
Rebecca No
Emer We'll look out for the mushrooms again
Me So how do you know just because your mum told you?
Rebecca She's seen one.
Me Has she?
Rebecca I think... she saw one
Me You'll have to ask her again
Emer There might be a little statue
Rebecca No, actually...actually... she um
Me There's some you've walked past
Rebecca She picked ..she picked a mush... she picked a mushroom
Emer Yeh theres some furry things turned up like that
Rebecca My mum picked a mushroom and she just found like a person with wings

Rebecca's *implicit strategy* near the end of the exchange is *staying with a mood and imagining* in order to test out the idea. My sceptical reaction was deliberate because I could sense that she was ready to concede that this was an unreasonable proposition.

Me Ooohhhhho ho
Rebecca I think she did anyway
Me Do you?
Rebecca Mmmm
Me I think that's a bit of an imagination
Rebecca I think she did when she was tiny
Me I think that's a bit of a story. Mind out for the mushrooms though
Rebecca There was a little girl called Fiona...my mum's called Fiona... in a story book... she picked mushrooms with fairies in them

The solution Rebecca found to the situation she had put herself in was to meld the reality of her mum's name being Fiona with the fictional Fiona in a story who had found fairies in mushrooms. This avoided the necessity to admit that she had been fantasising. The interview ends with a jocular reference to the "fairy" story which causes Rebecca to laugh, thus conceding that she had been fantasising without admitting it overtly. She had been telling me about her nanny's reaction to coming across a patch of flowers and I asked if it had been a surprise

Rebecca Yeh ...It was. She went UH!
Me She didn't really. You're telling me a lot of stories this afternoon.
 What with fairies and Nanny's who go "Uh!"
Rebecca Laughs.

Rebecca's eager and swift response to the concrete, closed questions illustrate that she has learned that reward comes from "correct" answers. The avoidance or slow response to questions requiring opinion or reasoned justification suggest to me that Rebecca is cautious because she does not want to be wrong. She recognises that there are options in the answers available and attempts to predict which one is correct. If an answer is given by another child or supplied by the adult she assumes that must be the correct answer and will go along with that because it offers security.

JAMES

James is the son of a Christian Minister of Religion. His parents chose a Catholic school for him because they want him to be taught in an environment which is explicit in its Christianity. James is a child of above average intelligence and he is eager to please. However, he is quite a reflective child and in the first interview, "Introduction", he was shy. Therefore I found it quite difficult to involve him in any lengthy dialogue. His answers were often monosyllabic. They were just sufficient to demonstrate his co-operation without revealing much about himself.

- Me Can you tell me James, what was your favourite bit?
James I liked the um the story about Noah
Me Did you? Which one, the one that Mr L was reading?
James Both of them teachers
Me Cos they both told us, in a way, didn't they ... Mr L did the reading bit
 and then Mrs. B did a bit more talking about it, didn't she?
James Yep
Me Did you know the story of Noah before?
James Yes

A child-people consciousness is evident with an *explicit strategy of mental withdrawal* as James does not seek to give any more information about his knowledge about the story other than to affirm that he knows it. I concluded that James would need to have several short meetings to build up his relationship with me before he would talk more freely. I also felt that he needed a play-like situation where he would not be so guarded since that would avoid any suggestion that he was being judged. The third interview "Water Cycle", was set up with this in mind and involved James and Steven in making and playing with card spinners related to a recent science activity about the water – cycle. They had carried out the activity in class and had come to show me how it worked. At the beginning of the interview James was reticent but he initiated a comment without prompting by a question.

- Me You did this, did you, last week ? It was
 raining and I saw a lot of people playing with them. I'm using
 a bit of blutak
James Cos you made a big hole in it and
Me It wouldn't work, would it?
James No
Me Who wants to have a try? *(Pause as James takes the spinner and
 tries to make it work.)*

James was quite eager to have a go with the spinner and he focussed his concentration on that activity for the next few minutes rather than the dialogue. After a while he managed to make it spin and gave a satisfied "There". I was quite confident that he would have an understanding of the water cycle and invited the children to explain it to me with the hope that it would encourage them to enter into dialogue.

- Me Can you? Can you try to tell the weather for today with it...
James I'm thinking about which way its going to work....
Steven Whoooooo

But both boys are still too interested in the spinner at this point. In a second attempt to engage them in conversation I described the cycle as a “story”

Me See if you can tell where its going to land and tell me the story about it...

The boys proceeded to take turns in spinning, and the boy with the spinner took control of the discussion. James waited for his turn, taking the spinner and replying to my question simultaneously

Me And what will happen when the rain falls?
James It is dark black

Steven was behaving in a silly way throughout this interview so it was quite difficult for James to maintain concentration. Throughout the interview he was demonstrating *child-people consciousness*, and was at times adjusting his behaviour in response to Steven and at other times he was trying to ignore Steven in order to maintain his own position. In the next passage one can identify *the implicit strategy* used by James which was attempting *to stay with a playful mood* generated by Steven and to co-operate with me by giving a sensible answer to my questions.

James It splashes down on the water and it makes the rivers go...
Steven I knew that it would be plop plop ...plop plop
James And when it splashes it goes SPLASH like that doesn't it?
Steven Yeh
Me And then what happens?
James And then the puddles get bigger and bigger and there's more water and we drink water and water is one of the most important things and...
Steven (*at the same time*) Shhhhhhwhooshhhshhhh
Me Good boy. Do you remember we called it a cycle?
James Yeh
Me Why was it called a cycle?
James Because it goes round the world
Me What else can you remember? After the puddle where does it go in the world then?
James Into the soil
Me It does
Steven Big plops
James And then the sun shines

Throughout this exchange the boys were taking it in turns with the spinner and were becoming more skilled. I did not want to alter their playful mood as it was more likely to result in genuine and or original ideas, so I entered into the game with them by giving them a playful challenge.

Me See if you can get it to land on the sun then
Steven OK Ukkkkk kkkkk (*as he spins the pencil*)

We continued for some minutes, gradually explaining the cycle through the question and answer format. Most of the answers were from James and he used his finger to point to the drawing

James It goes round like this

At this point I took the discussion in a different direction as I wanted to explore their beliefs about God as Creator.

Me Some people think the sun is like a god because it is so important

Steven Yes

James It's so important for the water cycle

James agreed with the importance of the sun but at first didn't really grasp my reference to "like a god", so I repeated the suggestion.

Me And they get muddled up and think the sun is god

James The sun is God – No! Of course not. He's in heaven.

James' vehement denial that the sun is god and his declaration about God being in heaven illustrated his familiarity with religious language. He responded with certainty about these "facts" about his religion.

James He made the sun

Whilst James is able to use appropriate religious language I hesitate to describe this as language about beliefs because for James these are learned responses comparable to other learned "facts" such as his maths times tables and does not necessarily indicate depth of understanding or ownership. In order to probe a little more into the *child-God consciousness* I deliberately raised questions which caused some conflict.

Me Is he in two places, in heaven and all around then?

James Around the whole world.

Steven Yeh, around the whole world.

Me Where is he now then?

James Everywhere

Me Is he? Where's everywhere? Is he in here?

James Yeh

Steven Yeh

(almost simultaneous and in same tone of voice)

Steven's more unorthodox views added to the pressure on James but he held on to the explanations he has learned.

Steven He's dead

James No he's not

Me He's not dead?

Steven Yes he is.

James He came alive again

Steven Yeh I know... first he was dead then he came a ...li...ve...
 James He was alive, then he was dead, then he was alive
 Me That was God?
 Steven Yeh.
 James No, that was Jesus
 Me Oh was it? Is that the same as God then?
 Steven num num num num
 James No
 Steven Beep...bbbbbiip no...yes
 Me Is that the same as God?
 James No
 Me Yes or no or you're not sure?
 James Uhhhh
 Me Can you explain it to me?
 James No
 Me There is a link though. When we say our prayers we say our
 prayers to Jesus and to God, don't we?
 James Yeh...so...yes
 Me So...

They were literally “ saved by the bell” at this point as the end of session bell rang and I dismissed them to go for their lunch. James seemed to have a clear grasp of the concept that God is everywhere and is not dead, but he became *perplexed and frustrated* at the distinction made between God and the person of Jesus.

The fourth interview, “Morality”, involved James and Steven in a discussion about comic characters. Steven had a Spiderman comic and they had both brought plastic figures to school and were eager to show and talk about them. I used the opportunity to lead the children into a discussion about morality, beginning with the *language of play and games* with which the morality of the characters was described i.e. “Goodies and Baddies”. James introduced the concept near the beginning of the interview.

James I think Spiderman is a goody
 Steven Yep.
 James All of them are

The plastic model which James had brought was of a hero character called “The Incredible Hulk” The point about this character is that he appears large, ugly and frightening but carries out “good deeds” secretly. I exploited this ambiguity deliberately in order to encourage the boys to justify their views about what constitutes a heroic character.

Me He doesn't look a very goody.
 Steven No, he's not
 Me He' not a goody is he... that green thing... what's his name?
 James The Incredible Hulk
 Steven And he's not and I know his name
 Me But I thought he was a goody
 Steven Yees He is

At this early stage of the interview James allowed Steven to participate in the dialogue deferring to the fact that Steven had brought the comic we were looking at. Neither boy attempted to give any more justification for the labels. The focus of attention returned to the comic and the character of Spiderman. Again I used the *explicit strategy* of seeking dialogue and the *implicit strategy* of meandering questions.

Me So he's a baddy?
James Yeh ...cos he he he can when he turns web and then he turns boiling hot and then flames come out

James became almost incoherent in his excitement and confusion, using the *language of play and games*. I had still not managed to move into the language of values and morals. The boys continued to turn the pages of the comic, pointing at characters with James' commentary

James He's on our team...he's on our team... he's on our team...

Again I seized an opportunity to encourage expansion on the notion that anyone on "our team" must be a "goodie".

Me What do you mean "Our team"?
James They're on our...
Steven The good guys
Me Oh, our team's the good guys?
James She's on our...the good guys, she controls all weather

This little exchange is interesting in that Steven provided an explanation because James was taking his time over his choice of words. Immediately James picked up on Steven's phrase "good guys" and substituted it for "our team". This illustrates for me James' sensitivity to the language of other children through which inclusion and acceptance of a group are won, and from which I conclude that James wanted Steven's acceptance.

The discussion proceeded as I still probe for *language of values and morals*.

Me Does she ?
James Yeh
Me Weather Girl is she?
James Storm
Me Storm. Oh I don't even know about all this. How do you know if they're goodies or baddies...

This last question was totally ignored by both boys and although they may have heard and may be considering it they gave no sign as they continued to study the pictures. I therefore attempted to force a conclusion

Me So how do you know whether they're good or bad? Can you tell by looking at their faces?
Steven nods
Me Well tell me how you can tell by looking at their faces. What do you

think James. Do you think you can tell by looking at their faces?
James Yes

In my opinion this affirmative from James tells us more about his need to please the adult who is asking the question rather than his view of stereotypical comic characterisation. The next few minutes of the interview are dominated by Steven and his comment about the stereotypical clothing worn by robbers provided another opportunity for me to hold the comic character up for comparison with real life.

Me But do robbers wear all that?
Steven Sometimes
Me In real life?
Steven No
James There was sometimes ... sometimes

I wondered what James was thinking about with this last sentence. Unfortunately I made the classic error of the interviewer by coming in too quickly with my next comment

Me In cartoons they do. How can you tell when someone is good or bad then? What do you think James?
James I think the robbers are good because um Jesus forgives them

This response from James was a good example of his use of religious language as an *explicit strategy for mental withdrawal*. In my opinion he avoids using language about values and morals to give an opinion and relies on the religious language to provide a safe answer. It is interesting that the notion of Jesus forgiving robbers suggests that he has actually made a moral judgement on robbers who must require forgiveness and he seems to be holding this up against the religious teaching that he has received which says that everyone is worthy of forgiveness by God.

During the next section of the interview I introduced some complex moral issues to give the boys the opportunity to comment within a *child-world consciousness context*. Many horrific real-life stories appear on TV every day and the children had high awareness of the current News stories, as they demonstrated in this discussion.

James In Kosova they're bombing on the Serbs
James I did. I heard it on the um
Steven The News
James The News

And again, in reference to Albanian refugees

Me Did you see that on television?
James Yeh They're chucking these people out in boats

James apparently made a statement of fact, but his tone of voice suggested that he had made a moral judgement about the situation and he showed pity for the refugees. It might be argued that "reality" in this context is as stereotyped for the seven year old child as the comic books and characters we were earlier discussing. Throughout the

following conversation I was continuously making judgements about the graphic nature of the images I was presenting and tried to be sensitive to the children's reaction as I didn't wish to cause distress. Steven dealt with the situation by an apparent delight in recounting a sensational event which he claimed was true, although he was using *language of play and games* and the *implicit strategy* was *searching for meaning*.

Steven	Yup. But on this film called True Lives ...this is actually um..true..
Me	Something real?
Steven	Yeh, real and um a nuke ...launched ..and um..it blew off...it didn't go that far
James	It blew up
Steven	Yeh, it blew off and all they can feel is the blast
Me	What happened to all the people?
Steven	None of them died ...except the bad guys
Me	Well how can you choose?
James	How can you tell?

Steven's lurid story was apparently aimed at shocking us. My question about the people involved was an attempt to deepen their empathetic reaction . Steven appeared to justify the event in terms of "only bad guys" dying. James immediately grasped the notion of it being impossible to discriminate between good and bad when using a bomb.

Me	That's the problem with the Kosova problem I think
James	Yeh I can't tell if they're baddies or goodies. They're in the middle. You can't tell.
Me	Well what do you think about throwing the bombs then? Do you think that's right?
James	It's not right. But when they grow up more they'll learn more about not bombing things down

I sensed the *Consequence* for James at this point was *frustration and perplexed*. His *language of values and morals* was unambiguous in condemning bombing and his suggestion that "they" will understand when they grow up might be interpreted as he, James, will understand when he grows up. At his age many things are perplexing and he is confident that the world will make sense and be rational when he is an adult. I wanted to pursue the more complex issue of relativity in morality and so I asked them if they had heard about the recent nail bombing incident. James was aware of it, presumably from the TV News, but he had not understood what had happened, and he checked the details with me before giving an instinctive reaction of repulsion.

Me	That was a horrible thing to do
James	They got them people, they got some nails in them?
Me	They put the nails in the bomb and when the bomb went off the nails went in to all the people in the street
James	That's horrible
Me	Is that the right thing to do?
James	(negative shake of head)

Again I asked another question in an attempt to elicit a more detailed response

Me Well what do you think makes these people do that?
James (after several seconds) Well, I don't know.

The *Consequence* for James of this image and his inability to find any reason behind such an act of terrorism was that he was *perplexed*. In the next few interchanges he uses the implicit strategy of *searching for meaning* .

Me What about ordinary people then...ordinary people. Are we mixtures?
James They're not good. They're good I mean.
Me Ordinary people are good?
James If they um act like normal and then they set a bomb off they're bad.

In this last sentence James displayed the explicit strategy of philosophizing and was using *language of morals and values*. I was still trying to get the children to tease out the question of innate good or evil and returned again to the question of how people "turn bad". James returns to the earlier discussion about cartoons to find an explanation.

Me You don't know?
James On cartoons they on cartoons you don't know how to do it but they
Me On cartoons its easy, isn't it?
James On cartoons cos you can draw
Me On cartoons you can see .the goody's always good and the baddy's always 'orrible
James Yeh
Me But in real life
James Yeh...in real life...
Me Its much harder
James Yeh its much harder... you can't see

The *consequence* for James at this stage in the conversation is *new clarity* about the relationship between outward appearance and inward intention of people. I was then surprised at the way he moved into the *context of child-God consciousness* and his use of *religious language* .

Me You can't see whether they are goody or baddy. So...you said at the beginning, I think, James, something about all people are good.
James Yeah. Jesus ... Jesus forgives it
Me That God made everybody good
James If...I know...if there's some people whipping Jesus and when Jesus throws them into the fire the people...he's trying to get the people to follow him...not Satan.

With his introduction of the name of Satan associated with evil James used the *processes of magnification* ..

Me Oh right...so you think Satan comes into the story as well
James Yeah, Yeh
Me Tell me what you know about him
James He's down there.
Me Where's down there? Under my carpet?

James No. He's right under Earth.
 Me Is he? Go on
 Steven What, all the bugs are squashing him?
 James No they're not. It's a really smelly place cos the bugs
 Steven In a sewer?
 James Um it's really...he's got a really smelly house...he's got bugs in his
 house
 Steven What you mean like a sewer?
 James Yes
 Steven What where all the poo stuff is ?
 James Yeh it stinks
 Steven Urghh
 Me And who lives there?

James Satan

James displayed a traditional view about Satan inhabiting a fire and brimstone Hell. He talked with confidence about his knowledge and beliefs, using religious language.

James Satan...if these people are good he tries to hurt them
 Me He goes out and hurts good ordinary people?
 James Yeh
 Me But does he try to get ordinary people like you and me, because we're
 ordinary?
 James Yeh...he tries to make everybody follow him, but God...

Steven's interest in the subject remained at the level of play, but his interjection didn't cause James to be less serious and intense as he stated his beliefs

Steven When I saw him I fell over...he was behind me and I went squrrchhh
 Me I think that's a bit of a cartoon story, don't you? I think that's a bit in
 your imagination. But could you see him do you think James?
 James I can see Jesus. He's right next to me.
 Me Well I can't see him there.
 Steven I can't see him.
 Me I do believe he's there though.
 James I do believe he's there

My challenge didn't shake him either, even though James usually defers to the adult view. I suggest that his confidence in expressing these explicit religious beliefs is because he is confident that his parents' language and views are correct. As the discussion reached a conclusion I made a references to the earlier discussion about bombs allowing James to reach the consequence of new clarity in his belief about Satan's role in evil doing .

Me Is Satan like...the same?
 James No..no...he's sending his powers to hurt us
 Me And um do you think its Satan who causes all the trouble?
 James Yeh...yeh
 Me When people go mad with their guns and bombs?
 James I think they're not really normal people...but I think it's Satan that's

doing the trouble.

The conversation changed direction after this with Steven taking the lead , offering his ideas about reincarnation. James immediately put him right with his reference to the recent media coverage of the beliefs of the manager of the England football team.

James No. No cos Gary Hodder(sic) thinks that.
Me et him tell us a bit more about his idea. Go on. Then you can tell us
 if you don't agree.
Steven And when an animal dies then they be humans
Me So everyone swops around?
Steven Mmm
Me Well I've never heard of that before.
James No. I've never heard of that.
Me The humans become animals and the animals become human?
James Glen Hodder (sic) thinks that.

I invited James to expand further inviting him to use the *language of beliefs* about life after death.

Me Well what do you think then? (to James) You think the humans
 become animals when we die. (to Steven)
James No we're not. We're going to have new bodies when we die.
Me Are we?
James Yes.
Me Or maybe we won't have any bodies. Like we say Jesus is here but
 we can't see him. Maybe that's what we'll be.
Steven Nothing
Me Well yes, we'll be something but James... We will be something, but
 in our bodies... right
Steven Mmmm
James You'll either be... um what was it ... burned in fire or you'll
 either be buried. I'm going to be burned in fire.

As James began to talk about being buried or burned in fire I believe he was referring to the disposal of the dead body as opposed to life after death. The evidence that he was trying to recall information given him by his parents is the phrase “um what was it...”, so I do not categorise this as a belief.

Within the context of the Catholic school I felt it was appropriate at this point to put the orthodox Catholic teaching to the children; i.e. that the spirit leaves the body at death and moves to another place – heaven or hell.

Me Are you? When our bodies are finished with then they're a bit like an
 empty shell, aren't they? Nothing in there.
James Yeh
Me The real us has gone. Cos the real me has moved on. I've
 gone somewhere... I hope I'm going to go to heaven , don't
 you?
James We've got a shell now cos we're living. And when you're
 dead the shell goes off and you're in heaven.

The metaphor of a shell was attractive to James and he built on the image successfully, using the process of magnification leading to the *consequence of a sense of calm*

James And I think if you take the snail off a shell you've got a slug
Me Yes. (chuckle)

EMER

Emer is a friendly, shy little girl of average ability. She soon displayed a lack of self confidence by her reticence in giving a genuine personal opinion, preferring to defer to Rebecca in the first “Introduction” interview.

Me Go on Emer , you tell me what bit you liked
Emer I liked the um the ark too
Me Did you?
Emer (Nodding) Mmmm

Emer took her cue from Rebecca and showed some hesitancy and lack of self confidence. I suspect that Emer was using the *Process* of avoidance as she was unsure and didn’t wish to give an incorrect answer. The *Consequence* for Emer was that she searched for supportive comparison as she is likely to have felt perplexed in an unfamiliar situation.

The *context* remained throughout the first interview a child- people consciousness as Emer, like the others, appeared to be pre-occupied with pleasing me with correct answers! During the second and sixth interviews with Rebecca and Emer the dominant personality of Rebecca meant that Emer rarely initiated an idea, preferring to follow Rebecca’s lead. In the interviews with all four children Emer’s contribution rate is the lowest. This might suggest lack of self confidence or alternatively be viewed as a characteristic of a more reflective personality. I prefer the latter description since once an idea had been suggested Emer was frequently able to use the *process of magnification* and she used the *implicit strategy of imagining* with more frequency than Rebecca and James.

Her first comment in the “Nativity” interview showed a *child – world consciousness* as she immediately responded to the illustrations in the Nativity book’s frontispiece.

Emer And its all nice colours.

She made a similar statement using language about values in response to the picture of an angel

Emer I think they’re beautiful

She supplied a matter – of – fact answer to my *implicit strategy* of using *meandering questions* to generate ideas about beliefs and values.

Me Do you ever look up at the stars at night time? I do, and I wonder where heaven is. Do you ever think that?
Emer Yeh, its on top of the clouds

Like James, Emer used the traditional stereotypical view of heaven which has been handed to her by her family and school and showed no inclination to give an original interpretation of heaven. She looked at the book with enjoyment, giving a verbal narrative as she pointed at the picture of Herod and the Wise Men.

Emer The three wise men came to find Jesus and he wants to find him just so he can kill

Her sentence was not completed because she was interrupted by Rebecca. Emer's use of *religious language and language of fiction* was to recount the story for her own interest rather than in order to impress me or to provide "right answers" as we saw with Rebecca's response. Emer displayed sufficient self-confidence to be able to offer a personal opinion as she turned the pages.

Emer I like the bit where the angel comes

She supported Rebecca's notion that the picture of the child- Jesus was that of a girl rather than a boy.

Me Why do you think that's a girl?
Rebecca Cos she's got long hair
Emer And she's pretty

Later Emer displayed the *implicit strategy of reasoning* as she puzzled over the word "carpenter"

Emer You'd think he'd make carpets because he's a carpenter

although her logic was flawed because of the limitations of her vocabulary. This exchange triggered a memory for Emer and she used *autobiographical language* in the *process of side-tracking* when she informed us

Emer My daddy goes up to uh to London and he helps my grandad with his work.

When Rebecca introduced the notion of Jesus in heaven Emer was quick to share her knowledge about this and then, as the discussion had moved into the *context of child-God consciousness* Emer used the *implicit strategies of reasoning and searching for meaning*.

Emer At Easter he died and at Christmas he was alive again
Rebecca At Easter he died and then Christmas he was born
Emer But what I don't know is... if they keep killing him every Easter .
Does he get killed again?

The *consequence* of this strategy was a *quest for understanding*, as she is clearly puzzled by the teaching she has been given about the Jesus story. She returned to this problem in the fifth interview when the children were making greetings cards.

Emer I still don't know how Jesus can be alive again.

During the "Greetings Card" interview Emer's contributions were largely related to the mechanics of her writing. She concentrated on each word she was writing and offered help to others by spelling out words. I found it necessary to address her

directly in order to initiate a reply when I was exploring the notion of buying love by buying gifts.

Me Do you think its because of the dog? What about you Emer? Do you think you can buy people things and make them love you?
Emer Um ... Yehhh ... like we bought mummy like a box of chocolates for Mothers Day
James I was going to say that

I sensed that Emer had misunderstood the question and I was aware that her misconception was likely to be endorsed by James' comment. Therefore I attempted to focus her concentration on the meaning by asking her to listen carefully.

Me Ah... but listen to what I am asking you....Do you think when you bought the box of chocolates
Emer Mmmm?
Me Your mum would love you even more because of the chocolates ?
Emer Yeh

This response indicated to me that Emer was not able at this age /developmental stage to comprehend the subtlety of the question . For the next few minutes she worked with concentration on her task. However, that does not mean she was withdrawing from the discussion. When James introduced the notion of loving Jesus which led on to how we could show that love Emer demonstrated that she was listening attentively as without any invitation she interjected

Emer Or maybe you could... maybe...

I gave her permission to expand on her idea,

Me What does Emer think?
Emer Or maybe you could give the card to your um church to Father Lawrence in your church and he could give it to Jesus

Emer used the implicit strategy of concrete/abstract combining as she suggested that the priest would be able to bridge the gap between the physical world and Jesus. The second example of Emer's stage of understanding is when she gave an inappropriate response to the notion of asking for things when praying and then corrected herself in terms of a more appropriate request.

Me What about you? Have you asked Jesus for anything?
Emer A box of chocolates for my mum
Me What happened?
Emer I um I ah ... made a mistake. I asked him to make my mummy better
Me Now tell me why is it you can ask him to make your mummy better but you can't ask him for a box of chocolates?

However, Emer evaded this question and instead raised for the second time in this series of interviews her question about her beliefs

Emer I still don't know how Jesus can be alive again.

I suggest that her scepticism and doubt about the resurrection story illustrates her use of the *implicit strategy of reasoning* and at this time is causing her to be perplexed and have doubts about the reality of Jesus. Her experience in school and within her family of praying for people who are sick provided her with the initial corrected response which she knew would be acceptable to me. I doubt that it was an account of a lived experience of prayer in her life, even though she assented when asked a direct question about her prayer experience during the fifth interview

Me Do you think Jesus hears what you are saying?
Emer Nods

During the sixth interview, the "Sensory Walk", there are several examples of Emer being involved in the discussion whilst she made relatively few verbal contributions. Throughout a dialogue between Rebecca and myself Emer was not really involved. Her comments demonstrated her interest in the mushroom hunt, although her remark about a little statue may be a reference to a story book image of fairies, indicating that she was listening to the conversation.

During the "Sensory Walk" Emer demonstrated a strong *child-world consciousness*. I had intended the sensory walk to provide an opportunity for the children to respond with the *explicit strategy* of exploiting *sensory /aesthetic stimulation*. Emer demonstrated *consequences of wonder and thankfulness* with numerous phrases, for example, her enjoyment of the word "turquoise" when describing her bedroom

Emer Oh yes, I remember, I remember its turquoise blue that I've got on my wall
Me Oh you're turquoise are you? I like that name turquoise. It reminds me of the colour of the sea.
Emer Turquoise blue, that's what I wanted it

and her sensory appreciation of the natural world

Oh I can't smell that one. It's a little bit strong here... Oh yeh... I'm going to smell them ... need to rub it... Look at them!... They're like dandelions... There's a big one and there's a baby one... there's mushrooms! Is it a mushroom or a leaf? ... We'll look out for the mushrooms again... Pretty colours in it.

Emer's focus throughout the walk was on the variety of plants she was finding, unlike Rebecca whose main focus was on the autobiographical narrative she was recounting. She occasionally used analogies to support her description

Emer Yeh there's some furry things turned up like that and...
Emer I'll eat it. I love bananas.

The opportunity came to move the discussion into a *child-God consciousness* context as we looked closely at the petals on a daisy picked by Rebecca.

Me Do you ever stop and say to yourself wow, isn't that the most amazing thing.. look closely at that...I couldn't make that could you?

The children either deliberately avoided the question or treated it as a rhetorical question because they both avoided a direct answer. Emer's strategy was to admire the colours.

Emer Pretty colours in it.

And so I was even more explicit with my next question. Emer's earlier response to the sight of the bluebells had been an exclamation "Oooooohhhh!" This experience was still dominant in her mind and she gave little time to consider the question, responding spontaneously,

Me Which do you think is the cleverest the most beautiful thing God has made?

Emer Bluebells

Emer's strategy of *mental/physical withdrawal* when she was uncomfortable with a question was evidenced several times throughout the interviews, for example, when I was attempting to elicit a definition of wild as opposed to cultivated flowers,

Me Yes, but what's the difference between that and the ones outside Mr. Voller has planted?

Emer I'm going over to the woods

This a good example of the *process of side-tracking and avoidance*. In the fifth interview the *process* used by Emer was to *force a conclusion* during the discussion about Jesus being alive or dead by returning the focus to the task in hand, making the greetings card.

Emer I've nearly finished

Emer's *child-people consciousness* was also evidenced in this example as she had been sensitive and responsive to the reactions of the other children.

STEVEN

The second son and the youngest in the family, Steven is a cheerful, self-confident boy. Steven has mild learning difficulties related to his immaturity in several physical and intellectual areas. His speech is often indistinct and babyish and his language development poor. He has poor reading and writing skills. He finds it difficult to sustain concentration on an activity requiring mental focus for more than a few minutes. He is lively, noisy and energetic and enjoys the social side of school. He has a wide circle of friends of the same gender. When observed in the playground he is usually running around engaged in games of fantasy involving competitive groups of boys. They tumble over each other, pulling and pushing in play and this can occasionally degenerate into rough play when Steven or another of the boys will become angry and an adult needs to intervene to restore peace.

Steven was happy to be asked to join the first interview as it offered a novelty and he likes frequent change. He appeared to listen carefully to the others for the first two thirds of the first interview, but made no contribution to any of the discussion about the liturgy. However I had not anticipated Steven's slow response and he showed non-verbal signs of having something to say, which then indicated he was still considering my earlier invitation to say what he liked about the liturgy.

Me	You know all about familiar stories don't you, because you were doing it in Literacy yesterday when I was watching. Go on then Steven
Steven	The other song
Me	Which other song?
Steven	Um..I can't remember

I wanted to signal that the interview relationship was different and less formal than that in the classroom, so I gave Steven some teasing encouragement.

Me	Ahhh I'm catching him out because he can't remember. He said the other song but he can't remember what it was. OK Steven, what bit about the liturgy can you remember the best? Not what was your favourite, but what you can remember..what do you think you will remember next week?
----	--

However, he did not respond. Steven uttered six words in this inter-change, one of them being "Um"! I recognised that I needed to discipline myself in future interviews in order not to dominate the discussion as I felt I had done with the last speech which may have contributed to Steven's reticence. However, given that it was our first meeting I felt I had at least established a less formal context which would encourage the children to talk more spontaneously and freely in future.

In the "Introduction" interview Steven made only one verbal comment during the entire initial inter-change, and then only when directly addressed. I interpret his claim not to remember as the *Process of avoidance*. One then needs to consider why he was seeking to avoid dialogue. Steven is the least articulate of the four children and his language development is below average levels for his age. His speech has some developmental delay and pronunciation of certain words is indistinct. It could be that

Steven has learnt the strategy of saying little to adults as a way of avoiding the embarrassment or frustration of having to repeat himself. Or it might be that he is unclear about the meaning in the question or he has difficulty constructing an answer. As the analysis of the transcripts continued and more evidence became available I formed the opinion that whilst Steven's language skills might be limited his underlying intellectual ability is above average. He demonstrated the use of logic, original and creative thinking to a greater degree than the others.

Interview three involved Steven and James playing with water-cycle spinners. The use of the game was deliberate to engage the children's attention and help them lose their inhibitions. It was based on a science lesson activity about the water cycle.

The interview began with Steven showing some apparent difficulty in remembering the lesson from the previous week.

Me	Did you make one?
Steven	Make one?
Me	Cut it out?
James	Yeh
Steven	Did we?

However, the sub-text of this dialogue, in my view, was that Steven did not wish to talk about his class work. Once he became interested in the spinning game he became slightly more vocal, given a little encouragement, demonstrating that he had a working understanding of the diagram.

Me	What does it mean when it lands there then? (Steven shakes his head) Steven doesn't know. What do you think the blue means?
Steven	It means its raining

He seemed to enjoy the play value of the spinner

Steven	Whoooooo
--------	----------

as he twirled the spinner. I attempted to encourage him to become more vocal by using the language of fiction rather than of science and technology as I thought he might be more able to respond.

Me	See if you can tell where its going to land and tell me the story about it...
Steven	I don't even know a story.
Me	Well spin it first and then see what you can say.
Steven	Duhhhh (<i>as he spins</i>)

Again there is evidence here of Steven's limited language development with his literal interpretation of the term "story", and of his absorption with the game itself as he spun it quite happily. However, the next section of dialogue demonstrates Steven using the *explicit strategy of withdrawal* and the *process of avoidance* by his use of "baby" language with mono-syllabic words.

Me Its landed on a big black cloud
 Steven Its dark .. black... cloud
 Me So what do you say will happen now then?
 Steven Dark cloud and wain (sic)
 Me And what will happen when the rain falls?
 James It is dark black
 Steven Plop plop
 Me Sorry?

At this point in the interview I believe Steven was attempting to divert attention from the science learning which he mistakenly thought was the purpose of our discussion. His behaviour was mildly disruptive and typical of his behaviour in the classroom which frequently draws the teacher's attention to him in a negative way. It might be that he has acquired habits of attention-seeking through this type of behaviour and therefore demonstrates, albeit in a negative way, his strong *child-people consciousness*. My use of the word "Sorry" suggested that I hadn't heard his comment and would like him to make a contribution. James was quick to add some technical detail, but still Steven was pushing the boundary.

James It splashes down on the water and it makes the rivers go...
 Steven I knew that it would be plop plop ...plop plop

I identify this under Hay's terminology as the *process of side-tracking* using the language of play. He continued with this strategy even whilst James was trying to give a serious reply to my question.

For the next few minutes of this discussion Steven seemed less and less involved and apparently dis-interested in the conversation. I believe that he has developed strategies of his own for turning the attention towards himself when he doesn't understand what others are saying or when he is not engaged in the discussion. He took every opportunity presented to him for gentle disruption but I steadfastly refused to be drawn into a negative mode of response. Instead I continued to discuss the water cycle with James who did a magnificent job of ignoring and countering Steven.

Me And then what happens?
 James And then the puddles get bigger and bigger and there's more water and we drink water and water is one of the most important things and...
 Steven Shhhhhwhoosshhhhh
 (This phonetic expression is as close to the utterance as possible.)

For the next few minutes Steven continued to make odd noises and behave in a mildly disruptive way, yet he was clearly listening and thereby participating in the discussion. It was as though he was testing the ground to see whether it would be more interesting to continue the spinner discussion or to draw attention away by disruptive behaviour.

Me See if you can get it to land on the sun then.
 Steven OK. Ukkkkk kkkk
 (as he spins the pencil)

Me But one day when the sun shines...you've got it...so now, what has the sun got to do?

I deliberately ignored Steven's noises, but gave some verbal encouragement as he demonstrated understanding of the water cycle by his non-verbal behaviour as he successfully caused the spinner to stop at the picture of the sun. As James and I continued with conventional teacher / pupil question / answer behaviour Steven still attempted to distract, this time by starting to sing!

James Keep it sunny
Me What's the sun's job in the water cycle?
Steven La la la la
Me It dries up the water and
Steven And it makes dose (sic) disappear.
 (*points to cloud*)

His mispronunciation interested me because I thought at first he was using "baby – talk" deliberately but I soon discovered that he had some pronunciation difficulties and the digraph "th" was often pronounced "d". Even so, at this point he re-engaged and began to participate more spontaneously as we focused our attention on the diagram.

Me They start off white, but ..you know...how does the water get in the clouds?
Steven Mmmm
James It goes up and ..and (*pointing to the lines of evaporation on the drawing*)
Me So these dotty lines..
James Yeh...the water is going up into the dark clouds
Me So the water is going up...do you remember that Steven?
Steven Yeh
Me It goes up...we called it evaporating didn't we? When the water goes up into the cloud. And then when the cloud gets too heavy with water the next thing happens. (*Pointing to diagram*) What happens next?
Steven Rain
James Rain
Me Yeh, and round you go again.
Steven Yep. It goes round and round and round and round and round.

At the point that James and I began to explore ideas about heaven Steven let us know that he was still present and was feeling left out. I recognised this and immediately provided a re-entry point for Steven, but so did James!

Me Cos you were telling me a little bit about heaven once before when we had a chat and I was really interested in what you were saying about
Steven mm mmmm
James And last time I done that I was answering so much questions and Steven didn't have time
Me Shall we give Steven a chance to tell us his idea?

As the “teacher” in this situation I felt a small sense of satisfaction because Steven had come round, had proved that he had an understanding of the learning objective and a confrontation had been avoided. As “researcher” I could not avoid the link from a scientific explanation about the sun to an exploration of beliefs leading to a discussion about the nature of God and I deliberately introduced the notion that some people think the sun is a god to which James made a vehement response. Steven demonstrated a confident use of *religious language* and a readiness to share his own ideas.

James	The sun is God – No! Of course not. He’s in heaven.
Me	He’s in heaven?
James	He <u>made</u> the sun
Steven	I think God is all around the place because

In analysing this part of the transcript I recognise my clumsy interview technique. I became so involved with the discussion that I missed a golden opportunity here to allow Steven to give a reason for his statement. I would dearly like to know what he was going to say after “because”. I was obviously not attending carefully and the next statement shows how I was dominating the discussion.

Me	Is he in two places , in heaven and all around then?
James	Around the whole world.
Steven	Yeh, around the whole world.
Me	Where is he now then?
James	Everywhere
Me	Is he? Where’s everywhere? Is he in here?
James	Yeh
Steven	Yeh (<i>almost simultaneous and in same tone of voice</i>)

By using the *process of magnification* I hoped to give the boys the opportunity to expand on their philosophy. In this little discussion I recognise the teaching from school and home coming from James. Steven, on the other hand, was a little braver and prepared to explore some of his beliefs and hold them up against what he has been taught. The next few minutes of dialogue are between the two boys as they try to come to terms with the notion of “The Trinity” of God.

Steven	He’s dead
James	No he’s not
Me	He’s not dead?
Steven	Yes he is.
James	He came alive again
Steven	Yeh I know...first he was dead then he came a ...li...ve...
James	He was alive, then he was dead, then he was alive

This little argument demonstrates their interpretation of the Easter story. However, it seems to me that Steven’s strong statement of “He’s dead” was a genuine expression of his belief whereas the later re-iteration and the sing-song “he came a ...li...ve...” was an expression of what thought he should say in the light of RE lessons. It is my interpretation that the story of the crucifixion has more coherence in Steven’s

understanding than the story of the resurrection. I continued with my strategy of using open questions to probe the boy's understanding of the nature of God.

Me That was God
Steven Yeh. He's dead
Me He's not dead?
Steven es he is.
James He came alive again
Steven Yeh I know... first he was dead then he came
 a ...li...ve...
James He was alive, then he was dead, then he was alive
Me That was God
Steven Yeh.
James No, that was Jesus
Me Oh was it? Is that the same as God then?
Steven num num num num
James No
Steven Beep... bbbbiip no...yes

Steven's reversion to *avoidance strategies* signalled to me that he was becoming confused and didn't wish to engage any further in this discourse. In fact he made no further contribution to this particular discussion and a few minutes later I was able to draw the interview to a natural close as the bell sounded for the end of the lesson. I do not think there was any awe shown by Steven for the wonders of nature as displayed by the water cycle! Any spiritual development that had taken place was in the relationship between the boys. Steven experienced the patience and generosity of James during this tricky discussion and had not met with hostility from me as the teacher but met encouragement and affirmation for positive responses.

Using comic characters as a basis for the discussion I attempted to probe the boys understanding of the nature of good and evil and morality in the fourth interview, which I term the "Morality" interview. Steven demonstrated the same mixture of confidence and confusion shown in the discussion about God in the Water Cycle interview, but hardly demonstrated his side-tracking technique at all because he was much more interested in the subjects under discussion. By the time this interview took place we had begun to establish a relaxed, informal and non- controlling or judgemental atmosphere which I believe gave Steven in particular the encouragement to be more free and articulate with his opinions.

At the beginning Steven and James discussed the relative qualities of the comic characters. The first discussion between Steven and James introduced the title "Goody" which I decided to explore and immediately discovered some contradiction. I wasn't sure whether Steven was confused about what the title "Goody" implies or whether he wasn't clear about the particular character's role. In the following extract Steven was confident about his knowledge of the characters yet unsure about whether the Incredible Hulk is a "goody" or "baddy". I deliberately challenged him over the character's appearance and he was unable to sustain his argument.

Steven Yep
James I think Spiderman is a goody

Steven Yep.
 James All of them are
 Me Are they?
 Steven I know...except
 Me He doesn't look a very goody.
 Steven No, he's not

I pretended to be ignorant of the "Incredible Hulk's" character-role because I was hoping Steven would reveal more about his understanding. In fact the character is the classic comic book hero in an ugly body.

Me He's not a goody is he...that green thing...what's his name?
 James The Incredible Hulk
 Steven And he's not and I know his name
 Me But I thought the Incredible Hulk was a goody
 Steven Yees He is

As James entered the discussion Steven asserted his superior knowledge, contradicting James with confidence.

Steven No , he's a nicer
 James No he isn't
 James He's a baddy
 Me What's his name then?
 Steven He's called Spiderman

Steven was unable to sustain the logic of the argument when pressed. This may be explained in terms of his limitations in the use of language to explain and expand an idea.

Me So he's a baddy?
 James Yeh ...cos he he he can when he turns web and then he turns
 boiling hot and then flames come out
 Steven Yeh he's tough

Steven appeared to ignore the contradiction of the description of Spiderman as a "baddy" and concurred with James , using the term "tough" with approval. As they turned the pages of the comic book James and Steven disagreed with each other over the nature of the characters although it evidently added to status if one could name them. I was intrigued by Steven's invention of the term "Nicer" to indicate a heroic character as I have not come across it before. He also used the adjective "tough" to indicate heroic qualities. Steven supported James in the explanation for my benefit of the term "on our team" and I noticed an intriguing shift of the power base between these two boys. In the previous discussion about the water cycle James had most authority. In this discussion it seemed to have shifted to Steven, as illustrated by the way in which James adopted Steven's term "Good Guy's" in preference to his own term "Our Team".

James He's on our Team...he's on our team...he's on our team...
 Me What do you mean "Our team"?

James They're on our...
 Steven The good guys
 Me Oh, our team's the good guys?
 James She's on our...the good Guys, she controls
 all weather

The second observation is that they both aligned themselves automatically with “good” and recognised the polarity of good and evil. In the next few minutes my issue was to draw Steven away from his inclination to play and to encourage the boys to verbalise more about the nature of good and evil. By using their language of “Goodies and Baddies” I felt I was permitted to take part in their conversation, but it was difficult to manage the discussion without altering its direction. My question about whether you can tell by the person's face led to them pointing rapidly at faces in the comic book and labelling without any verbal reasoning.

Steven Guess what all of them are good guys except him and him
 Me He's a baddy, that one there ?
 Steven He's a baddy
 James He's a goody
 Steven He's a baddy, he's a baddy, and he's a baddy
 Me But I can't tell the difference
 James I thought he was a Goody?
 Steven No he isn't
 Me See?
 James I just thought...

Here again there is the evidence of Steven's leadership in this discussion. He was our resident expert on comic book characters. I was not prepared to give up on my search for reasoned explanation and eventually Steven offered a break-through between real-life and comic characters as he changed his explanation about robbers.

Me Can you tell whether they are goody or baddy?
 James Who?
 Me Everybody
 Steven No. Except robbers
 Me If you're walking down the road and you see a robber coming how do you know he's a robber? Do you think he's got robber written on his face or screwed up eyes like him?
 Steven No , because he's got grey stripes and black stripes
 Me But do robbers wear all that?
 Steven Sometimes
 Me In real life?
 Steven No

I widened the discussion to the morality of war by picking up on the phrase “bad things” used by James. Recent television news stories had included graphic visual images of suffering in Kosova and America and the previous discussion about cartoon characters had touched on the role of television in their lives.

Steven And they launched a nuclear. Did you know that?
 Me No

James I did. I heard it on the um
 Steven The News
 James The News
 Steven Yup. But on this film called True Lives ...this is actually
 um...true...
 Me Something real?
 Steven Yeh, real and um a nuke ...launched ...and um...it blowed off...it
 didn't go that far
 James It blew up
 Steven Yeh, it blew off and all they can feel is the blast

Steven found it difficult to articulate this vicarious experience. He attempted to add to the horror of what he had seen by assuring us that it was true because it was on a programme called True Lives. At this stage in his cognitive development Steven was experimenting with the difference between truth and fiction and seemed to have some grasp that "true" stories required more empathy. The *implicit strategy* is a *search for meaning*. I thus explain his graphic and violent language and expressions as being from the "unreal" fantasy world of the comic book. As we touched on a recent news story about a High School shooting in the United States it was clear that Steven had watched it and been shocked by it, but he was equally empathetic with an image of a single child being bullied.

Steven And I heard of this little boy who was walking and this other boy just
 kicked him and he fell over
 Me Where was that?
 Steven Um in America
 Me Did you hear about those people in America this week where they
 went crazy with some guns?
 Steven They shoted down these people. They went crazy with these guns.
 Me Do you know any more about it?
 Steven (shakes his head)

In the next interchange Steven appeared to have an inappropriate reaction to the description of a violent incident, unlike James who was immediately shocked and empathetic to those injured.

Me They put the nails in the bomb and when the bomb went off
 the nails went in to all the people in the street
 James That's horrible
 Me Horrible. What can you think about a person who put a bomb like that
 in the street?
 Steven They liked it
 James Very bad
 Steven It bombed up
 Me Is that the right thing to do?
 James (negative shake of head)
 Steven It's like dynamite

It is my belief that Steven did not fully understand the rhetorical question. He may have thought I meant "What were the people who did that thinking?" rather than asking his opinion of them. An alternative and more worrying construction is Steven's

acceptance and even enjoyment of glamorised violence seen on the television. A proposition might be considered that the a study of the language of a child might identify the gradual de- sensitising of an individual who demonstrates enjoyment of gratuitous violence.

As the conversation moved into a reflection on my question “What makes people do that?” it is evident that Steven was not able to use speculative language.

Me Well how do they turn bad?
Steven I don't know

This was his last utterance for several minutes whilst James led the conversation into the religious sphere by introducing Jesus and Satan. Steven was engaged in the discussion whilst not actually participating. However, as he had shown during the previous science lesson discussion, when he felt slightly threatened or insecure about his knowledge base Steven's strategy was to be flippant and silly. As James attempted to give a literal description of where Satan might be Steven picked up on the literal absurdity of the notion.

James He's down there.
Me Where's down there? Under my carpet?
James No. He's right under earth.
Me Is he? Go on
Steven What, all the bugs are squashing him?

It is interesting to note how Steven developed this literal theme and took control from James at this point.

James No they're not. It's a really smelly place cos the bugs
Steven In a sewer?
James Um it's really...he's got a really smelly house... he's got bugs in his house
Steven What you mean like a sewer?
James Yes
Steven What where all the poo stuff is ?
James Yeh it stinks
Steven Urghh

Steven exploited the idea to push the boundary of conventional conversation where children would normally be corrected by an adult for being “rude” mentioning the word “poo”. I believe he was again using the implicit strategy of avoidance and escaping reality.

Steven Satan's the old Waller...?(sic)

He refused to be drawn into James' philosophical discussion but concentrated on the cartoon character elements of the image of Satan and again was probably drawing on his television/ video viewing.

James Yeh...he tries to make everybody follow him, but God...
Steven When I saw him I fell over...he was behind me and I went
 Squrrrrrchhh

At this point in the discussion James had become confident in his line of thinking and I was testing and pushing to move him past the acquired religious language in order to get him to get to his inner belief. As James began to talk about his beliefs about Jesus Steven re-entered the discussion.

James I can see Jesus. He's right next to me.
Me Well I can't see him there.
Steven I can't see him.
Me I do believe he's there though.
James I do believe he's there
Steven He's everywhere

The last comment is typical of the "taught" religious concept and doesn't, for me, represent Steven's own belief.

After an unfruitful attempt to return to the notion of conscience and good and evil I then invited Steven to return to a point he was trying to make in our previous discussion.

Me Shall we give Steven a chance to tell us his idea?
Steven My idea was um when uhhh all the good guys go up
Me Mmmm
Steven They just go up in heaven and be animals
Me They be animals?

At this point James leapt in vehemently because he interpreted Steven as describing a re-incarnation theory which had recently received mass-media publicity and ridicule.

James No. No cos Gary Hodder (sic) thinks that.
Me Let him tell us a bit more about his idea. Go on. Then you can tell us if you don't agree.

James had been correct in his anticipation of Steven's theory which he had most probably picked up from recent television coverage of a footballer's views.

Steven And when an animal dies then they be humans
Me So everyone swops around?
Steven Mmm
Me Well I've never heard of that before.

Towards the end of this discussion I broached the subject of our own death and Steven reinforced his view about life after death by stating

Steven I want to be an animal ummmmmmm

The accompanying muttered humming noise indicated that Steven didn't wish to pursue this subject, and as James continued to give a lucid description of his belief Steven totally dis-engaged by playing with a plastic toy. The interview concluded at this point.

The fifth interview consists of the recorded conversation and language of sustaining self used by the children during the making of greetings cards. Steven made very little contribution although he was listening with interest to the chatter of the others. He concentrated hard on the task, colouring and drawing with care. In order to draw him into the conversation I eventually addressed him directly.

Me What about you Steven, are you doing Mother's Day or...
Steven No I'm doing for my Dad because he's hurt his leg he's got a massive hole
Me So why do you think a card will help? Steven?
Steven His leg's all in bandages
Me Is he? How did he do that?
Steven He was at work and this lorry was with other people ...Mr.Grey and um he was um...
Rebecca I can't do this
Steven Cos it whats it ...and um the lorry it fell on him...
Me That sounds really serious
Steven Yeh, yeh
James Yeh, that is serious
Me Did he have to go to hospital?
Steven (Shakes head)
Me But he hurt his leg?
Steven (Nods)

There a few notable features. The first is Steven's choice of recipient for his card. His deep level of concentration on the production of the card contrasted with his more usual reluctance to apply himself to similar activities termed "work". He signalled that this activity was important to him because his father is important to him. His level of application and concentration was therefore shown to be under his control. Steven's language development and skills of reading and writing are below average and the lack of motivation he displays towards "school work" is largely responsible for the delay in acquisition of literacy skills, although he has underlying ability. He was unable to articulate clearly the story of his father's accident, although he conveyed some of the essential details and particularly the shock he and his family suffered. Steven made no attempt to exploit the situation for attention, but gave non-verbal replies as though he wished to close down the discussion in order to sustain his concentration on the task. This is a stark contrast to the attention – seeking verbal activity noted in previous interviews. His concern about his father was evident and picked up by James whose comment was intended to be sympathetic.

Steven Cos it whats it and um the lorry it fell on him...
Me That sounds really serious
Steven Yeh, yeh
James Yeh, that is serious

Steven's emotional attachment to his father was something I decided to explore, and I was given the opportunity by Rebecca who, as we have seen, talks freely and openly about her family emotional bonds.

Rebecca And my brother's poorly so um my mummy does love him
Me Steven's idea about his daddy's being not very well at the moment
 and the card's going to cheer him up, isn't it?
Steven Yeh
Me What are you going to say to your daddy on your card? Are you
 going to give him a message?
Steven I'm putting drawing and stuff.
Me And what does it say? I...
Steven I love you and I care about you
Me Good boy. Do you think he knows that really?
Steven (Nods head)
Me But its nice for him to hear it as well
Steven I didn't love him that much but now I do because of the crane and
 lorry

This comment was surprising. I believe that Steven was trying to verbalise the recent experience of his father's accident which had, probably for the first time in his life, caused him to worry about and empathise with someone he loves. I attempted to use the *Process of magnification*:

Me So you love him better.
Steven Yeh
Me Or perhaps you felt sorry for him
Steven Felt sorry for him

I didn't pursue this because Steven was clearly more interested in his task. The conversation between the others continued for a few minutes as James and I talked about making a birthday card for a friend. However, Steven's line of thought had clearly been developing the theme of serious accidents, since he suddenly started to talk about death. This was an opportunity to explore his ideas about death and after-life. It is interesting to note in the next section how Rebecca and James are disinterested in the topic of death and their utterances maintain their own activities until James picks up on the idea of "heaven".

Steven One of my my grandpas died and another grandpa's called Grandad
 Lee
Me Have you?
Steven Yeh. He lives up in America.
James I'm doing an "I" there
Me What was the name of your grandad who died?
James Grandad Billy
Me And where's he gone now?
Rebecca Now I've got to do the front of it. I've done the inside.
Me Now he's died. Do you think he's in heaven?
James Yes he is
Me How do you know?

Rebecca I think he's in the clouds. Have you seen...have you seen...
 Steven There's a bunch of dead guy's in the clouds looking down and looking after us
 Me You think they're looking after you
 James Yeh. They are.
 Me How do they do that James?
 Steven A bunch of dead guys looking out from heaven

Steven interpreted in his own, slightly anarchistic style the classic image of heaven being above the clouds and that those who have died have an after life in heaven. His scepticism was evidenced again as the discussion moved on to ideas about Jesus.

Me So how could you tell Jesus that you loved him?
 Rebecca/James Ohh Ohhh say prayers
 James Yeh
 Steven Send a card up there
 Me You send it up do you?
 Steven Yes
 James No

I do not believe that Steven seriously believed that a greetings card could be sent to Jesus. More likely, I believe, that he was actually deriding the notion of a relationship with Jesus. This was reinforced when several minutes later he again broke from the conventional responses the other children offered in the discussion about prayer.

Me Do you say you love Jesus when you say your prayers?
 James I do
 Me You do
 Steven Well I don't

Steven demonstrated strength of personality to oppose the views of the majority and he was clearly questioning the "given" about the Christian story. In the last contribution he made during this interview he returned to the resurrection story, repeating a comment made during the "Water Cycle" interview. Emer had begun to puzzle over the logic of the resurrection.

Emer I still don't know how Jesus can be alive again.
 Me That's a puzzle to you, isn't it?
 James I know, I know... because God is with him
 Me He doesn't really come alive again...
 Steven Alive, and dead and alive again...

Steven's comment illustrates his scepticism and struggle with the logic of the story. He made no attempt to amplify or explain his comment and made no further contribution during this interview. His contribution to the interviews overall developed into a tool for what Karl Popper terms refutation. By this I mean that Steven's healthy scepticism acted as a balance and provided challenge to the accepted or acceptable point of view of the others.

CHAPTER FIVE - CONCLUSION

I intend to divide this concluding chapter into three sections:

- SECTION 1 Proposals arising from research
- SECTION 2 Evaluation of research
- SECTION 3 Questions unanswered and appropriate new work now needed.

SECTION 1 PROPOSALS ARISING FROM RESEARCH

1. That an alternative term such as “Reflectivity” might overcome the lack of clarity of understanding of the term “spirituality”.
2. That the development of the spirit of the child should be recognised as important in the educative process of the child.
3. That education for spiritual development requires the same rigour as other curricular areas, with training for teachers and a programme of study which addresses the needs of children at different ages.
4. That whilst spirituality is non-denominational the Catholic school has a tradition and framework within which spirituality may be developed.
5. There needs to be a re- interpretation of some dogmas within Catholic teaching in order to be meaningful and relevant to twenty first century education.

PROPOSAL 1

That an alternative term such as “Reflectivity” might overcome the lack of clarity of understanding of the term “spirituality”.

Some common themes have emerged from my reading and have been borne out by the case study research. In this chapter I shall examine these themes and attempt to draw from them some general proposals relating to the spiritual education of children and the particular role of the Catholic primary school.

The first theme to emerge from my research project is the difficulty of defining spirituality satisfactorily. The lack of clarity of meaning in the word “spirituality” and its association with religion leads me to propose an alternative term “reflectivity”. This term may be substituted for “spirituality” throughout my argument for its importance in the educative process. The association of spirituality with organised religion is a prevailing perception. Certainly the traditional world religions all address the spiritual and offer scaffolding for the practice of reflection upon personal and philosophical questions. With the demise of organised religion in modern society there has been a corresponding growth in “New Age” religions as an alternative approach for those seeking the spiritual. In spite of increased affluence and material welfare there is also a sense of lack of personal fulfilment, increased stress and psychological problems and a huge growth industry in psychotherapy and “self-help” books. Therefore we can recognise the need for spiritual direction and support in society even though we may have become confused about how this may be done. The first proposal I wish to make is that the use of an alternative term such as “reflectivity” might help overcome the prejudices and difficulties of a term which has such complex associations of meaning. Philip Sheldrake discusses the nature of contemporary spiritual experience where

There has been a privatisation of spirituality and a concentration on interiority. Eclecticism and anti-rationalism are two aspects of contemporary spiritual experience. This reflects a wider Western cultural fragmentation popularly known as post-modernity. (Sheldrake 1999:56)

He identifies alongside this cultural phenomenon a second important development over the last fifteen years, that

Spirituality is slowly, and sometimes reluctantly, being accepted as a serious academic discipline that need not be confined to seminaries or other centres of Christian formation. (ibid)

PROPOSAL 2

That the development of the spirit of the child should be recognised as important in the educative process of the child.

Educational orthodoxy in the latter half of the twentieth century has focused attention on what constitutes a “failing” school. It has become concerned with inputs and outcomes which are measurable. This mechanistic approach is, I suggest, over simplistic. The most effective schools practice a philosophy of education which concerns itself with more. If education is about developing the child to meet the needs of adult life then I propose that we need to re-examine the school curriculum to ensure that it addresses the needs of the “whole” child. Prentice outlines some principles and purposes for making a holistic model of education. He concludes that human-centred holistic education requires:

- A shift from a materialistic to an inclusive spiritual notion of what it is to be human and what it is to educate or to be educated.
- A new human –centred pedagogy based on dialogical, dialectical process that allows “reciprocal consciousness raising” approaches to teaching and learning and to researching and teaching.
- To flesh this out we need to gather new, or appropriate holistic views of
 - i) educational philosophy, including purpose and society’s needs
 - ii) teacher development
 - iii) classroom management and teacher-pupil-curriculum relationships
 - iv) the nature of knowledge and the curriculum
 - v) school management
 - vi) school-wide community relationships
 - vii) school design and architecture
 - viii) wide commitment and resource provision – from parents, communities, constitutions, politicians – for making education part of the process of spiritualising society i.e. shifting the dynamic from materialism and greed to community and concern for others.(Prentice 1996:328)

Jasper Ungoed- Thomas (1997) offers an analysis of what constitutes a “good” school which resonates with Prentice’s model. He coins the term “fields of education” (p.3) and suggests that they overlap and interconnect but are readily identifiable.

In the good school the most significant fields of education are:

- *The personal school* (people or persons in the school)
 - *The whole school curriculum* (courses of study are concerned with the teaching, learning, investigation and application of organised knowledge and systems of thought)
 - *The school as an institution* and
 - *The school as a community*
- (Ungoed-Thomas 1997:3)

I suggest that Prentice’s tools for re-evaluation and Ungoed-Thomas’s features of a good school are worthy of application in secular as well as denominational schools.

Clive Erricker's work on spirituality in education has shown how spirituality can be separated from religious education in order to be addressed in the secular situation. He draws on the work of Dennis Starkings (1993) who addresses the problematic divide between the religious and secular divisions of spirituality.

While the religious kinds of spirituality find their focus and authentication in the distinctive experience of worship, secular spirituality is authenticated in a progressive integration of life's experience. (Starkings 1993:9)

However, he recognises that

The religious and the secular are related to each other through the contemporary experience of living across essentially distinguishable frameworks of meaning. (ibid)

On the other hand Kevin Mott-Thornton offers a warning against the experiential approach to spiritual development in that the person can never be separated from their history.

Certain types of experience might be thought to be the epistemological basis for personal spiritual growth. Some religious education specialists in particular, might think that the approach of mystics could open up a way of adding an important experiential dimension to the study of religion in schools and also provide the basis of a purely procedural and educationally valid approach to spiritual growth, precisely because it is, as it were, uncontaminated by any particular tradition. Clearly however this view rests on assumptions about the relationship between religious experience and religious tradition and it is a view which has been challenged and rejected by a number of writers working in the field... These writers argue that the framework of values and beliefs which the individual has inherited from her community will determine rather than reflect her experience. If correct this analysis has serious implications for the would be exponents of liberal experiential spiritual development since... that experience will effectively prove to be a *reflection* of their own *current* values rather than a critical source through which new and better ones are developed. (Mott-Thornton 1998:149)

The notion that a set of values can be better than another must lead to the explicit articulation of those values held by the school. The notion that the purpose of education is linked to continuous improvement of the person is discussed by Jasper Ungoed – Thomas (1997) who tells us that

School has little choice but to accept first that persons are able to improve in ways generally agreed to be worthwhile; secondly that, that different ideals of a person can emerge and that these have to be treated as potentially worthy of respect; thirdly, that persons have, in however limited a way, some capacity and freedom to chose what sort of person they wish to become; and finally, that the way persons develop is open to influence. (Ungoed-Thomas 1997:18)

PROPOSAL 3

That education for spiritual development requires the same rigour as other curricular areas, with training for teachers and a programme of study which addresses the needs of children at different ages.

I should like to examine more closely Prentice's and Ungoed-Thomas's categories in relation to the Catholic primary school with particular reference to the school of which I am Head teacher, grouping their categories under three headings:

1. Community, Institution and Vision
2. Staffing
3. Curriculum

1 COMMUNITY, INSTITUTION AND VISION

Communitarian thinking provides a rationale for the Catholic school. The school as part of the church community provides stable community roots and connections into a particular community. The guidelines for Religious Education in Catholic schools issued by the Bishops Conference emphasise this community partnership.

Catholic theology emphasises that faith, while always a personal response to God, is never to be regarded simply as the response of an individual believer. Rather it is always expressed in and through participation in the life of the community of faith. The work of the school, then, stands alongside the experience of faith in home and parish. It is the duty of every Christian family and parish community (Curriculum Directory for Catholic Schools 1996:8)

I suggest that denominational schools have had the advantage over secular schools in defining their shared vision or philosophy, and this may explain why the denominational schools are generally perceived as fitting Ungoed-Thomas' (1997) definition of "good" schools. Since the tripartite system was set up under the 1944 Education Act it has been important for Catholic schools to have a clear understanding of their vision and purpose because without such they would be vulnerable to dissolution at the whim of a change in government policy under the guise of inclusion or equal opportunities. The *raison d'être* for the Catholic school is based on an educational philosophy which is shared by the whole community. Andrew Wright reflects that

Since there is no universal understanding of the nature of spirituality, and since clearly legislation in this area is not merely open to, but also requires, interpretation, it becomes the responsibility of the school to make decisions regarding the spiritual tradition that informs the whole curriculum. The more explicit and secure its spiritual outlook the more its fundamental values are explicitly acknowledged and celebrated within the community, the greater the spiritual authenticity. (Wright 1998:98)

The “spiritual outlook” in the school of which I am Headteacher is expressed in our Mission Statement :-

Our school is a community whose daily life is built around the teaching of Christ. We recognise that each individual is a unique creation of God with rights and responsibilities. We aim to nurture the spiritual, physical, social, emotional and intellectual development of all our pupils. In our school our mission is to provide a wide variety of teaching methods and learning experiences so that all children may achieve their full potential to lead an enriched adult Christian life.

This explicit statement is published in our school brochure and in all policies. It is displayed throughout the school and in the classrooms. It is reviewed annually and was written by a small “working party” following consultation between the Governors teaching and non-teaching staff and parents. The full statement includes a statement generated at a parent’s meeting. The Mission Statement has been re-interpreted in language which the children themselves can relate to in the Playground Charter and through Circle Time discussions. The strong emphasis on the Mission Statement ensures that no one in our school community could be in any doubt about our fundamental purpose as a school. Parents applying for a place for their child are required by the school’s Admission Policy to share this vision of education. They will be Catholic or have strong association with their own Christian faith community. Thus the whole of our school community “buys into” a shared vision and its accompanying set of values. Roger Prentice (1996) indicates that this communal model is vital for the health of the wider community.

Working both as a community and as individuals is a pre-requisite for contributing toward harmony in diversity. If we are to avoid the full horrors of social breakdown that some countries are experiencing, the development of our schools also needs to be in partnership with parents and communities.
(Prentice 1996:328)

2. STAFFING

Through the staff in the school the vision becomes a daily reality. Numerous research studies into effective schools recognise the importance of the leadership and vision of the Head teacher. (See Adair, Covey, Handy, Hersey et al.) In a Catholic school the appointment of a Head teacher who can recognise and promote a Catholic vision of education is protected by the “foundation” of the school. Rightly so, since the communication and sharing of the philosophy and vision of the Head teacher has been shown to be a significant factor in the effectiveness of a school. This is where the autobiographical aspect of this study is reflected as my own communitarian approach to Christian beliefs and values underpin my role.

All applicants for teaching and non-teaching posts are made fully aware of this stated vision and would be expected to “buy into” the vision and share the same values and beliefs. These in-built assumptions prevent the problem of having to accommodate a secular world view which might at times conflict with the school’s foundation. The Mission Statement provides a public commitment, but as a school we have used it as a

starting point for governor and staff training to identify the strategies by which the aims may be lived out and recognised in the daily life of the school. Using materials provided by the Catholic Education Service we have carried out analysis of “the distinctive nature” of the Catholic school and established all our management and curriculum policies and strategy documents. Regular review of the Mission Statement with staff and governors plus a programme of staff in-service training and development help to maintain the shared understanding and commitment. As Ungoed-Thomas reminds us,

Where a school does achieve a commitment to the significance of particular ideals of a person, it can develop a confidence in itself as an institution which has high and appropriate expectations of the sort of persons students can become; and it can be significantly strengthened in its efforts to create in students a sense of self-worth and of informed respect for others.
(Ungoed-Thomas 1997:53)

The “whole-community” of the school includes the non-teaching staff who are also expected to understand and uphold the values expressed in the Mission Statement. Principles of the Investor in People award which emphasise clear structures for line management and communication have been helpful in establishing this understanding in our school. The notion that all staff are developed in their skills and knowledge in order to carry out their role effectively has meant that there is time given to listen and value the views of, for example, the lunch-time supervisory assistants who have to carry out the Behaviour Policy on a day-to-day basis in the playground. The importance of treating individuals with respect was summed up in the phrase during recent training in behaviour management that “Darren is not God’s mistake!” Children are the first to recognise hypocrisy and have a strong though primitive sense of fairness which must be respected.

3. CURRICULUM

One of the most frequently proposed criticisms of curriculum development in British schools during the 1990s is that it has become too utilitarian and over concerned with knowledge and skills, measurement and targets. I share David Nixon and Vanessa Paffrey’s view that this narrow view is to the detriment of a broad and balanced curriculum. They claim that

Both in the curriculum and in the process of management there is the risk of neglecting the broader curricular needs of the child, including spiritual development. This, together with the generally confused thinking by the British government and by Ofsted about definitions and distinctions between spirituality, morality and RE leads us to reflect both on the need for a language of spirituality within the curriculum and, at one and the same time, on the inauspicious circumstances in which we must conduct this debate. (Nixon and Paffrey 1999:82)



A curriculum which allows for the development of more than utilitarian knowledge and skills is the right of every child and is closer to the true meaning of “education”. This will be reflected in the Catholic primary school from Reception class to Year Six.

Reception Class

As the child enters school at 4+ s/he is moving from a small family unit where his/her individual needs have been prioritised to a large social group. Care will be taken over the introduction of the child to school, with an emphasis placed on establishing confidence and security. The child may have to learn how to share time and things and learn that s/he must take turns and that others needs may be more important than his/her own. The RE programme will take the child from the ego-centric phase by helping to build relationships, encouraging the valuing of self and others.

Key Stage 1

A sense of belonging is developed as the child experiences work, play and worship in groups of varying sizes. An individual sense of responsibility and conscience is encouraged and a personal relationship with God is fostered.

Key Stage 2

The child becomes more aware of their own feelings and responses to events and people around them. They have a sense of society as a whole and begin to challenge and question the values, attitudes and morals of that society. The RE curriculum will offer the opportunity to learn about other faiths and cultures whilst encouraging children to practice their own.

Underlying each stage are the “big” questions of identity which have always underpinned the spiritual quest... Who am I? Does life have a meaning? Why do people suffer? What is right?

PROPOSAL 4

That whilst spirituality is non-denominational the Catholic school has a tradition and framework within which spirituality may be developed.

The curriculum within the Catholic school should be equipping children with knowledge and understanding to live in a pluralistic and multi-faith community whilst offering formation in the Christian faith. I concur with Ramsay who tells us that

This necessitates an understanding of spirituality which takes into account the total reality of the child's experience and which will enable children to harness their spiritual development to their experiences of life and relationships.
(Ramsay 1999:113)

Within the constraints of this study I am unable to construct a complete model for spiritual education in the Catholic primary school, but I intend to suggest some of the features which might be included in a such a curriculum. I suggest that such a curriculum is comprised of three areas which inter-relate and affect every aspect of school life.

- 1.Experiences
- 2.Activities
- 3.Language

1. EXPERIENCES

The culture of the school will dictate the quality of every experience a child has whilst within that school. Therefore the Catholic school will foster a culture of respect for persons and this will be evident in relationships between and among staff and children. The child should feel that she is known as an individual with particular gifts and talents. In particular, the child will be offered daily experience of prayer and will be encouraged to develop a personal relationship with God. Opportunities for prayer are made in a variety of ways throughout the day / week and the child's experiences will range from class prayer at the beginning of the school day to participation in more formal liturgies and celebrations through reading or music etc. The distinction between "saying prayers" and "praying" is important. The school will teach children the form and words of well know prayers, but will also encourage children to develop a personal conversation with the person of God the Father or the person of Jesus or the person of the Holy Spirit. There will be strategies for reconciliation when there has been a breakdown of positive relationships. The adult may apologise to the child within this model, when the adult has been in the wrong. This experience is a powerful witness to the child of the value placed on honesty and integrity in all relationships.

2. ACTIVITIES

Spiritual and moral development will be integrated into the whole curriculum, both “hidden” and overt. The time allocation for RE will include the time afforded for prayer, liturgy and worship in its variety of forms so that it is not seen as a bolt-on extra curricular activity but an integral part of the life of the school. RE in the Catholic school includes much more than the time allocated to the RE scheme of work. As The Curriculum Directory for Catholic Schools (1996) tells us, the RE curriculum in the Catholic school is regarded as the heart of the curriculum,

...enriching and informing all areas of learning with the light of the Gospel, teaching students to seek the truth which is God, in the whole creation, in themselves and in others.

(The Curriculum Directory for Catholic Schools 1996:8)

The activities designed to meet National Curriculum programmes of study will reflect an holistic and individualistic approach to their delivery. Activities will be designed which interest and motivate children, giving them time to explore and develop enquiries and investigations. The development of thinking and questioning skills is at the heart of an education programme which promotes spiritual development. Targets will be set which encourage the child to attain their best standard and appropriate support will be offered to enable this to happen. Therefore children with special educational needs will feel affirmed as they achieve their individual targets rather than a sense of failure and inadequacy because their standard of attainment is below average. Similarly, the most able children will be challenged and will be helped to understand their particular responsibility to serve the community.

When teachers share an awareness of the need to integrate the spiritual into all subjects their planning and practice will reflect it. The integration of opportunities for reflection and spiritual response will be identified at the planning stage of the curriculum. For example, a science lesson on habitats may include an opportunity for the children to reflect on the diversity and wonder of creation; an English lesson about writing diaries could encourage children to appreciate the way in which language can carry meaning; a maths lesson about tessellation may allow for a moment of awe when children confront the mystery or power of mathematical patterns.

Reference to the interview I conducted with James and Steven following their science lesson on the water cycle demonstrates how children may be encouraged to engage with deep philosophical questions. James’ assertion “The sun is God – no! of course not. He’s in heaven”, encouraged Steven to share his view “I think God is all around the place” and later his contradiction “God is dead” exemplify the suggestion by Erricker (1996) that there are layered “truths” in the child’s spirituality.

The question of the nature of truth becomes an issue. When children talk about their understanding of a concept like heaven, are they telling me the “truth”? Are they talking about their real understanding, their understanding today (which will be different tomorrow), what they think I want to hear, what someone else has told them

and which must therefore be correct (especially if the someone else is an adult) or some imagined fantasy? A different truth would be appropriate in each situation as the variables of mood, feelings and perceptions all change. (C&J Erricker 1996:193)

I suggest that it is in the relationship of confidence created between the child and teacher that the child is able to explore such concepts. The teacher who is aware of the importance of the moment will give time to allow such exploration.

There are other serendipitous moments in the day when the class may put aside their “work” and go outside to catch snowflakes during an unexpected storm, or gaze at a rainbow or be diverted by a treasure a child has brought in to show everyone. During the past fifteen years or so teachers have felt constrained to stay on task with the planned lesson. However, in the Catholic school these moments will be seized upon by the class teacher as opportunities presented for real learning and perhaps for prayer and reflection.

The range of activities offered to the children for meditation and prayer will be wide and varied. These will vary from whole – school community opportunities such as assembly to the more intimate class liturgy and individual opportunities throughout the day. Children’s prayer can be a physical response as well as an intellectual one. The joy shown by Emer in her appreciation of nature during our sensory walk is a wonderful prayer and expression of her spirituality

Oh I can’t smell that one; It’s a little bit strong here... Oh yeh...I’m going to smell them need to rub it. Look at them!.... They’re like dandelions; There’s a big one and there’s a baby one...there’s mushrooms! Is it a mushroom or a leaf? ... We’ll look out for the mushrooms again...Pretty colours in it.

A wealth of resources are available to help the teacher plan appropriate liturgies and prayer sessions which should create the context and give children time within which they can begin a personal dialogue with God. The use of artefacts for contemplation can be as simple as a pebble or a new penny. The skilled teacher can lead the children into a “prayer of the imagination” in which they can learn to explore their inner life. Eastern philosophies and techniques for meditation and stillness can be adapted appropriately and used with children. As the Curriculum Directory for Catholic Schools states, the programme of study for Religious Education in the Catholic school will be concerned with leading

the children and young people into an exploration of the different aspects of religion and thoughtful reflection upon religious beliefs.
(The Curriculum Directory for Catholic Schools 1996:7)

3. LANGUAGE

The issue of language in the context of spiritual development is complex. Its association with religious language can, I suggest, actually prevent clear understanding. The reason for this is the cultural rejection of organised religion and its associated language which is deemed outdated even within the Catholic school. For example, in my Case Study Steven demonstrated withdrawal at times when he identified the language of religion. In this extract from the first interview it proved impossible to draw Steven into a discussion about a recent liturgy, and my notes alongside the transcript show how at that time I recognised that the problem was caused by the context of the language.

Steven The other song
Me Which other song?
Steven Um...I can't remember

In an attempt to encourage more dialogue I deliberately steered the questioning away from liturgy towards the Literacy lesson. My thoughts were that the *Condition* of language of fiction might offer more opportunity for the children to talk freely. I was conscious of Elaine McCreery's work with children and her suggestion that

...until recently most discussion of the spiritual has concentrated on religious traditions, using religious language and imagery to convey meaning. This would require children to have a working knowledge of such language before they are deemed to be spiritually aware. There is great danger here that children may be able to repeat such language without understanding it.
(McCreery 1996:199)

My view is that children are good at responding to adults in appropriate matching registers and that the use of religious language may cause them to respond without revealing their innermost ideas at all. This was demonstrated in my interviews with James who was quick to recognise the religious context in our discussions, withdrawing into a language which expressed ideas that he clearly had not grasped, whilst Steven avoided the issues completely by his babbling.

James No, that was Jesus
Me Oh was it?...Is that the same as God then?
Steven num num num num
James No
Steven Beep...bbbbbiip no...yes
Me Is that the same as God?
James No
Me Yes or no or you're not sure?
James Uhhhh

Language difficulties observed in the interviews with the children is similarly reflected in discourse with staff. There is a diffidence in the use of explicit religious, moral or spiritual language. Webster noted that teacher's today may find some of the ideas embarrassing, but if the spiritual is to be taken seriously then teachers will need to

see how what is ineffable inhabits the magnificent and the common, how it is glimpsed continually in every fold and nook of life as well as what is in the extraordinary...sensed in what is beautiful, in acts of goodness, and in the search for truth...by fostering the realization that there is in life a silent allusion to that which is greater than all life. (Webster 1982:363)

A Staff Development programme to promote spiritual development in the school will encourage staff to overcome this diffidence and develop confidence in exploring ideas through a new vocabulary. Simple, every day language can be used to express the most complex of ideas, but the language of symbol and imagery can lead children to the deeper understanding and contemplation that I am promoting.

That is not to say that traditional prayers and the language of the scriptures should not be used with children. There is place for learning traditional prayers and the judicious use of poetic passages of scripture which a child may hear repeatedly throughout childhood and into adulthood and which will slowly reveal layers of meaning, allowing the unfolding of truth over time. Dunny (1981) tells us that

It is more than intellectual. Faith is a response to God's gift and presence, not just to doctrines about Him. (Dunny 1981:26)

PROPOSAL 5

There needs to be a re- interpretation of some dogmas within Catholic teaching in order to be meaningful and relevant to twenty first century education.

One of the concerns that has emerged from my study has been the tension created by the use of a formal language of religion which has become associated with meanings which are rooted in the understanding of an earlier time about faith. The Catholic school of the twenty first century must present a Christianity which is relevant to the real lives of the community and the children. There needs to be a reappraisal of what it means to be a member of the community we call “church” and the teachings and dogmas of that community if the Catholic school is to continue to flourish. Catherine Darby (1996) noted that

Many children are given a very rich liturgical formation in the classroom, and the question arises: “Does this experience find an echo in the wider community of the parish? How does the parish build on the gifts and talents of these young children?” A systematic and sympathetic approach to children’s prayer and worship in parishes is much more difficult to accomplish for a host of reasons, not least because many adults, having the natural resistance to change and novelty, still see traditional practices as the only “proper” way of approaching God. (Darby 1996:90)

I suggest that the problem goes deeper than an unwillingness of the parish community to accept innovative liturgies. Rather there needs to be a reappraisal and updating of the understanding of a “hierarchy of truths”, so that some of the traditional teachings of the church will be seen in the light of twenty first century thinking and philosophy. Sadly, many young people, parents and parishioners reject the practice of their faith because they cannot subscribe to the literal truth of some of the teachings of the Catholic church. There is a challenge for the parishes to return to an inclusive model of church where communion will involve the whole community.

SECTION 2 EVALUATION OF RESEARCH

This project had its inception in an auto-biographical stance, stemming as it does from my professional interest as a Head teacher and my personal interest as a Catholic in children's spiritual development. At the outset I believed that it was necessary to engage with a wide range of literature in order to clarify a definition of what constitutes spirituality. However, the literature search led me to conclude that there is considerable ambiguity in the term. Philip Sheldrake (1999) traces the boundaries between various disciplines, such as theology, morality, social science, science and psychology through history to the present day. He shows how theology was separated from spirituality and how in modern theology there is an increasing awareness of the basic unity between the moral and spiritual life. His statement

The nature of the discipline resists simple systematization – not least by single scholars. (Sheldrake 1999:70)

offers some solace and encouragement in my failure to find that elusive universal definition. Watson captures the dilemma as follows

Some people's understanding of this area of human experience does not include the idea of a natural spirituality. Some religious people deny that spirituality is naturalistically based, arguing that it is a gift from God. Some atheists deny that spirituality exists at all. The educational model tends to ignore these views. Whose model of spirituality should we use for the spiritual development of school children? In a pluralist society the answer should be none. State education cannot take sides with one particular model of spirituality... State education should "accept that it is the child, and person, who is responsible for making spiritual progress along the path they (or they and their families) choose. (Watson 2000:100)

However, the position of the Catholic school is clearly different. Adrian Thatcher describes the Christian educator as

someone who is well aware that contemplative and calculative rationalities present two different worlds of experience, and who will seek to "enhance points of convergence" between them. (Thatcher 1999:7)

Some common themes have emerged from my reading and have been borne out by the case study research. David Hay's (1996) notion of communitarianism gave me an insight into the nature of spirituality in children and provided a useful structure for the analysis of the transcripts. The distinct individuality of each of the four children emerges from the analysis in Chapter 4 and the richness of their expression provided evidence to support the emerging proposals.

The classic evaluation process is to consider the extent to which the original research questions have been answered. Following the Literature study I concluded that my first question

What is meant by the term spirituality?

could only be answered within a context as there appears to be no universal definition. In fact, as Copley (2000) states,

The picture for spiritual development is more complex than one of residual institutional Christianity and a secular humanist alternative competing for domination in the education system. (Copley 2000:133)

The context within which I work is the Catholic school, and therefore I situate the Case Study and proposals which emerge from my analysis within that context.

My second question

How is spirituality manifested in the day to day life of a six-year old?

has been addressed through the analysis of data in Chapter 4 and led to the proposals in Chapter 5. Spiritual development may be defined as something distinct from religious education or catechesis- the nurturing of faith development. However it may be developed through those aspects of religious education. I recognise that prayer and reflection opportunities help children develop an inner awareness. Moral imperatives in RE encourage development of awareness and respect for others. The wider curriculum also holds opportunities for spiritual development, but the most significant factor is the ethos of the school, often termed the “hidden” curriculum. I conclude that the holistic nature of the school’s curriculum and the “culture “ of the school is at the heart of effective spiritual development. I hope I have shown how this culture, driven by the shared values of the Headteacher, staff and wider community of the school can be managed in order to provide a nurturing environment which can transform the school into a responsible community. Many educational theorists have shown how leadership, structure and management are responsible for the development of that institution. Ungeod-Thomas (1997) concludes that

The overriding concern of the Headteacher must be with the definition and implementation of school aims. (Ungeod – Thomas 1997:127)

This provides a personal imperative to reappraise my own stage of spiritual growth which, as Brian Roberts (1998) reflects when considering the effects of his research

I am beginning to interconnect these research areas and to see them as having a personal origin and motivation related closely to my own biography. (Roberts 1998:112)

A second means of evaluation of any project is to look at the worth of the outcomes. It might be argued that the outcomes of spiritual development can be directly related to the set of values which underpin the learning. I offer the following table in an attempt to describe the positive outcomes of spiritual development in relation to particular values. I suggest that such positive outcomes from an education system would be of great value to society as well as the individual.

RELATIONSHIP BETWEEN A SYSTEM OF VALUES AND POSITIVE OUTCOMES IN PERSONAL DEVELOPMENT

Value	Outcome of positive development
Learning to value themselves as unique human beings	<ul style="list-style-type: none"> •Recognise their own inner life •Develop an understanding of their own character, strengths and weaknesses •Reflect on and question their beliefs, values, emotions, feelings and interpretations •Acquire an understanding of their responses to fundamental questions, including questions about God, the meaning and purpose of life and the possibility of life after death •Develop self-respect and self discipline •Make responsible use of talents, rights and opportunities
Learning to value relationships	<ul style="list-style-type: none"> •Understand and appreciate love, friendship and interdependence as major sources of human well being •Care for others, showing they are valued •Exercise compassion, goodwill and commitment in relationships
Learning to value society	<ul style="list-style-type: none"> •Understand and appreciate the importance of social stability to human well being •Understand and carry out their responsibilities as citizens •Co operate with others in the pursuit of truth, justice, freedom and peace
Learning to value the environment	<ul style="list-style-type: none"> •Understand and appreciate the interconnectedness of all forms of life •Reflect on and celebrate the earth and universe as sources of sustenance, inspiration and challenge to human creativity

SECTION 3

QUESTIONS UNANSWERED AND APPROPRIATE NEW WORK NOW NEEDED

The table above provides a starting point for a qualitative study into the outcomes of spiritual development in children. It should also be possible to identify non-metaphysical benefits such as those suggested by Joanna Haynes (2000) in her article advocating the use of meditative techniques for primary age pupils. She claims that

- Careful attention to posture makes for more sustained physical comfort and less distraction through discomfort, especially when required to sit still for an extended period
- Physical relaxation can help to create a feeling of calm and well-being
- Mental relaxation can improve concentration and stamina
- Periods of silence with eyes closed make it possible to “watch” one’s own thoughts
- Regular relaxation and meditation may help the development of mindfulness and metacognition
- Knowledge and skill in these areas promote healthy self-maintenance and increase resilience and personal autonomy. (Haynes 2000:27)

I should like to explore the possibility of providing quantifiable evidence of the benefits Haynes lists. In addition I have identified several associated issues for further investigation. Questions such as the relationship between faith and spirituality remain, for me, enigmatic and unanswered. Emerging directly from my observations of children in school is my intention to research into the nature of prayer and its place as a response or expression of spirituality in children. During whole school assemblies and liturgies in school we frequently invite children to close their eyes and speak to God, Our Father or to Jesus or to the more abstract Holy Spirit. I am frequently moved by the intensity of concentration and the sense of dialogue some children display at times. This doesn’t appear to be related to other cognitive or developmental aspects of the child since I have sensed this “presence” with four year olds and eleven year olds of all abilities and backgrounds and with a pupil who had Downes syndrome and was extremely limited in her language. So what is going on here? Perhaps the power of the imagination and visualisation can be harnessed to create this effect or perhaps some children are attuned to a natural spirituality, which in another age would have been termed the “gift of faith”. Robert Coles writing about his work involving interviewing children about their understanding of God concluded

I began to realize that psychologically God can take almost any shape for children. He can be a friend or a potential enemy; and admirer or a critic; an ally or an interference; a source of encouragement or a source of anxiety, for, even panic. Obviously religious tenets, reinforcing a child’s ongoing spiritual reflection, can become an integral and persuasive part of a conscience, either its self critical side or its friendlier aspect.
(Coles 1992:119)

I recognise the growing interest in the field of spirituality as a genuine academic pursuit and I look forward to greater clarity and understanding of these questions. I suggest that the positive outcomes of a value - laden curriculum which encourages the development of the spiritual would benefit all children and ultimately society. Certainly there are signs of a move towards a curriculum for spiritual development in non-denominational schools too. However there needs to be a resolution of the dilemma that exists in a pluralist society. I tend to agree with Clive Erricker (1998) who concludes his paper on spirituality in education

Spirituality before morality, children's understanding before adult authority, narrative before instruction. This is not to say that agreed values cannot work, indeed, eventually they must; but that the process by which they are agreed, and the basis on which they are implemented must take account of the subjectivity of individuals and the diversity of groups in our society; all of whom bear responsibility for both their constructions of reality and their contribution to society's well-being. (Erricker 1998:62)

The myriad of unanswered questions and opportunities for further research which are suggested from this study cause me to reflect that I have made little progress. Then I am reassured by Trend who says

...the neat dovetailing of the pieces of a research puzzle should be cause for suspicion. Unanimity may be the hallmark of work in which the avenues to other explanations have been closed off prematurely. (Trend 1979:66)

If I have made any progress in my understanding in this autobiographical/educational study it is in the recognition of the paradox that in order to become a whole person, able to function well in society, one needs to become more deeply aware of the inner self. John Wijngaard (1988) speaks about the source of all our energy as

the Nothing within us is. It is the well we should more consciously draw from. But will we, workaholics, activists, busybodies, ever learn to enter that infinite cavity of inner silence and emptiness. (Wijngaard 1988:36)

The Christian would say that God is found within us in the apparent, profound void, from which all power and life radiates. It is the privilege of the teacher to develop the potential within every child to lead a fully enriched adult life, and for the Christian teacher inspired by the words of Jesus

"I have come so that they may have life , and have it more abundantly"

(Good News Bible: John Ch.10:10)

BIBLIOGRAPHY

- BASSEY M. (1999) Case Study Research in Educational Settings OUP; Buckingham
- BASINGER D. (1996) Knowing God Without Arguments in Philosophy of Religion, Selected Readings OUP ; Oxford
- BECK Archbishop (1964) Aims of Education Edited by T.H.B.Hollin Manchester
- BELL D.A. (1998) Residential Community Associations: Community or Disunity? in ETZIONI A. (1998) The Essential Communitarian Reader Rowman & Littlefield Publishers; Maryland
- BELLAH R.N. (1998) Community Properly Understood in ETZIONI A. (1998) The Essential Communitarian Reader Rowman & Littlefield Publishers; Maryland
- BERRYMAN J. W. (1997) Spirituality, Religious Education and the Dormouse in The International Journal of Children's Spirituality Vol 2 No 1 9 – 20 Chichester Institute of Higher Education; Chichester
- BISHOPS CONFERENCE OF ENGLAND & WALES (1996) Religious Education ; Curriculum Directory for Catholic Schools CES; London
- BOGDAN R. C & BILKEN S.K. (1982) Qualitative Research in Education An Introduction to Theory and Methods Allyn and Bacon; Boston
- BOWLEY A. & TOWNROE M. (1953) The Spiritual Development of the Child E.& S. Livingstone Ltd; London
- BOWNESS C. and CARTER M. (1999) Bread Not Stones – Nurturing Spirituality in Adrian Thatcher (Ed) Spirituality and the Curriculum Cassell; London
- BURGESS H. (1985) Issues In Educational Research: Qualitative Methods. Falmer; Lewes
- CALDER J. (1996) in SAPSFORD R. & JUPP V.(Eds) Data Collection and Analysis Sage Publications ; London
- CARR D. (1995) Towards a Distinctive Conception of Spiritual Education in Oxford Review of Education , Vol.21 No.1 84-97
- CHARME S. L. (1984) Meaning and Myth in the Study of Lives A Sartrean Perspective University of Pennsylvania Press ; Philadelphia
- COHEN L. & MANION L. (1989) Research Methods in Education Routledge; London, New York
- COLES R. (1992) The Spiritual Life of Children Harper Collins; London

- COPLEY T. (2000) *Spiritual Development in the State School* University of Exeter Press, Exeter
- CORTAZZI M. (1993) *Narrative Analysis* Falmer Press ; London
- CUENOT C. (1967) *Science and Faith in Teilhard de Chardin*; Garnstone Press ; London
- DARBY C.M. (1996) *Prayer and Worship* in *The Spirituality of Children The Way Supplement Summer 1996 : 86* Heythrop College ; London
- DAVIES B.(1993) *An Introduction to the Philosophy of Religion* OUP; Oxford
- DAVIES G. (1998) *What is Spiritual Development? Primary Headteachers' Views* in *International Journal of Children's Spirituality* ; Vol. 3 No. 2; 123 –134 Carfax; Oxfordshire
- DENZIN N. K. (1989) *Interpretive Biography* Sage Publications Inc; London, California
- DRIVER T.F. (1991) *The Magic of Ritual* Harper; San Francisco
- DUNNY J.B.(1981) *New Wine New Wineskins* William H.Sadler ; Chicago
- EAGLETON T. (1996) *The Illusions of Postmodernism* Blackwell; Oxford
- EDWARDS A. and TALBOT R. (1994) *The hard Pressed Researcher* Longman; London
- ELLMAN R.(1948) *Yeats : The Man and the Masks* E.P.Dutton and Co. Inc., New York
- ERBEN M. (1998) (Ed.) *Biography and Education A Reader* Falmer Press ; London
- ERBEN M. (1996) *Biographical Method* in SCOTT D & USHER R (Eds) *Understanding Educational Research* Routededge ; London
- ERRICKER C. (1998) *Spiritual Confusion: a critique of current educational policy in England and Wales* in *International Journal of Children's Spirituality* ; Vol 3 No. 1 51-63, Carfax, Oxfordshire
- ERRICKER J. (1997) *Chidren's Religious and Scientific Thinking* in *The Education of the Whole Child* Cassell, London
- ETZIONI A. (1998) *The Essential Communitarian Reader* Rowman & Littlefield Publishers; Maryland

- FOWLER, K.W. (1996) *Spirituality and Values in Church Schools* in The International Journal of Children's Spirituality Vol 1 No. 1 23-47 Chichester Institute of Higher Education; Chichester
- GLASER B.G. and STRAUSS A.L. (1967) *The Discovery of Grounded Theory. Strategies for Qualitative Research* Aldine, Chicago
- GILLIAT P. (1996) *Spiritual Education and Public Policy 1944-1994* in R.BEST (Ed) *Education, Spirituality and the Whole Child* Cassell; London
- GOODWIN W.L. & L.D. (1996) *Understanding Quantitative and Qualitative Research in Early Childhood Education* Teachers College Press; New York
- GREY M. (1999) *Christian Theology, Spirituality and the Curriculum* Cassell; London
- HAMMERSLEY M. (1993) *Educational Research: Current Issues* Chapman; London
- HAY D. (1987) *Exploring Inner Space* A.R.Mowbray & Co.Ltd; Oxford
- HAY D. with NYE R. (1998) *The Spirit of the Child* Fount; London
- HAYNES J. (2000) *Take a Deep Breath* in Teaching Thinking Questions Publishing; Milton Keynes
- HERON J. (1992) *Feeling and Personhood* Sage Publications; London
- HILL B. V. (1989) *Spiritual Development in the Education Reform Act: A Source of Acrimony, Apathy or Accord?* In British Journal of Educational Studies Vol. XXXVII No.2
- HMI (1995) *Guidance on the Inspection of Nursery and Primary Schools. The Ofsted Handbook* HMSO, London
- HORNSBY-SMITH M.P. (1978) *Catholic Education : the Unobtrusive Partner* Sheed & Ward ; London
- HUME Cardinal Basil (1997) *Partners in Mission* CES ; London
- JAMES W. (1842 - 1910) *Religious Experience as the Root of Religion* reproduced in M.PETERSON,W.HASKER, B.REICHENBACH; D.BASINGER (Eds) Philosophy of Religion , Selected Readings ; OUP ; Oxford.
- JOHN PAUL II (1998) *Encyclical Letter - Faith and Reason* CTS ; London
- KANE J. (1997) *Personal Reflections on Sources of Illusion and Hope* in The International Journal Of Children's Spirituality Vol 2 No.1 ; 5-8 Chichester Institute of Higher Education Chichester

KENDALL S. (1999) *The Role of Picture Books in Children's Spiritual Development and Making Meaning* in The International Journal of Children's Spirituality Vol 4 No.1; 61-76 Carfax; Oxfordshire

KENNY A. (1992) *What is Faith? Essays in the Philosophy of Religion* OUP; Oxford

KIMES MYERS, B. (1997) *Young Children and Spirituality*, Routledge, New York, London

LEVINE S. (1999) *Children's Cognition as the Foundation of Spirituality* in International Journal of Children's Spirituality Vol 4 No.2 121-137 Carfax; Oxfordshire

MACMURRAY J. *Persons in Relation Vol 2 The Form of the Personal* 1961 Faber & Faber; London

MAGEE B. (1990) *Popper* Fontana Press, London.

MC CLURE M. (1996) *How Children's Faith Develops* in The Spirituality of Children The Way Publications, London

McCREERY E. (1996) *Talking to young children about things spiritual* in BEST R. (Ed) Education, Spirituality and the Whole Child Cassell; London

MC GHEE M. (1992) *Facing Truths: Ethics and the Spiritual Life* in Philosophy, Religion and the Spiritual Life University of Cambridge, New York

MC NIFF J. (1991) *Action Research Principles & Practice* Macmillan Educational Ltd;

MELCHERT C.F. & PROFFITT A. (1998) *Playing in the presence of God* in International Journal of Children's Spirituality Vol 3 No.1 21-33 Carfax; Oxfordshire

MEREL P. (2000) *The Tao Te Ching – An Interpolation* Filename: GNL's Not Lao (Version 2.02)

MILLS C.W. (1959) *The Sociological Imagination* OUP; New York

MOTT-THORNTON K. (1998) *Common Faith . Education, Spirituality and the State* Ashgate Publishing Ltd; Aldershot

National Curriculum Handbook (1999) DfEE & QCA, London

New Catholic Encyclopaedia Vol XIII (1967) McGraw – Hill Book Company; New York

NIXON D. & PARFFREY V. (1999) *Educators as Mystics: Resurrecting the Contemplative* in THATCHER A.(Ed) Spirituality and the Curriculum Cassell ; London

NORBERT BERRIDGE M. (1968) *Integration and commitment: the task of catholic education today in Catholic Education in a Secular Society* Edited by B.Tucker ; Sheed & Ward Ltd; London

NYE R. (1998) *Identifying the Core of Children's Spirituality* in HAY D.(Ed) The Spirit of the Child Fount; London

O'HEAR A. (1980) *Karl Popper , The Arguments of the Philosophers* Routledge, London & New York

O MURCHHU D. (1992) *Our World in Transition* , The Book Guild Ltd; Sussex

O MURCHHU D. (1997) *Reclaiming Spirituality* , Gill & Macmillan Ltd; Dublin

OUTHWAITE W. (1994) *Habermas A Critical Introduction*; Polity Press; Cambridge.

PADMASARI D. (1997) *What if you don't believe in God? Learning from the cultivation of spirituality and ethical awareness in a non - theistic religion* Paper given at the Fourth Annual Conference Education, Spirituality and the Whole Child, Roehampton Institute, June 1997

PARK J. (1999) *Emotional Literacy : Education for Meaning* in International Journal of Children's Spirituality Vol 4 No 1. 19-28 Carfax; Oxfordshire

PEERS E. A; SHEED AND WARD (1960) *The Life of Saint Theresa of Jesus* reproduced in Philosophy of Religion , Selected Readings Edited by M.Peterson,W.Hasker, B.Reichenbach; D.Basinger ; OUP ; Oxford

PENELHUM T. (1995)*Reason and Religious Faith* Westview Press, Colorado

PENNINGTON M. (1988) *Toward an Integrated Humanity : Thomas Merton's Journey* Cistercian Publications; Michigan

PETERSON M., HASKER W., REICHENBACH B., & BASINGER D., (1996) *Knowing God Without Arguments* in Philosophy of Religion Selected Readings OUP; Oxford.

PHENIX P.H. (1964) *Realms of Meaning* McGraw - Hill Book Company, New York

PLUNKETT D. (1990) Secular and Spiritual Values:Grounds for Hope in Education Routledge , London

- POPPER K. (1992) Unended Quest An Intellectual Autobiography Routledge, London .
- POPPER K.R. (1989) The Open Society and It's Enemies Volume 1 Routledge, London
- POPPER K.R. (1989) The Open Society and It's Enemies Volume 2 Routledge, London
- POPPER K.R. (1989) Conjectures and Refutations Routledge, London
- PRIESTLEY J. (1997) Spirituality, Curriculum and Education in The International Journal of Children's Spirituality Vol 2 No.1 23 – 34 Chichester Institute of Higher Education; Chichester
- PRENTICE R. (1996) The Spirit of Education : a model for the twenty first century in R.BEST (Ed) Education, Spirituality and the Whole Child Cassell; London
- PRING R. (1968) Has Education an Aim in Catholic Education in a Secular Society Edited by B.Tucker ; Sheed & Ward Ltd; London
- REISSMAN C.K. (1993) Narrative Analysis; Sage Publications ; London
- ROBERTS B.(1998) An Auto-biographical Account of Educational Experience in ERBEN M. (Ed.) Biography and Education , A Reader Falmer; London
- ROCKMORE T. (1993) Before and After Hegel University of California Press; California
- ROGERS C. (1990) The Carl Rogers Reader Edited by Kirschenbaum and Henderson Constable; London
- ROOS J.P (1994) The True Life Revisited . Autobiography and Refrentiality After the "Posts" in Auto/Biography Vol 3 No.1 1 - 2
- ROSE D. (1997) The State of RE - Cultural Heritage Or Spiritual Legacy? Paper given at the Fourth Annual Conference Education, Spirituality and the Whole Child, Roehampton Institute, June 1997
- SAPSFORD R. & JUPP V. (1996) Data Collection and Analysis Sage Publicatons ; London
- SCHLICK M. (1949) Meaning and Verification reprinted in Herbert Feigl and Qilliam Sellars (Eds.) Readings in Philosophical Analysis New York

- SCOTT D (1996) *Ethnography and Education* in SCOTT D. & USHER R. (Eds) Understanding Educational Research Routledge; London
- SCRUTON R. (1995) *A Short History of Modern Philosophy from Descartes to Wittgenstein Second Edition* Routledge, New York
- SELZNICK P. (1998) *Social Justice- a communitarian perspective* in ETZIONI A. The Essential Communitarian Reader Rowman & Littlefield Publishers; Maryland
- SHELDRAKE P.(1999) *Spirituality as an Academic Discipline* in THATCHER A.(Ed) Spirituality and the Curriculum Cassell, London
- SHELDRAKE P. (1998) *Spirituality and Theology* Darton, Longman & Todd Ltd; London
- SHELSTON A. (1977) *Biography* Methuen & Co.Ltd ; London
- SIMON H. (1987) *Getting to Know Schools in a Democracy. The Politics and Process of Evaluation* Falmer Press; Lewes
- STAKE R.E. (1995) *The Art of Case Study Research* Sage; Beverley Hills and London
- STANLEY L. (1992) *The Auto/biographical I* Manchester University Press ; Manchester
- STARKINGS D. (1993) *Religion and the Arts in Education:Dimensions of Spirituality* Hodder & Stoughton; Sevenoaks
- STENHOUSE L. (1998) *Case Study Methods* in KEEVES J.P (Ed) Methodology and Measurement: an International Handbook Pergamon ; Oxford
- STONE M.K. (1997) *Don't Just Do Something, Sit There. Developing Children's Spiritual Awareness* Religious and Moral Education Press; Norwich
- STUART B. (1996) *Can the Denominational Sector Offer a Paradigm?* in BEST R. (Ed) Education Spirituality and the Whole Child Cassell; London
- SWINDELLS J. (1995) *The Uses of Autobiography* Taylor & Francis Ltd; London
- TAGGART G. (1997) *Spirituality and Post-Modernism: A Classroom perspective* in International Journal of Children's Spirituality Vol 2 No.1 35 - 43 Chichester Institute of Higher Education; Chichester
- THATCHER A. (1999) *Spirituality and the Curriculum* Cassell; London
- TICKNER M.F. & WEBSTER D.H (Eds.) (1982) *Religious Education and the Imagination* University of Hull; Hull

TREND M.G. (1979) *On the Reconciliation of Qualitative and Quantitative Analyses, A Case Study* in COOK T.D. and RICHARDT C.S. (Eds) Qualitative and Quantitative Methods in Evaluation Research . Sage; Beverley Hills

TUCKER B. (1968) *Catholic Education in a Secular Society* Sheed & Ward; London

TULASIEWICZ T. & BROCK C. (1988) *Christianity and Educational Provision in International Perspective* Routledge; London

UNGOED – THOMAS J. (1997) *Vision of a School* Cassell; London

USHER R. (1996) *Textuality and Reflexivity* in SCOTT D. & USHER R. (Eds) Understanding Educational Research Routledge; London

WARNER M.A. (1996) *Headteachers' Perceptions of their role in spiritual education: some empirical data and a discussion* in Ron Best (Ed) Education, Spirituality and the Whole Child. Cassell; London

WATSON J. (2000) *Whose Model of Spirituality Should be Used?* in C.& J. Erricker (Eds) International Journal of Children's Spirituality Vol 5 No.1 91- 100 Carfax ; Oxfordshire

WEBSTER D.H.(1996) *Spirituality and the Curriculum* in Ron Best (Ed) Education, Spirituality and the Whole Child Cassell; London

WIJNGAARDS John (1988) *God Within Us* Fount Collins; Glasgow

WRAGG E.C (1994) *Conducting And Analysing Interviews*. in N.BENNETT, R.GLATTER & R.LEVACIC (Eds) Improving Ed. Management OUP ; Oxford

WRIGHT A. (1997) *Embodied Spirituality: the place of culture and tradition in contemporary educational discourse on spirituality* in The International Journal of Children's Spirituality Vol 1 No.2 8 – 17 Chichester Institute of Higher Education; Chichester

WRIGHT Andrew (1998) *Spiritual Pedagogy* Culham College Institute; Oxford

APPENDICES

The tool used for the following transcript of tape-recorded interviews was Hay's Contexts, Conditions and Processes of Relational Consciousness through the interviews.

HAY David with NYE R. (1998) The Spirit of the Child Fount; London Page 120

Figure 1:

The dimensions of relational consciousness: a framework for children's spirituality

Relational consciousness

<p>Contexts Child-God consciousness Child-people consciousness Child – world consciousness Child-self-consciousness</p> <p>Conditions Religious language Language of beliefs, inc. beliefs about death Autobiographical language Language of fiction Language of play and games Language about time and place Language about values and morals Language of science and technology Language of the natural world</p> <p>Processes Avoidance Sidetracking "Third-personizing" sliding between contexts forcing a conclusion magnification self-identification interiorizing forgetting changefulness</p>	<p>Strategies Explicit Mental/physical withdrawal Focusing, concentration Seeking relation or dialogue Seeking/exploiting aesthetic/sensory stimulation "philosophising"</p> <p>Implicit Meandering questions, puzzling Imagining Reasoning Searching for meaning Moralizing Staying with a mood Dreaming Playing, escaping reality Concrete/abstract combining</p> <p>Consequences Calmness and peacefulness Holiness Goodness Oneness Impressed Wonder Quest for understanding New clarity Sense of worth Thankfulness Strangeness Perplexed and frustrated Inner conflict Embarrassed Ridiculed Undermined Search for supportive comparison</p>
--	--

INTERVIEW 1

Introductory

TRANSCRIPT		ANALYSIS <i>Contexts, conditions and Processes</i>	ANALYSIS <i>Strategies , Consequences</i>
Me	<p>I want to know a little bit more about what you are doing in liturgy... what you think of it all. Now I'm going to say to you that we will have a little chat very quickly today, and then maybe next week we'll do it again... its like you're my reporters...</p> <p>Who wants to start? I wonder if you'd like to tell me a little bit about what was the best bit this morning? Have a think first. What did you like the best in liturgy? Emer's already thought... all right... you go first Rebecca</p>	<p>The <i>Condition</i> for this interview was set in the use of the term "liturgy" – a religious language term with which the children are familiar.</p> <p>At this point I acknowledge the body-language signals given by both girls that they have something to say in response to my invitation. I categorize this as the <i>process</i> of self-identification.</p> <p>These questions develop the <i>condition</i> of autobiographical language which Rebecca responded to immediately.</p>	<p>The explicit <i>strategy</i> being used by myself as interviewer was seeking relation and dialogue. All four children were using the same explicit <i>strategy</i> at this point, showing by non-verbal attention that they were enthusiastic to enter dialogue.</p>
Rebecca	Um... Who made the ark		
Me	You think "Who made the ark?" was the best bit? Why? Do you know that story?		
Rebecca	I know that song and I think it's a nice song	She demonstrated her implicit understanding of the context or <i>condition</i> of	The <i>Consequence</i> of the opening dialogue was a sense of worth for
Me	Oh right, you		

Rebecca	know the song Cos its in the Bible	this being a "religious" discussion by her justification for her knowing the song as it is in the Bible.	Rebecca since her contribution had been accepted by me.
Me	And is that why you like it		
Rebecca	Yeh.		
Me	Go on Emer , you tell me what bit you liked	Emer took her cue from Rebecca and showed some hesitancy and lack of self confidence. I suspect that Emer used the <i>process</i> of avoidance as she was unsure and didn't wish to give an incorrect answer.	The <i>Consequence</i> for Emer was that she searched for supportive comparison as she is likely to have felt perplexed.
Emer	I liked the um the ark too		
Me	Did you?		
Emer	(Nodding) Mmmm		
Me	Oh go on , I've bet you've got another bit . Have a think about the bit you liked second best then. You tell me James, what was your favourite bit?		
James	I liked the um the story about Noah		
Me	Did you? Which one, the one that Mr L was reading?		
James	Both of them teachers		
Me	Cos they both told us , in a way, didn't they ... Mr L did the reading bit and then Mrs. B did a bit more talking about it, didn't she?		

James	Yep		
Me	Did you know the story of Noah before?	James gave a safe, answer without going into detail or giving any reasoning. I then attempted to give a cue that I was expecting a fuller answer, but this was not successful.	
James	Yes		
Me	Was it one you were all familiar with? You know all about familiar stories don't you, because you were doing it in Literacy yesterday when I was watching. Go on then Steven	The <i>context</i> remained throughout a child-people consciousness as the children all appeared to be pre-occupied with pleasing me with correct answers! In an attempt to encourage more dialogue I deliberately steered the questioning away from liturgy towards the Literacy lesson. My thoughts were that the <i>Condition</i> of language of fiction might offer more opportunity for the children to talk freely. However I had not anticipated Steven's slow response and he showed non-verbal signs of having something to say, which then indicated he was still considering my earlier invitation to say what he liked about the liturgy.	
Steven	The other song		
Me	Which other song?		
Steven	Um... I can't remember		
Me	Ahhh I'm catching him out because he can't remember. He said the other song but he can't remember what it was. OK Steven, what bit about the liturgy can you remember the best? Not what was your favourite, but what you can remember..what do you think you will remember next week? I think I'll remember the bit of Mr. L. reading because I		

	<p>thought he did a nice reading...I'll also remember the guitar because we don't often have someone playing the guitar for us. What do you think you'll remember Emer?</p>		
Emer	Um...the songs..		
Me	You liked those two songs		
Emer	Nodded		
Me	<p>Would it be all right for you to come and talk to me again ...about what you like and what you remember about our liturgy and other things too. You can be my special group of helpers. Thank you for helping me today.</p>		<p>The children were beginning to use the <i>strategy</i> of mental withdrawal and at this point I recognised that they had reached the limit of their interest and concentration.</p>

INTERVIEW 2

Emer and Rebecca discussing the book by Ruth Sanderson (1993) *"The Nativity"* Little, Brown & Co; Boston

TRANSCRIPT	ANALYSIS <i>Contexts, conditions and Processes</i>	ANALYSIS <i>Strategies, Consequences</i>
<p>Me I seem to remember The Angel said something about the baby was going to be</p> <p>Rebecca A king</p>	<p>Conditions- Religious language (<i>angel</i>) and language of beliefs</p> <p>Condition- child-people conscious. Rebecca is responding to me as a teacher and displaying her knowledge of a known story.</p>	<p>Explicit strategy focusing, seeking relation and dialogue Implicit strategy – Meandering question</p>
<p>Me A king...and here in the writing it says "He will be great and the Lord will give to him the throne of his father David."</p>	<p>Conditions- Religious language and language of beliefs</p> <p>Condition – language about values ; Process- side-tracking ; avoidance</p>	<p>Explicit strategy – focusing concentration</p>
<p>Emer And its all nice colours.</p>	<p>Condition – language of fiction</p>	<p>Explicit strategy – focusing concentration</p>
<p>Me What's that gold around his head? (<i>pointing to gold halo</i>)</p> <p>Rebecca That's to show he is the King</p>	<p>Condition- language of the natural world and language of beliefs</p>	<p>Explicit strategy – philosophising; exploiting sensory stimulation Implicit strategy – searching for meaning Process- sliding between contexts</p>
<p>Me Do you ever look up at the stars at night time? I do , and I wonder where heaven is. Do you ever think that?</p>	<p>Condition- language of the natural world</p>	
<p>Emer Yeh, its on top of the clouds</p>	<p>Condition- language of the natural world</p>	
<p>Me On top of the clouds...she's still looking for those three Wise men...</p>	<p>Condition-language of fiction</p>	

Rebecca	There's the Three Wise Men.	Condition- language of fiction	
Emer	Yeh		
Rebecca	And that's Harold	Condition – language of fiction/ religious language	Explicit strategy – seeking relation; Implicit strategy – reasoning
Me	Is it?	Process- magnification	
Rebecca	Yeh		
Emer	The three wise men came to find Jesus and he wants to find him just so he can kill	Condition – language of fiction	
Rebecca	And I like the next bit		Explicit strategy – Exploiting sensory stimulation
Me	Ahh... the three wise men have come along to visit baby Jesus. He looks a little bit older in this picture.	Condition- language about values	
Rebecca	Not this picture the one after this	Condition-language of fiction	
Me	Where do you think they're going?		Implicit strategy – Searching for meaning
Both	They're going back		
Me	Mmmm (<i>turning Over</i>) Now they're Living in Nazareth		
Emer	I like the bit where the angel comes		
Me	Who's in this picture then?	Condition-language of fiction	Explicit strategy – exploiting sensory stimulation,
Rebecca	That's Mary, that's Joseph and that's Jesus and that's a donkey. We don't know who that is do we? (<i>pointing to a Distant figure in the Picture</i>)		

Me	No we don't	Condition-language of instruction	
Emer	That's one of them		
Me	What about this picture?		
Rebecca	That's a girl and that's Joseph		Explicit strategy - exploiting sensory stimulation, Implicit strategy - meandering questions, puzzling
Me	Why do you think that's a girl?		
Rebecca	Cos she's got long hair		
Emer	And she's pretty		
Me	Well, I actually think this Picture is supposed to be Jesus. Have a look at that one..he's about six or seven years old , where here he's got to about eleven or twelve...		
Emer	You'd think he'd make carpets because he's a carpenter	Condition- language of science and technology	Implicit strategy - reasoning
Me	No...what do carpenter's make?		
Rebecca	Wood they make things out of wood		
Me	Yes, furniture, these days most is made in a factory		
Rebecca	Did he make that? <i>(pointing to a table in the Picture)</i>		Explicit strategy - seeking relation Implicit strategy- searching for meaning
Me	Yes, I think he did	Condition - autobiographical language; Process- side-tracking	Implicit strategy- concrete/abstract combining
Emer	My daddy goes up to uh to London and he helps my grandad with his work.		
Me	What's he got in his hands?		Explicit strategy- focusing concentration

Rebecca	Wood		
Me	Well, we can't see inside Jesus' house, can we. There's another angel (<i>pointing to a picture</i>)	Condition-religious language	
Rebecca	They're getting all big Now ..like...like		Explicit strategy- focusing concentration
Me	What do you think about the angel?	Condition – language about values	
Emer	I thnk they're beautiful		
Rebecca	I thnk they...it's...		
Me	Where do you think the Angel Gabriel is now, in real life?	Condition – language of beliefs	
Rebecca	In heaven, with Jesus	Condition-religious language	
Me	You think he's in Heaven?	Condition – language of beliefs	
Emer	At Easter he died and at Christmas he was alive Again	Condition – language of beliefs	
Rebecca	At Easter he died and then Christmas he was born	Condition – language of beliefs	
Emer	But what I don't know is...if they keep killing him every Easter does he get killed again?	Condition – language of beliefs Process – interiorizing; Magnification	Implicit strategy- reasoning; searching for meaning Consequence- quest for understanding;
Me	I think that's a very good point Emer I really do. I think that's a sensible thing to say. Have a good think about that and perhaps you can tell me what you think next time.		

INTERVIEW 3

Following a lesson about the water cycle , Steven and James play with a water cycle spinner throughout this interview....

TRANSCRIPT	ANALYSIS <i>Contexts, conditions and Processes</i>	ANALYSIS <i>Strategies , Consequences</i>
Me Did you make one?	Context- child- people consciousness	Explicit strategy – seeking relation/dialogue
Steven Make one?	Process- side-tracking	Explicit strategy – mental withdrawal
Me Cut it out?		
James Yeh		Explicit strategy – seeking relation/dialogue
Steven Did we?	Process- avoidance	
Me Did you Steven? You did this, did you, Last week ? It was Raining and I saw a lot of people playing with them. I'm using a bit of blutak	Condition- Language of time and place Process- self- identification	
James Cos you made a big Hole in it and		
Me It wouldn't work, Would it?		
James No		
Me Who wants to have a try? <i>(Pause as James takes the spinner and tries to make it work.)</i> Duh, that wasn't very good. Give it another spin <i>(Pause as he tries again successfully.)</i> Ah. That's better. Right. Now which side Has it landed on?	Condition- Language of play	Explicit strategy – seeking sensory stimulation
James There		
Me What does it mean When it lands there Then?		

<p>(Steven shakes his head)</p> <p>Steven doesn't Know. What do you Think the blue means?</p> <p>Steven It means its raining</p> <p>Me Could do. Do you Want to have another Spin?</p> <p>Steven He only went . <i>(he mimes a spin)</i> No way</p> <p>James No way. Funny. I can See black clouds.</p> <p>Me Can you? Can you try to tell the weather for today with it...</p> <p>James I'm thinking about Which way its going to work....</p> <p>Steven Whoooooo</p> <p>Me See if you can tell Where its going to land and tell me the story about it...</p> <p>Steven I don't even know a story..</p> <p>Me Well spin it first and then see what you can say.</p> <p>Steven Duhhhh <i>(as he spins)</i></p> <p>Me Its landed on a big black cloud</p> <p>Steven Its dark .. black...cloud</p> <p>Me So what do you say will happen now then?</p>	<p>Condition- Language of science</p> <p>Process – sliding between contexts</p> <p>Condition – Language of the natural world</p> <p>Condition- Language of play</p> <p>Condition- Language of play</p>	<p>Explicit strategy – mental focusing Implicit strategy – meandering questions, puzzling, concrete/abstract combining</p> <p>Implicit strategy –playing, escaping reality</p> <p>Implicit strategy –playing, escaping reality</p> <p>Implicit strategy – meandering questions</p> <p>Consequence – perplexed</p> <p>Implicit strategy – playing</p>
---	--	--

Steven	Dark cloud and wain (sic)		Implicit strategy – playing, escaping reality
Me	And what will happen when the rain falls?		
James	It <u>is</u> dark black		Implicit strategy – concrete/abstract combining
Steven	Plop plop	Condition- Language of play	
Me	Sorry?		
James	It splashes down on the water and it makes the rivers go...	Condition- Language of science	
Steven	I knew that it would be plop plop ...plop plop		
James	And when it splashes it goes SPLASH like that doesn't it?	Condition- Language of the natural world	Implicit strategy – staying with a mood
Steven	Yeh	Condition- Language of play	
Me	And then what happens?		
James	And then the puddles get bigger and bigger and there's more water and we drink water and water is one of the most important things and...	Condition – Language of the natural world	Implicit strategy – reasoning, searching for meaning
Steven	(<i>at the same time</i>) Shhhhhhwhooshhhshhhhh	Condition- Language of play; Process – side-tracking	Implicit strategy – staying with a mood
Me	Good boy. Do you remember we called it a cycle?	Condition- Language of play; Consequence- search for supportive comparison	Explicit strategy – focusing , concentration
James	Yeh		
Me	Why was it called a cycle?	Condition- Language of science	
James	Because it goes round the world		
Me	What else can you	Condition – Language of	

Remember? After the puddle where does it go in the world then?	the natural world	Explicit strategy – focusing , concentration
James Into the soil		Implicit strategy – reasoning
Me It does		
Steven Big plops	Condition- Language of play;	Implicit strategy – staying with a mood
James And then the sun Shines	Condition – Language of science	
Me See if you can get it to land on the sun then		Explicit strategy- seeking relation
Steven OK Ukkkkk kkkkk (<i>as he spins the pencil</i>)		
Steven/James Yehhhh		
Me But one day when the sun shines ...you've got it...so now, what has the sun got do?		Implicit strategy – meandering questions, puzzling
James Keep it sunny	Context – child- world consciousness	
Me What's the sun's job in the water cycle?	Process- forcing a conclusion	Implicit strategy- reasoning
Steven La la la la	Condition – Language of play	Explicit strategy – mental withdrawal
James It dries up the water	Condition – Language of the natural world	Explicit strategy focusing
Me It dries up the water and		
Steven And it makes dose(sic) Disappear (<i>points to cloud</i>)	Condition – Language of the natural world	Consequence- undermined,
James And it makes .. um .. white clouds appear and dark clouds go	Process- sliding between contexts	
Me And why do the clouds start getting blacker ?		Implicit strategy – reasoning

Steven	When its raining	Condition – Language of the natural world	Implicit strategy – reasoning
Me	They start off white, but ..you know... how does the water get in the clouds?	Process- sliding between contexts	
Steven	Mmmm	Condition – Language of the natural world	Explicit strategy – mental withdrawal Implicit strategy escaping reality
James	It goes up and ..and (<i>pointing to the lines of evaporation on the drawing</i>)		
Me	So these dotted lines..		
James	Yeh...the water is going up into the dark clouds	Condition – Language of science	Implicit strategy - reasoning
Me	So the water is going up...do you remember that Steven?		Explicit strategy – seeking dialogue
Steven	Yeh	Process-avoidance , sliding between contexts	Implicit strategy – staying with a mood
Me	It goes up... we called it evaporating didn't we? When the water goes up into the cloud. And then when the cloud gets too heavy with water the next thing happens. (<i>Pointing to diagram</i>) What happens next?		
Steven	Rain	Process-sliding between contexts	
James	Rain	Condition- Language of the natural world	Consequence- oneness
Me	Yeh, and round you go again.		
Steven	Yep. It goes round and round and round and round and round.		
Me	Right. Some people think that the sun...	Condition – Language of science	
James	It goes round like this	Process- side-tracking	

Me	Some people think the sun is like a god because it is so important	Condition – Language of beliefs	Explicit strategy – seeking dialogue; relation, Philosophising
Steven	Yes		
James	It's so important for the water cycle	Condition – Language of the natural world	Explicit strategy – philosophising
Me	And they get muddled up and think the sun is god		
James	The sun is God – No! Of course not. He's in heaven.	Context – child-people consciousness Language of religion	
Me	He's in heaven?		
James	He <u>made</u> the sun	Condition – Language of beliefs	Explicit strategy – philosophising
Steven	I think God is all around the place because	Condition- Language of time and place	Implicit strategy – meandering questions, puzzling
Me	Is he in two places , in heaven and all around then?	Condition – Language of beliefs	
James	Around the whole world.		
Steven	Yeh, around the whole world.	Condition – Language of science	
Me	Where is he now then?	Condition – Language of beliefs	Explicit strategy – Philosophising
James	Everywhere	Process- magnification Context – child-God consciousness Condition – religious language	Implicit strategy – concrete/abstract combining
Me	Is he? Where's everywhere? Is he in here?	Process- magnification	Consequences- oneness Implicit strategy – searching for meaning
James	Yeh		
Steven	Yeh <i>(almost simultaneous and in same tone of voice)</i>		

Steven	He's dead	Condition – religious language	Implicit strategy – reasoning
James	No he's not		Consequence – new clarity
Me	He's not dead?	Condition – Language of beliefs	
Steven	Yes he is.	Condition – Language of beliefs	Explicit strategy – mental withdrawal
James	He came alive again		
Steven	Yeh I know... first he was dead then he came a ...li...ve...		Implicit strategy – puzzling, searching for meaning
James	He was alive , then he was dead , then he was alive	Process- magnification	
Me	That was God	Condition – Language of beliefs	
Steven	Yeh.		
James	No, that was Jesus	Condition – religious language	
Me	Oh was it?. Is that the same as God then?	Condition- Language of religion	Consequence – perplexed
Steven	num num num num	Condition – language of play Process- avoidance	Implicit strategy – searching for meaning
James	No		
Steven	Beep...bbbbbiip no... yes	Process - avoidance	
Me	Is that the same as God?	Process- forcing a conclusion	Consequence- quest for understanding
James	No		
Me	Yes or no or you're not sure?		Strategy – seeking relation
James	Uhhhh	Process - interiorizing	Consequence- sense of worth
Me	Can you explain it to me?		
James	No		
Me	There is a link though. When we say our		

<p>prayers we say our prayers to Jesus and to God, don't we?</p> <p>James Yeh...so...yes</p> <p>Me So...</p> <p>They were literally "Saved by the bell" at this point as the bell rang for Dinner Time and I immediately dismissed them.</p> <p>Me Oh..its Dinner time I Think</p> <p>James Dinner time is it?</p> <p>Me I think so. <i>(Picked up spinner from the floor.)</i></p> <p>That was a day like today where you have sunshine and showers. You can have both on the same day. Did you make one of these Steven?</p> <p>Steven Yeh, I have</p> <p>Me Do you want a new one? Would you like another one?</p> <p>Steven Mmm</p> <p>James One more go and that's it.</p> <p>Me Then you'd both better go and have your dinner.</p>	<p>Condition- Language of time and place</p>	
--	--	--

INTERVIEW 4

Goodies and Baddies

TRANSCRIPT		ANALYSIS <i>Contexts, conditions and Processes</i>	ANALYSIS <i>Strategies, Consequences</i>
Me	So, What have you brought to school?	Context- Child-people consciousness	Explicit strategy- seeking dialogue
Steven	I've brought my Spiderman		
Me	You've brought a spiderman		
Steven	Yeh		
Me	Spiderman is in this book isn't he?		
Steven	Yep		
James	I think Spiderman is a goody		
Steven	Yep.	Process- magnification	Condition-language about values and morals
James	All of them are		
Me	Are they?		
Steven	I know...except		
Me	He doesn't look a very goody.		
Steven	No, he's not		
Me	He's not a goody is he... that green thing... what's his name?		
James	The Incredible Hulk	Condition-language about values and morals	
Steven	And he's not and I know his name		

Me	But I thought the Incredible Hulk was a goody	Condition-language about values and morals	
Steven	Yees He is		
Me	So have you got any baddies on there?	Condition-language about values and morals	
James	Baddies...		
Steven	Yeh ..I'll show you...him...don't know his name		
James	He's a baddy		
Steven	No, he's a nicer	Condition-language of play and games, fiction	
James	No he isn't		
Me	What's his name then?		
Steven	He's called Spiderman	Condition-language of morals	Explicit strategy- seeking relation
Me	So he's a baddy?		Implicit strategy- reasoning
James	Yeh ...cos he he he can when he turns web and then he turns boiling hot and then flames come out	Condition – language of games and fiction	
Steven	Yeh he's tough	Condition-language of games	
Me	Never heard of him		
James	He's Iron Man	Condition-language of morals	Implicit strategy- puzzling
Me	Is he a goody?	Process-interiorizing	
James	He's on our team		Consequence-perplexed
Steven	Yeh cos he's x man		Implicit strategy- meandering questions

James	He's on our team... he's on our team... he's on our team...	Process- side-tracking	
Me	What do you mean "Our team"?	Process- magnification	
James	They're on our...	Condition-language about values and morals	Implicit strategy- staying with a mood
Steven	The good guys	Condition-language of play and games	
Me	Oh, our team's the good guys?		Explicit strategy- focusing
James	She's on our... the good guys, she controls all weather		
Me	Does she ?		Implicit strategy- Puzzling
James	Yeh		
Me	Weather Girl is she?		Implicit strategy – escaping reality
James	Storm		
Me	Storm. Oh I don't even know about all this. How do you know if they're goodies or baddies...		
Steven	I want to swop	Condition-language of games	Implicit strategy- searching for meaning
Me	How do you know if they're goodies or baddies?	Condition-language about values and morals	
Steven	I don't like that	Condition- Autobiographical language	
Me	We'll do that one in a minute. Let's do this one first.		
Steven	I've got all of their films I've	Process- side-tracking	Implicit strategy – playing,

Me	got all the films So how do you know whether they're good or bad? Can you tell by looking at their faces?	Process- forcing a conclusion	escaping reality
Steven	Nods		Implicit strategy- staying with a mood, playing, concrete/abstract combining
Me	Well tell me how you can tell by looking at their faces. What do you think James. Do you think you can tell by looking at their faces?	Condition-language about values and morals	
James	Yes	Condition-language about time and place	Implicit strategy- searching for meaning
Steven	I know that one. I've watched that film and I've watched the video		
Me	When I looked at that picture and I saw his angry eyes and teeth I thought he was a baddy and you told me he was a goody.	Condition-language about values and morals	
James	Well yes.		
Mme	Well you can't tell from his face then. He looks like a baddy and you tell me he's a goody to me.	Condition-language about values and morals	Implicit strategy – abstract/concrete combining
Steven	Guess what all of them are good guys except him and him	Condition-language about values and morals	
Mme	He's a baddy, that one there ?	Condition-language about values and morals	
Steven	He's a baddy	Condition-language about values and morals	

James	He's a goody	Condition-language about values and morals	Explicit strategy- seeking dialogue and relation
Steven	He's a baddy, he's a baddy, and he's a baddy		
Me	But I can't tell The difference	Context-child-self consciousness	Implicit strategy- Exploiting sensory stimulation
James	I thought he was a goody?		
Steven	No he isn't	Condition-language about values and morals	Implicit strategy- meandering questions, reasoning
Me	See?		
James	I just thought...	Process- avoidance	Implicit strategy- meandering questions, reasoning
Me	I look at your face and I think "he's a goody." How do you know in real life if there are goodies or baddies?		
James	Because you watch the films and things	Process- avoidance	Implicit strategy- meandering questions, reasoning
Me	Can you tell whether they are goody or baddy?		
James	Who?	Process- avoidance	Implicit strategy- meandering questions, reasoning
Me	Everybody		
Steven	No. Except robbers	Condition- language of play and games	Implicit strategy- meandering questions, reasoning
Me	If you're walking down the road and you see a robber coming how do you know he's a robber? Do you think he's got robber written on his face or screwed up eyes like him?		
Steven	No, because he's got grey stripes and black stripes	Condition- language of play and games	Implicit strategy- meandering questions, reasoning
Me	But do robbers		

wear all that?		
Steven Sometimes	Process-avoidance	
Me In real life?		
Steven No		Implicit strategy- meandering questions, reasoning
James There was sometimes ... sometimes		
Me In cartoons they do. How can you tell when someone is good or bad then? What do you think James?		
James I think the robbers are good because um Jesus forgives them	Condition-religious language	Implicit strategy- reasoning
Me So inside they might be good even though they're doing bad things		
James Yeh		
Me Tell me about all the terrible things like, I don't know if you saw on the TV the other day about a terrible thing happened in America	Condition-language of time and place	Explicit strategy- focusing Implicit strategy reasoning
James In Kosova they're bombing on the Serbs	Condition-language of time and place	
Me Yeh? What do you think about the people throwing the bombs?	Condition-language about values and morals	Implicit strategy- searching for meaning
Steven And they launched a nuclear. Did you know that?	Condition-language of time and place	
Me No		Implicit strategy – reasoning, Consequence- inner conflict
James I did. I heard it on the um		
Steven The News	Condition-language of time and place	
James The News	Process- sliding between	

Steven	Yup. But on this film called True Lives ...this is actually um..true..	contexts – child-people consciousness and child-world consciousness	Explicit strategy- seeking dialogue	
Me	Something real?	Condition – language of fiction		
Steven	Yeh, real and um a nuke ...launched ..and um..it blew off...it didn't go that far		Implicit strategy – puzzling, searching for meaning	
James	It blew up	Condition – language of Play		
Steven	Yeh, it blew off and all they can feel is the blast			
Me	What happened to all the people	Condition-language of morals and values		
Steven	None of them died ...except the bad guys			
Me	Well how can you choose?	Condition-language of morals and values		
James	How can you tell?	Condition-language about time and place		
Me	That's the problem with the Kosova problem I think			
James	Yeh I can't tell if they're baddies or goodies. They're in the middle. You can't tell.	Condition-language of morals and values		Consequence- perplexed, Impressed
Me	Well what do you think about throwing the bombs then? Do you think that's right?	Condition-language of morals and values		
James	It's not right. But when they grow up more they'll learn more about not bombing things down		Consequence- inner conflict	
Me	But it's our government who are sending the bombs. What do you think about that Steven. Is our government sending bombs?	Condition- language of time and place		Explicit strategy "philosophising"

Steven	Our government?		
Me	Our government. Our navy. Has our navy got any ships out there? What do you think?		Consequence- inner conflict
Steven	I think so	Condition-language of morals and values	
Me	Do you think that's good?		Explicit strategy "philosophising"
Steven	No	Condition- language of time and place	
Me	Well, what about this Milosovic guy, have you heard of him?		Explicit strategy – seeking relation
Steven/James	(Shake heads)		
Me	Well, he's the man they say is causing all his men to get rid of all those Albanians and make them walk over the hills because they don't want them in their country and they're chucking them out. Did you see that on television?	Condition- language of time and place	Implicit strategy - puzzling
James	Yeh They're chucking these people out in boats		
Me	And they're chucking these people out of their country and making them walk.	Condition-language of morals and values	
Steven	And I heard of this little boy who was walking and this other boy just kicked him and he fell over	Condition- language of time and place	Implicit strategy – puzzling, meandering questions
Me	Where was that?		
Steven	Um in America		Consequence- inner conflict
Me	Did you hear about those people in America this	Condition-language of	

<p>week where they went crazy with some guns?</p>	<p>morals and values</p>	
<p>Steven They shot down these people. They went crazy with these guns.</p>		<p>Strategy – mental withdrawal</p>
<p>Me What happened?</p>		
<p>Steven They shot down people</p>		
<p>Me What people got shot?</p>		
<p>Steven Americans</p>		
<p>Me Do you know any more about it?</p>		
<p>Steven (shakes his head)</p>		
<p>Me Have you heard about it James</p>	<p>Condition- language of time and place</p>	
<p>James I forgot about it</p>	<p>Process- sidetracking</p>	
<p>Me Oh well, it's a horrible story. I don't want to talk about it</p>		
<p>James Yeh</p>		
<p>Me I heard about in the news, I don't know if you heard this. Last week in the news... a shopping basket , a shopping bag, a plastic bag, in a street outside a supermarket, in London. Have you been to London?... blew up. People put that there on purpose, full of nails. Did you hear about that bomb?</p>	<p>Condition- language of time and place</p>	<p>Implicit strategy – searching for meaning</p>
<p>Steven (negative shake of head)</p>		<p>Consequence – New clarity</p>
<p>James (nodded)</p>		
<p>Me That was a horrible thing to do</p>	<p>Condition-language of morals and values</p>	<p>Explicit strategy- mental</p>

James	They got them people, They got some nails in Them?		withdrawal Implicit strategy escaping reality
Me	They put the nails in the Bomb and when the bomb Went off the nails Went in to all the people in the street	Condition-language of morals and values	Consequence- perplexed and frustrated
James	That's horrible		
Me	Horrible. What can you Think about a person who put a bomb like that in the street?	Condition-language of morals and values	
Steven	They liked it		
James	Very bad		
Steven	It bombed up		
Me	Is that the right thing to Do?		
James	(negative shake of head)	Condition-language of morals and values	
Steven	It's like dynamite		
Me	Well what do you think Makes these people do that?		
James	(after several seconds) Well, I don't know	Process – Third personing	
Me	Well, I'm asking both of You. I wonder if you can think out for me about the good and the bad. Are these people bad?	Condition-language of morals and values	
James	nods		
Me	How do you know?		
Steven	Because they set a bomb		

	off		
Me	What about ordinary People then. Ordinary people. Are we mixtures?		
James	They're not good. They're good I mean.	Condition-language of morals and values	Consequence – perplexed
Me	Ordinary people are good?		
James	If they um act like normal and then they set a bomb off they're bad.		Implicit strategy – reasoning
Me	Wee how do they turn bad?		
Steven	I don't know		
Me	You don't know?		
James	On cartoons they on cartoons you don't know how to do it but they		Implicit strategy – reasoning, searching for meaning
Me	On cartoons its easy, isn't it?		
James	On cartoons cos you can draw		
Me	On cartoons you can see ...the goody's always good and the baddy's always 'orrible		
James	Yeh		
Me	But in real life		
James	Yeh... in real life...		
Me	Its much harder		
James	Yeh its much harder... you can't see		
Me	You can't see whether they are goody or baddy. So... you said at the		

<p>beginning, I think, James, something about <u>all</u> people are good.</p>		
<p>James Yeah. Jesus ... Jesus forgives it</p>	<p>Condition – language of religion</p>	<p>Explicit strategy - philosophizing</p>
<p>Me That God made everybody good</p>		
<p>James If... I know... if there's some people whipping Jesus and when Jesus throws them into the fire the people... he's trying to get the people to follow <u>him</u> ... not Satan.</p>	<p>Condition – language of religion</p>	<p>Implicit strategy – searching for meaning</p>
<p>Me Oh right... so you think Satan comes into the story as well</p>		
<p>James Yeah, Yeh</p>		
<p>Me Tell me what you know about him... I don't think Steven knows very much about him.</p>		
<p>James I think ... I think people who are good</p>	<p>Condition – language of beliefs</p>	
<p>Me Have you heard about Satan Steven? Steven hasn't even heard of him.</p>		
<p>James He's down there.</p>		
<p>Me Where's down there? Under my carpet?</p>	<p>Process – forcing a conclusion</p>	
<p>James No. He's right under Earth.</p>		
<p>Me Is he? Go on</p>		
<p>Steven What, all the bugs are squashing him?</p>		
<p>James No they're not. It's a really smelly place cos the bugs</p>		
<p>Steven In a sewer?</p>		

James Um it's really...he's got a really smelly house..he's got bugs in his house	Condition – Language of play Process - magnification	Process – concrete and abstract combining
Steven What you mean like a sewer?		
James Yes		
Steven What where all the poo stuff is ?	Condition – Language of play Process – sidetracking	Implicit strategy - reasoning
James Yeh it stinks		
Steven Urghh		Implicit strategy – searching for meaning
Me And who lives there?		
James Satan		
Steven Satan's the old waller...?(sic)	Condition – language of play	Implicit strategy – puzzling
James Satan...if these people are good he tries to hurt them		Consequence- perplexed
Me He goes out and hurts good ordinary people?		
James Yeh		Consequence – inner conflict
Me But does he try to get ordinary people like you and me, because we're ordinary?	Process – magnification	
James Yeh...he tries to make everybody follow him, but God...	Condition – language of beliefs	
Steven When I saw him I fell over...he was behind me and I went squrrrrrhhhh	Condition – Language of play	Implicit strategy – playing , escaping reality
Me I think that's a bit of a cartoon story, don't you? I think that's a bit in your imagination. But could you see him do you think James?		

James	I can see Jesus. He's right next to me.	Condition – language of beliefs	Consequence – calmness
Me	Well I can't see him there.	Process – magnification	
Steven	I can't see him.		
Me	I do believe he's there though.		
James	I do believe he's there	Context – child – god consciousness	
Steven	He's everywhere	Condition – language of beliefs	
Me	Is Satan like... the same?		
James	No..no... he's sending his powers to hurt us		
Me	And um do you think its Satan who causes all the trouble?	Condition – language about values and morals	
James	Yeh... yeh		
Me	When people go mad with their guns and bombs?		
James	I think they're not really normal people..but I think it's Satan that's doing the trouble.		
Me	So he's got into their hearts and		
James	Yeh		
Me	And he's made their hearts go ...		
Steven	Nuts	Condition – language of play and games	
Me	So when they die then... like those lads in America who did that awful bomb ...they killed		

Implicit strategy – moralizing

	themselves you know		
James	Yeh, cos they sacrificed themselves	Condition – language about values and morals	Consequence – new clarity
Me	They sacrificed themselves! That’s a good word...sacrificed		
James	If someones tried to kill someone and they kill themselves the other person survives.		
Me	So what happens to these people who’ve all died then? Where’ve they gone? Is that when you were talking about the good ones ...or everybody?		Implicit strategy – meandering questions
James	Everybody. All of them. I said the bad...the bad guys are hurting them and then they’re going to heaven if they killed them.		Consequence – frustrated
Me	Cos you were telling me A little bit about heaven once before when we had a chat and I was really interested interested in what you were saying about that.	Language of beliefs	
Steven	mm mmmm		
James	And last time I done that I was answering so much questions and Steven didn’t have time	Process – avoidance, side-tracking	Explicit strategy – mental withdrawal
Me	Shall we give Steven a chance to tell us his idea?		
Steven	My idea was um when uhhh all the good guys go up		
Me	Mmmm		

Steven	They just go up in heaven and be animals	Condition – language of Beliefs	
Me	They be animals?	Process – magnification	
James	No. No cos Gary Hodder(sic) thinks that.		
Me	Let him tell us a bit more about his idea. Go on. Then you can tell us if you don't agree.		
Steven	And when an animal dies then they be humans	Condition – language of beliefs	
Me	So everyone swops around?		
Steven	Mmm		
Me	Well I've never heard of that before.		Consequence – Undermined
James	No. I've never heard of <u>that</u> .		
Me	The humans become animals and the animals become human.		
James	Glen Hodder (sic)thinks that		
Me	Well what do you think then? (to James) You think the humans become animals when we die. (to Steven)	Process – magnification	Explicit strategy – seeking dialogue
James	No we're not. We're going to have new bodies when we die.	Condition – language of belief. Process – magnification	
Me	Are we?		
James	Yes.		
Me	Or maybe we won't have any bodies. Like		Explicit strategy – philosophising

Steven	we say Jesus is there but we can't see him. Maybe that's what we'll be. Nothing		
Me	Well yes, we'll be something but		Implicit strategy - puzzling
James	We will be something, but in our bodies... right		Consequence – quest for understanding
Steven	Mmmm		
James	You'll either be... um what was it ... burned in fire or you'll either be buried. I'm going to be burned in fire.	Condition – language of beliefs	
Me	Are you? When our bodies are finished with then they're a bit like an empty shell, aren't they? Nothing in there.	Process – forcing a conclusion	
James	Yeh		
Me	The real us has gone. Cos the real me has moved on. I've gone somewhere... I hope I'm going to go to heaven, don't you?		
Steven	I want to be an animal ummmmmmm	Condition – language of beliefs	
James	We've got a shell now cos we're living. And when you're dead the shell goes off and you're in heaven.		
Me	And we've got to look after our shell...		
Steven	(Loud noises with his plastic toy.)		
James	And I think if you take the snail off a shell you've got a slug	Condition – language of play. Process – forcing a conclusion	
Me	Yes. (chuckle)		

INTERVIEW 5

Making Cards

TRANSCRIPT	ANALYSIS <i>Contexts, Conditions and Processes</i>	ANALYSIS <i>Strategies, Consequences</i>
<p>Rebecca Yeh, its Mothers Day And we're taking Nanny with us to the Char Bar</p> <p>Me Are you? Who's nanny, is she your mum's mum or your Dad's mum?</p> <p>R. Ahh mum's mum I've got to write "happy" again</p> <p>Me What have you got so far?</p> <p>R To Mum</p> <p>Me To Mum, well, happy starts With...</p> <p>Together Haa</p> <p>Me Ahh</p> <p>Emer I'm going to... I'm going to do some hearts with pink afterwards and we'll write...happy... happy...</p> <p>James I'm not</p> <p>Me What do the hearts show?</p> <p>Emer Um I love her</p> <p>Me Yehh</p> <p>Emer And some kisses and some Hugs</p> <p>Me And have you got a special Symbol for hugs?</p> <p>Rebecca Circles..we do circles You can do that</p>	<p>Context- child-people consciousness ; Conditions- autobiographical language</p> <p>Conditions- autobiographical language</p> <p>Conditions - language of time and place</p> <p>Condition – Language of play and games</p> <p>Conditions – autobiographical language</p>	<p>Explicit Strategy – seeking dialogue</p> <p>Implicit Strategy – searching for meaning</p> <p><i>Implicit Strategy – meandering questions</i></p>

<p>Me You've got an "a" there ..Emer, there's an "a" in between h..a...and then the two p's Can you hear it?</p> <p>Emer H..a..p</p> <p>Me Can you hear the "a" in Between?</p> <p>Rebecca That's how we do hugs..</p> <p>Me Oh yes</p> <p>Rebecca Like your tummy , isn't it? You (unclear) and give some hugs...</p> <p>James I know</p> <p>Me James, you look like you're doing a lot of balloons</p> <p>James I know</p> <p>Me What are they for?</p> <p>James Um some happy birthday</p> <p>Emer And I think its e Happy</p> <p>Me It's a y . You know the letter y makes an eee sound..</p> <p>Emer Yehh</p> <p>Me It's a y on the end</p> <p>Emer Right</p> <p>Rebecca Yeh like this..y...</p> <p>James I did that</p> <p>Rebecca I'm going to colour it in</p> <p>Me Is this for Easter?</p>	<p>Conditions- language of beliefs</p> <p>Process- self identification</p> <p>Context-child-self consciousness</p>	<p>Implicit Strategy- staying with a mood</p> <p>Explicit Strategy – seeking dialogue</p> <p>Implicit Strategy- meandering questions</p>
---	---	---

<p>Emer It's for mummy on Mothers Day</p> <p>Me Oh, right. Who's doing An Easter one? I thought somebody wanted to do Easter.</p> <p>Rebecca Oopsie... I forgot to Do "uh"</p> <p>Me Are you Easter or Mothers Day?</p> <p>Rebecca Mothers Day. I forgot to do "uh".</p> <p>Me. What are you wanting to Write... Mum?</p> <p>Rebecca Yes</p> <p>Me Do you want me to find you a rubber?</p> <p>Rebecca Yes please.</p> <p>Me If I can. What about you Steven, are you doing Mother's Day or..</p> <p>Steven No I'm doing for my Dad because he's hurt his leg he's got a massive hole</p> <p>Me So why do you think a card will help? Steven?</p> <p>Steven His leg's all in bandages</p> <p>Me Is he? How did he do that?</p> <p>Steven He was at work and this lorry was with other people ..Mr. Grey...and um he was um..</p> <p>Rebecca I can't do this</p> <p>Steven Cos it whats it and um the lorry it fell on him...</p>	<p>Conditions- language of play and games</p> <p>Process- sliding between Contexts</p> <p>Context-child-people consciousness</p> <p>Process- magnification</p> <p>Condition-language of time and place</p>	<p>Explicit strategy – seeking dialogue</p> <p>Implicit strategy – meandering, puzzling</p>
--	--	---

Me That sounds really serious	Process- interiorizing			
Steven Yeh, yeh				
James Yeh, that <u>is</u> serious	Process- avoidance	Explicit strategy mental/physical withdrawal		
Me Did he have to go to hospital?				
Steven (Shakes head)				
Me But he hurt his leg?				
Steven (Nods)				
Emer How do you Write"Mothers"?	Condition- autobiographical language			
Me Well Mothers..				
Rebecca Mothers is Muh te hu e R				
Emer I'm just thinking..				
Me Have you got all that?				
Emer Too quick				
Me Go a bit more slowly , Because you've got it right and you can help her				
Rebecca HU O T H E R S D				
Me Another word for Day. That's exactly right James, well done.			Context – child – people consciousness	Explicit Strategy – mental withdrawal
Rebecca Happy Mothers Day. Shall I write love from Rebecca or I love you?				
Me Which do you think sounds the nicest?				
Rebecca I love you				
Me Yes, so do I. Do you think Your mum knows that you love her?				
Rebecca Nods...yeh				

<p>Me Why do you love your mum so much?</p>	<p>Process- magnification Condition- language about values</p>	<p>Implicit strategy- concrete/abstract combining</p>
<p>Rebecca Ummm</p>		
<p>Me Tell me some of the nice reasons you love your mum</p>	<p>Conditions- language about values</p>	
<p>Rebecca Because she's um Always nice to me and she always loves me as well.</p>		
<p>Me Does she? How does she Do that?</p>		
<p>James No</p>		
<p>Rebecca She always gives me Um hugs</p>	<p>Conditions- autobiographical language</p>	<p>Implicit strategy - reasoning</p>
<p>James I forgot the r!</p>		
<p>Rebecca And kisses</p>	<p>Conditions- language about values</p>	<p>Explicit Strategy – exploiting aesthetic stimulation</p>
<p>Me Do you think its anything to do with the things she buys you?</p>		
<p>Rebecca She buys us ...she spoils us, buys us ice-creams and stuff</p>		<p>Implicit strategy - reasoning</p>
<p>James Happy Birthday</p>		
<p>Me But if someone else bought You things, even more than your mother, would that mean that they love you more?</p>	<p>Conditions- language about values Process- magnification</p>	
<p>Rebecca No</p>		
<p>Me So what is it about love ? It's a feeling isn't it?</p>		
<p>James Mmmm</p>	<p>Conditions-language of play</p>	<p>Implicit Strategy – meandering questions</p>
<p>Me You can't buy anybody's Love</p>		
	<p>Process- sliding</p>	

Rebecca Only if you buy them Something really special like Um a dog with a heart in its mouth	between Contexts	
Steven There something wrong with it	Conditions-language of play and games	Explicit strategy – focusing
Me And would they love you then? If you bought them that?	Process- self- identification	
Rebecca Cos I've really got a boyfriend and I bought him a dog with um	Conditions-language of play and games	Implicit strategy – escaping reality
Steven/ Don't believe it...	Conditions-language about values	Implicit Strategy – concrete/abstract combining
James Coorrrr	Conditions- autobiographical language	
Emer And I've got a boyfriend		
Rebecca a heart and stuff and he loves me more than he did last time now	Conditions- language about values	
James I don't...		Implicit Strategy – searching for meaning
Me And you think its because Of the dog? What about you Emer? Do you think you can buy people things and make them love you		
Emer Um ... Yehhh ...like we bought mummy like a box of chocolates for Mothers Day	Process – side-tracking	
James I was going to say that	Process – self- identification	
Me Ah...but listen to what I am Asking you....Do you think when you bought the box of chocolates	Process- forcing a conclusion	Implicit Strategy – abstract/concrete combining
Emer Mmmm?		
Me Your mum would love you even <u>more</u> because of the chocolates ?	Conditions-language of values	

Emer Yeh		Implicit Strategy- staying with a mood
Rebecca May be		
Me You do.Oh I'm surprised at what you are saying because I would have thought you would have said no because my mum loves me anyway. (Pause) Perhaps the chocolates help you to say thank you to her. Maybe that's what they're about.	Process- forcing a conclusion	Implicit Strategy – searching for meaning
Rebecca And my brother's Poorly so um my mummy Does love him	Conditions- language about values	Implicit Strategy – concrete/abstract combining
Me Steven's idea about his daddy 's being not very well at the moment and the card's going to cheer him up, isn't it?	Process- forcing a conclusion	
Steven Yeh		
Me What are you going to say to your daddy on your card? Are you going to give him a message?	Condition- language of play and games	Explicit strategy - focusing
Steven I'm putting drawing and stuff.		
Me And what does it say? I...	Condition – language of values	
Steven I love you and I care about you		Explicit strategy - philosophising
Me Good boy. Do you think he knows that really?		
Steven (Nods head)		
Me But its nice for him to hear it as well		
Steven I didn't love him that Much but now I do	Process- self identification	Consequence – new clarity

<p>because of the crane and lorry Me So you love him better.</p>	<p>Implicit strategy – puzzling</p>	
<p>Steven Yeh</p>		<p>Explicit Strategy- seeking dialogue</p>
<p>Me Or perhaps you felt sorry For him</p>	<p>Process – magnification</p>	
<p>Steven Felt sorry for him</p>		
<p>Me I should think you did. And You're doing a birthday card? Who's that for?</p>		
<p>James Um Jordan's dad.</p>		
<p>Me Is Jordan your friend?</p>	<p>Condition – language of time and place</p>	
<p>James Yes</p>		
<p>Me And when is it his dad's Birthday?</p>		
<p>James Today</p>		
<p>Steven One of my my grandpas died and another grandpas called Grandad lee</p>	<p>Condition – autobiographical language</p>	<p>Implicit strategy – searching for meaning</p>
<p>Me Have you?</p>		
<p>Steven Yeh. He lives up in America.</p>		
<p>James I'm doing an "I" there</p>		
<p>Me What was the name of your grandad who died?</p>	<p>Process- magnification</p>	
<p>James Grandad Billy</p>		
<p>Me And where's he gone now?</p>		<p>Implicit strategy – puzzling</p>
<p>Rebecca Now I've got to do the Front of it. I've done the Inside.</p>		
<p>Me Now he's died. Do you think he's in heaven?</p>	<p>Condition Religious language</p>	
<p>James Yes he is</p>		

<p>Me How do you know?</p>		<p>Implicit strategy – searching for meaning</p>
<p>Rebecca I think he's in the Clouds. Have you seen...have you seen...</p>		
<p>Steven There's a bunch of dead guy's in the clouds looking down and looking after us</p>	<p>Condition – language of play and games Process – sliding between contexts</p>	<p>Implicit strategy – escaping reality</p>
<p>Me You think theyre looking After you</p>		
<p>James Yeh. They are.</p>		
<p>Me How do they do that James?</p>		
<p>Steven A bunch of dead guys looking out from heaven</p>		<p>Implicit strategy – concrete and abstract combining</p>
<p>Me How do they do that? They Can't sort of reach down And...</p>		
<p>Emer It's broken</p>		
<p>Me Be careful with that one.</p>		
<p>James No. They come down From heaven... and when ...and when...</p>	<p>Condition – Religious language</p>	
<p>Rebecca I know, I know...</p>		
<p>James And when my mum was (unclear) she put her faith in Jesus</p>	<p>Condition – Religious language</p>	<p>Consequence – sense of worth</p>
<p>Me Did she?</p>		
<p>James And she put (unclear)</p>		
<p>Me And do you think Jesus Was there even though you Couldn't see him?</p>		<p>Implicit strategy- meandering questions</p>
<p>James Yes</p>		
<p>Me How does that work then? Say you're making a card for Someone. Could you make</p>		

A card for Jesus?		
James No		
Me So how could you tell Jesus That you loved him?	Process- magnification	Implicit strategy – staying with a mood
Rebecca/James Ohh Ohhh say Prayers	Process – forcing a conclusion	
James Yeh		
Steven Send a card up there	Process – avoidance/ side-tracking	
Me You send it up do you?		
Steven Yes		
James No		
Rebecca You could be happy of Each oth... you could be Happy and care for other People	Condition- language of values	
Me And that helps you to...?		Explicit strategy – seeking dialogue
Emer Or maybe you could Maybe...		
Me What does Emer think?		
Emer Or maybe you could give The card to your um church to Father Lawrence in your church and he could give it to Jesus	Condition – language of the natural world	Consequence - perplexed
Me And do you think he is able to go and give that to Jesus? What about when you say your prayers. What was Steven saying about going up there and all the dead people being there?Do you think Jesus hears what you are saying?	Condition – language of beliefs	
Emer Nods		Implicit strategy – puzzling
Me He does? You think so?		
James Yeh and ... you just close	Condition – language of beliefs	

<p>your eyes and go...mmm</p> <p>Me He does? How do you know that? Does he do anything if you ask him?</p> <p>Rebecca I've put hearts and I'm Putting my Dad's name. My Dad's called Jeremy.</p> <p>Me Oh your mum's going to Love that. All these signs and Symbols to show you love her. So its easy to tell your mum you love her and to tell Jordan's Dad and</p>	<p>Condition – autobiographical language</p>	<p>Explicit strategy – mental withdrawal</p>
<p>Emer Steven's</p> <p>Me Steven's Dad, but its not so easy to talk to Jesus sometimes because we cant see him. How do we know that Jesus can hear us? Have you got any... do you Ever think Jesus is listening to you when youre talking to him?</p>	<p>Condition – Religious language</p> <p>Process – magnification</p>	
<p>Rebecca Yes</p> <p>Me How? Tell me about it. What sort of things do you tell him?</p> <p>James I don't say I love him on this card because he's not my dad.</p>	<p>Condition – language about values and morals</p>	
<p>Me Do you say you love Jesus when you say your prayers?</p> <p>James I do</p>		
<p>Me You do</p> <p>Steven Well I don't</p>		<p>Explicit strategy – mental withdrawal</p>
<p>Me He's like your dad, isn't he?</p> <p>James He is our dad...he's our heavenly dad</p>	<p>Condition – Religious language</p>	
<p>Me That's right. Now tell me</p>		

<p>about um, when you're talking to him. What sort of things do you say?</p>		
<p>James Sorry</p>	<p>Condition – language of values and morals</p>	<p>Explicit strategy – seeking dialogue</p>
<p>Me Do you? And when you've said sorry does it make you feel better?</p>		<p>Philosophising</p>
<p>James Yeh</p>		
<p>Me Can you feel Jesus voice telling you everything's going to be alright?</p>		
<p>James Yes</p>		
<p>Me Has anyone ever asked Jesus for anything?</p>		
<p>Steven Nope</p>	<p>Condition – language of the natural world</p>	
<p>Rebecca I asked him for jewellery once</p>		
<p>Me Did you?</p>		
<p>Me What about you? Have you asked Jesus for anything?</p>		
<p>Emer A box of chocolates for my mum</p>	<p>Condition – language of the natural world</p>	
<p>Me What happened?</p>		
<p>Emer I um I ah... made a mistake. I asked him to make my mummy better</p>		<p>Consequence – undermined</p>
<p>Me Now tell me why is it you can ask him to make your mummy better but you can't ask him for a box of chocolates?</p>		<p>Consequence – perplexed</p>
<p>Emer I still don't know how Jesus can be alive again.</p>	<p>Condition – language of beliefs</p>	
<p>Me That's a puzzle to you, isn't it?</p>		
<p>James I know, I know... because</p>	<p>Condition – Religious language</p>	

<p>God is with him</p> <p>Me He doesn't really come alive again...</p> <p>Steven Alive, and dead and alive again...</p> <p>Me It's a bit like that card... we remember with birthdays and Mothers Day something that happened a long time ago, and so when you were talking to me about Easter its not that Jesus comes alive again every Easter but that we remember that on the first Easter Jesus came alive again.</p> <p>Emer I've nearly finished</p> <p>Me You've done a beautiful one. Are you nearly finished? Would you like to come back to finish them off or would you like to take them with you? You can choose. I'll look after them and you can come back and finish them tomorrow.</p>	<p>Condition – language of The natural world</p> <p>Condition Religious Language</p>	<p>Implicit strategy Searching for meaning</p> <p>Explicit strategy – mental withdrawal</p>
--	---	--

INTERVIEW 6

Rebecca and Emer outside

TRANSCRIPT	ANALYSIS <i>Contexts, conditions and Processes</i>	ANALYSIS <i>Strategies , Consequences</i>
<p>Me Come on then</p> <p>R We're missing music</p> <p>Me You could be right. So we start with an orange one, red...</p> <p>R. Pink, yellow...</p> <p>Me Is that red?</p> <p>R. Yeh... its reddish</p> <p>E Yellow</p> <p>R. And there was a ...nice blue One over here</p> <p>Me Oh that nice yellow pansy</p> <p>R. A blue</p> <p>Me A pansy with um</p> <p>E. Blue</p> <p>R And blue</p> <p>Me Oh that pansy with the...the... what colour is that in the middle?</p> <p>E. Brownny</p> <p>Me Brownny colour in the middle</p> <p>E. Yes</p> <p>Me And uh this pansy's also got a middle</p> <p>R Yeh...if that's a blue that's a purple I think</p> <p>Me I like the yellow with the brown, I think, the best</p>	<p>Condition- language of the natural world</p> <p>Context- child-world consciousness</p> <p>Condition- language of the natural world</p> <p>Process- magnification</p>	<p>Explicit Strategy – seeking relation</p> <p>Explicit strategy – staying with a mood</p>

R. Yeh. My um bedroom is lilac	Condition – autobiographical language	Implicit strategy – staying with a mood
Me Is it? That's a very Fashionable colour at the Moment.		
E.. My one is bright green.	Condition – autobiographical language	Explicit strategy seeking/exploiting sensory stimulation
Me Really? Has this one got a smell? Break off a little bit and rub between your fingers and you can get a bit of a perfume		
R. Oh that's really nice	Condition – language about values	Implicit strategy – escaping reality
Me You like that one? Mmmm But this is my favourite.		
E. This is my favourite .		
R Yes this one's really nice.		Consequence- calmness
Me Rosemary. When you squash the rosemary... wow..it really smells	Condition – language of play	
R I know..It smells just the same cos I smelt this and now I've smelt that	Context – child- people consciousness	
Me Have you ever heard of People putting this on their Dinner?		
E. Oh Yeh		
Me You do?		
R. My nanny has got a bay tree outside of her garden.....outside of her door..	Condition – autobiographical language Context – child-people consciousness	Implicit strategy – concrete /abstract combining
E Oh yes, I remember, I Remember its turquoise blue that I've got on my wall	Condition – language about time and place	
Me Oh you're turquoise are you? I like that name turquoise. It Reminds me of the colour of the sea.	Condition – language about values	Implicit strategy – staying with a mood

E. Turquoise blue, that's what I Wanted it	Condition – autobiographical language	Consequence- sense of worth
Me Isn't that a nice name? turquoise.		
R. It's nice innit? Ahh That one... this is my favourite still.	Condition – language of play and games	
Me Is it? I think that's my favourite...	Context – Child- people consciousness	Implicit strategy - dreaming
R. I'm going to show my mum and she's gonna ...	Condition – autobiographical language	
Me Is there anything else here we can have a sniff of?		
E. Oh I can't smell that one	Condition- language of the natural world	
Me I don't like that one		Explicit strategy – seeking sensory stimulation
E. No		
Me Oh here's one you haven't spotted		
R. Oh yeh...that's that's what I was talking about, like the um	Condition – Child-self consciousness	
Me Now that's different...squash it...rub it like that		Explicit strategy – seeking sensory stimulation
E. It's a little bit strong here...	Condition- language of the natural world	
Me Do you know what this is called?		
E/R No		
Me Lavender ...you smell it there..		
R. Oh yeh...my brothers...boots...my brothers boots ..you know the bit..the sole...it smells of lavender...	Context – Child-people consciousness	
Me Why? I've never ever heard		Implicit strategy – searching for meaning

<p>Of a boot smelling of Lavender</p>		
<p>R. Yeh..that means his feet don't Smell very much</p>	<p>Process- sliding between contexts</p>	<p>Explicit strategy – mental withdrawal</p>
<p>Me/R Urrgghhh R. My brother's feet are Uurrghhh</p>	<p>Context – child-people consciousness</p>	
<p>Me Lavender they make Perfumes out of, don't they?</p>		
<p>R. Yes</p>		
<p>Me They take all these and Squash them and make Perfume. That's a nice smell.</p>		<p>Explicit strategy – focusing</p>
<p>R. I've got a Happy um perfume.</p>	<p>Context – Child-self consciousness Condition – Autobiographical language</p>	
<p>Me What perfume have you got?</p>		
<p>R. Happy</p>		
<p>Me Oh I know, that's the name of it.</p>		
<p>R. Yeh Ooohhh look...are they bluebells?</p>	<p>Context Child- world consciousness</p>	<p>Consequence – wonder,</p>
<p>Me They're like a bluebell but they're not quite the same.</p>		
<p>E. I can't smell them.</p>		
<p>Me There's some bluebells down there.</p>		
<p>R. Oh yeh</p>		
<p>E. Oh yeh... I'm going to smell them... need to rub it. Look at them!</p>	<p>Condition – language of the natural world</p>	
<p>Me Look at them. Hundreds</p>		
<p>R. They're lovely</p>	<p>Condition – language of values</p>	<p>Consequence – impressed</p>
<p>Me What does it make you think of when you see that many?</p>	<p>Condition – autobiographical language</p>	<p>Explicit strategy – mental withdrawal</p>

R. That looks like my bedroom.		
Me Does it? You've got a Bedroom full of bluebells?		
R. No		
R/Me Laugh		
E Look at that...some up there...there's lots of bluebells This is a furry one like we saw.	Context – child-world consciousness	Implicit strategy – staying with a mood
Me That's a little daisy.		
R I pick daisies from my garden for my mum. Oh..that's Lauren's mum..	Context – Child – people consciousness	Explicit strategy – mental withdrawal
Me Ohh Can you smell ..I can smell that hedge. I just got a strong smell of it. It's got a very strange smell.		
R. What hedge?	Context – child-people consciousness	
Me Those white flowers up There		
Me. Can't you smell it?		
R. No.		
Me Can't you? Well I can. I just got a really strong smell of it.	Process- forcing a conclusion	
R My nose is still blocked		
E No I can't.		
Me Have you still got a bit of a cold?		
R. Have you smelt the bluebells?	Context child-world consciousness	Implicit strategy – escaping reality
E. No		
Me I don't think they've got a smell have they?		
R. They smell really nice.		

<p>Me One of the things about Bluebells that I like is when you see them under the trees in a wood when you're driving along and you see them in a bluebell wood</p>	<p>Context – child – world consciousness Condition – autobiographical language</p>	<p>Consequence - wonder</p>
<p>E Ooooo yehhhh</p>		
<p>R. I've got a wood if you just um walk up my road theres a wood at the end.</p>		
<p>Me Here's a nice one as well Now these are different from the ones on the side of our drive</p>	<p>Condition – language of science</p>	
<p>R. They are different</p>		
<p>Me These are wild flowers.</p>		
<p>E. Yes I saw them</p>	<p>Process- self - identification</p>	<p>Explicit strategy – focusing concentration</p>
<p>Me Do you know what the Difference is between wild Flowers and the ones that grow on the side of our drive?</p>		
<p>R Um yeh, I know. These ones belong in the woods and places.</p>	<p>Condition- language of the natural world</p>	
<p>Me Careful because they are a nettle and they can still be sting-y. That one over there, can you see, has got its sting-y edges to it.</p>		
<p>R. That one?</p>		
<p>Me Did you know nettles had Flowers?</p>		<p>Implicit strategy – meandering questions</p>
<p>E Yehhh</p>		
<p>R. No</p>		
<p>E Yehhh sometimes</p>	<p>Process- avoidance</p>	
<p>Me You haven't really told me what's the difference</p>		

<p>between these wild flowers and the ones outside the door.</p> <p>R. I'll be careful of my legs</p> <p>Me Yes, but what's the Difference between that and the ones outside Mr. Voller has planted?</p> <p>E I'm going over to the woods</p> <p>R. Oh yes. When you walk over those in my garden in bare feet eeacchhh I just have to</p> <p>E They're like dandelions</p> <p>Me Are they?</p> <p>E Yes There's big ones in my..</p> <p>R I've got one of those..one of those yellow flowers growing...</p> <p>E. I pick them for next door neighbour. She's got a guinea pig.</p> <p>R. A guinea pig! I want a rabbit and my mum won't buy one for me.</p> <p>E. My next door neighbour has got a rabbit and two guinea pigs.</p> <p>Me I think this is my Favourite..this bit here..</p> <p>R Yes it does , yes.</p> <p>E. Yes</p> <p>R There's loads of them up There</p> <p>Me Yeh . Which is your Favourite bit?</p> <p>E. This bit</p>	<p>Condition – autobiographical language</p> <p>Process- avoidance, side-tracking</p> <p>Condition – autobiographical language</p> <p>Condition – language of the natural world</p> <p>Condition – autobiographical language</p> <p>Condition – autobiographical language</p> <p>Condition – autobiographical language</p> <p>Context – child-people consciousness</p> <p>Condition – language of the natural world</p>	<p>Implicit strategy – staying with a mood</p> <p>mplicit strategy – escaping reality</p> <p>Implicit strategy - reasoning</p>
---	---	--

R. They look like bananas!		Explicit strategy – seeking aesthetic stimulation
Me I ‘d like to sit down here and draw it and colour it, paint it.		
R. Look...they’re like bananas	Condition – language of the natural world	Consequence- wonder
Me Oh aren’t they funny.		
E. Giggles.		
R They feel funny don’t they Emer?	Condition – language of play	
E. I’ll eat it. I love bananas.		Explicit strategy – mental withdrawal
Me No I don’t think you’d better. I hope you know it would be very silly to eat anything out here that you picked.		
R Look are these wild ones?	Condition – language of the natural world	Implicit strategy – puzzling
Me I’m not sure...		
E. There’s a big one and there’s a baby one...there’s mushrooms!	Process – magnification	
R. Don’t squash them	Context – child-people consciousness	
E. Is it a mushroom or a leaf?		Implicit strategy – puzzling
R A mushroom. I’ve got some of those in my garden. Fairies used to live under those, did you know?	Context – language of play and games	
Me Did they?		Implicit strategy – staying with a mood
R Yeh		
Me In story books...I don’t know Whether they do really	Condition – language of fiction	
R They do they’re real		
Me How do you know that? How do you know they are real?	Context – child- people consciousness	Implicit strategy – searching for meaning
R. My mum told me.		
Me Have you seen one?		

E. We'll look out for the mushrooms again	Context – child – people consciousness	Implicit strategy – staying with a mood
R. No		
E. We'll look out for the Mushrooms again	Context – language of the natural world	
Me So how do you know just Because your mum told you?		Implicit strategy – reasoning
R. She's seen one.	Condition – language of fiction	
Me Has she?		
R. I think. ..she saw one	Condition – autobiographical language	
Me You'll have to ask her again		
E. There might be a little statue	Context – child-people consciousness Condition – side-tracking	Implicit strategy – concrete and abstract combining
R. No, actually...actually... she um		
Me There's some you've walked Past		
R She picked ..she picked a mush... she picked a mushroom		Implicit strategy – staying with a mood,
E. Yeh theres some furry things turned up like that	Condition – language of the natural world	
R My mum picked a mushroom and she just found like a person with wings	Condition – language of play and games	
Me Ooohhhhho ho		
R I think she did anyway	Context – child-self consciousness	Explicit strategy – escaping reality
Me Do you?		
R Mmmm	Process- avoidance	
Me I think that's a bit of an Imagination		Implicit strategy – puzzling
R I think she did when she was Tiny	Context – Child-people consciousness	
Me I think that's a bit of a story		

<p>E. Mind out for the mushrooms though</p>	<p>Process- side-tracking</p>	<p>Implicit strategy staying with a mood</p>
<p>R There was a little girl called Fiona... my mum's called Fiona.. in a story book.. she picked mushrooms with fairies in them</p>	<p>Context – language of fiction</p>	<p>Implicit strategy – escaping reality</p>
<p>Me O right. So, if you've looked around all these beautiful flowers do you ever think to yourself wow, where do they all come from? Has God made all of those</p>	<p>Process- sliding between contexts</p>	<p>Explicit strategy – exploiting sensory stimulation</p>
<p>E. Yep</p>	<p>Process- sliding between contexts</p>	<p>Explicit strategy – seeking dialogue</p>
<p>R I'm trying not to trample on Them</p>	<p>Process- sliding between contexts</p>	<p>Explicit strategy – seeking dialogue</p>
<p>Me Do you ever stop and say to yourself wow, isn't that the most amazing thing.. look closely at that... I couldn't make that could you?</p>	<p>Process- avoidance</p>	<p>Explicit strategy – seeking dialogue</p>
<p>R Are you allowed to pick these?</p>	<p>Process- avoidance</p>	<p>Explicit strategy – seeking dialogue</p>
<p>Me One or two daisies won't hurt. You shouldn't pick the flowers Mr. Voller has planted or the wild bluebells but one or two daisies is all right</p>	<p>Context – Child-world consciousness</p>	<p>Consequence- impressed</p>
<p>R. If you just swing it round like that it looks like the pretty ones outside innit... the furry ones. Have you got one?</p>	<p>Condition – language of play</p>	<p>Explicit strategy – seeking dialogue</p>
<p>E Pretty colours in it.</p>	<p>Context – Child-world consciousness</p>	<p>Consequence- impressed</p>
<p>Me Which do you think is the cleverest the most beautiful thing God has made?</p>	<p>Context – Child-world consciousness</p>	<p>Explicit strategy – seeking dialogue</p>
<p>E Bluebells</p>	<p>Condition – language of the natural world</p>	<p>Explicit strategy – seeking dialogue</p>
<p>R The furry ones</p>	<p>Condition – language of the natural world</p>	<p>Explicit strategy – seeking dialogue</p>
<p>Me Are they your favourites?</p>	<p>Condition – language of the natural world</p>	<p>Explicit strategy – seeking dialogue</p>

<p>R Yeh</p>		
<p>Me Of all the flowers you've ever seen in your whole life?</p>		<p>Explicit strategy – seeking dialogue</p>
<p>R Well actually the ones I saw in the woods with my nanny, they were nice white ones</p>	<p>Context – Child-people consciousness Condition – autobiographical language</p>	
<p>E Oh them ones! Yes I like them</p>		
<p>R Yeh they're really beautiful</p>	<p>Condition – language of values</p>	
<p>Me Is that the woods near you?</p>		
<p>R Yehhh I live down Carrs Lane (sic)</p>	<p>Condition – autobiographical language</p>	
<p>Me So tell me about those white Ones</p>		<p>Explicit strategy – seeking dialogue</p>
<p>R They've just got petals all round them . They've got a tint of pink in the middle.</p>	<p>Condition – language of the natural world</p>	<p>Consequence - Oneness</p>
<p>Me And did you know they were there when you first went or did you find them by surprise?</p>	<p>Process- magnification</p>	<p>Implicit strategy – meandering questions</p>
<p>R By surprise. Yeh</p>		
<p>Me It must have been a beautiful Surprise</p>		
<p>R Yeh . It was. She went UH!</p>	<p>Condition – language of fiction</p>	
<p>Me She didn't really. You're telling me a lot of stories this afternoon. What with fairies and Nanny's who go "Uh!"</p>	<p>Process – forcing a conclusion</p>	
<p>R Laughs.</p>		