A Pastoral Approach to Critical Pedagogy:
Effecting Social Justice

Pauline Dawn Petrie

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Centre for Faith, Culture and Education

School of Education

College of Social Sciences

University of Glasgow

ABSTRACT

Empirically grounded and qualitative in orientation, this case study came about because of anecdotal evidence from participants completing The Craighead Institute's 'Integrating Life and Faith' course. The Craighead Institute is a Scottish-based Christian, ecumenical lay institute whose work is underpinned by Ignatian spirituality. Research was necessary to investigate participants' assertions that they felt 'changed' by their experience of the course. It was necessary to establish whether or not there was any 'change' and if so, what was the nature of that 'change' and how was it brought about? The Institute embraces a 'methodology' designed to enable participants to play their part in bringing about a more just society and world. The research identified this 'methodology' as being a pastoral approach to critical pedagogy and this pedagogy became the focus of the study. Part 1 of the study was philosophical, theological and historical in its conceptual framing enabling the researcher to investigate and explore the ideas and theories of three thinkers foundational to the Institute's 'way of proceeding', Cardijn, Freire and Ignatius of Loyola. Parts 2 and Part 3 interpret the data of the ethnographic study of three 'Integrating Life and Faith' courses running in tandem in Edinburgh, Liverpool and Glasgow. The researcher was a participant observer in each group for a period of nine months from September, 2006 until June 2007. Forty three interviews were conducted between June 2007 and January 2008 on completion of the courses. These interviews along with learning summaries and fieldnotes were analysed. The process of analysis and interpretation was already underway during the 'fieldwork' and became more focused on its conclusion. NVivo software was used as an aid to sorting the three sets of data during the coding process. Categories and codes arose out of the conceptual framework of Part 1 of the study and also emerged as the fieldwork and analysis progressed. Part 2 examines the 'Shared Praxis' which emerged during the ethnographic study, using the lens of Groome's 'Five Components' and 'Five Movements' to illuminate the 'pedagogical activity'. In Part 3, four main theories emerged and became the lenses which allowed the researcher to tell the analytic story with further coherence through metaphor. These were 'Liminal Space', the 'Affirmation of Ordinary Life', 'Christians in the Public Square' and 'Doing "public theology"'. This study offers a new contribution to knowledge about the way in which a pastoral approach to critical pedagogy can be employed in a liminal space to enable lay people to use their faith as a resource in the way they live out their Christian vocation to transform the world by humanising it. The study has implications, not only for The Craighead Institute but also

for religiously affiliated Higher Educational institutions where the aim is to bring about "mature discipleship" and humanising pedagogies for learners and leaders of all ages.

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AUTHOR'S DECLARATION

I declare that this thesis is my own work and has not been published or submitted in support of any degree or qualification.

Pauline Petrie

GLOSSARY OF KEY TERMS

Affirmation of Ordinary Life   term used by Taylor (1989), finding its origin in Judaeo-Christian spirituality, referring to the reaffirmation of lay life as a central locus for the fulfilment of God's purpose. It recognises that the fullness of Christian existence is to be found within the activities of this life, in one's calling, in marriage and in the family.

Cardijn Dialectic   a dialectic expounded by Joseph Cardijn the founder of the Young Christian Worker movement. Cardijn is known for his SEE, JUDGE, ACT method of empowering young workers. He devised this dialectical method to empower young Christians to close the gap between the *truth of faith* and *the truth of reality i.e.* between the *is* and the *ought*. Cardijn called this dialectic the *Christian Dialectic.*

Catholic Action   a movement of Catholic laity acting under the leadership of the clergy, in the early 20th century, to combat secularisation and to address the living and working conditions of the poor.

Communitas   a social structure based on common humanity and equality rather than recognised hierarchy. It is associated with fellowship, spontaneity, warmth and undifferentiated social relations.

Common Good   term simply defined by the Bishops' Conference of England and Wales in *Choosing the Common Good* (2010) as 'the sum total of social conditions which allow people, either as groups or individuals, to reach their fulfilment more fully and easily' which is the definition of it in the *Catechism of the Catholic Church* (1906).

Conscientisation   the process of learning to perceive social, political and economic contradictions – of developing a critical awareness - so that the individual can take action against the oppressive elements of reality.

Critical Consciousness   an ability to perceive social, political and economic oppression and, as a result, be able to take action against the oppressive elements of society.

Critical Pedagogy   term referring to a Freirean style of liberatory education which focuses on the development of critical consciousness and which enables learners to recognise connections between their individual problems and experiences and the social contexts in which they are embedded. Coming to consciousness is the necessary first step to 'praxis' interpreted as an ongoing reflective approach to taking action.

Doing 'public theology'   term referring to a process of dialogue between people from various Christian traditions, where the discourse is about common issues and problems from a faith perspective, with an eye to forming a common mind and action. This may occur within or outside institutions.

Ecumenical	derived from the Latin *oecumenicus f.* and the Greek *oikoumenikos* meaning *of the inhabited earth*. In the context of The Craighead Institute the term 'ecumenical' refers not only to the variety of Christian churches or denominations but means 'the whole world'. The focus is on the world and every day life rather than ecclesial communities.
FCJ	Ignatian order of religious sisters known as Faithful Companions of Jesus. It was founded by Marie Madeleine de Bonnhault d'Houet, in Amiens, France in 1820.
FSA	Family and Social Action was an organisation which grew out of the Young Christian Worker Movement, providing a field for reflection and action for older Catholics who were by then bringing up families.
Humanisation	concept, central to critical pedagogy, embracing the idea that the process of becoming more fully human is always ongoing. It is dependent on the cultivation of critical thought, inquiry and dialogue with self and others. It requires the mediation of fellow human beings, resulting in fellowship and solidarity. It requires congruence between reflection and action, resulting in a new self awareness, new sense of hope and responsibility, which forms the basis of dignity, autonomy and freedom.
Ignatian Spirituality	a form of spirituality practised by followers of Ignatius of Loyola who founded the Society of Jesus in1540. It is a spirituality for everyday life. It insists that God is present in our world and active in our lives. It advocates a pathway to deeper prayer, good decisions guided by keen discernment and an active life of service.
ILF	an abbreviation of the term 'Integration of Life and Faith'.
JOC	Jeunesse Ouvriere Chretienne (Young Christian Worker), founded by Cardijn in Belgium in 1925 and in France in 1927.
JRS	an abbreviation used for the Jesuit Refugee Service.
Lay Apostolate	the participation of the laity in the mission of the Church. This term was coined by Cardijn when advocating that the role of the priest and the 'layman' needed to be more clearly defined.
Liminality	a concept originating from the Latin *limen* meaning *threshold*,. It emerged and was used as a metaphor and tool in the work of anthropologists such as Turner, 1974 and 1997, to explain a range of complex social forces not easily identifiable in the social structures of organisations and societies.
Liminal Space	a space on the threshold of or in between two different existential realities.

Liminal State	term referring to 'in between' situations and conditions that are characterised by the dislocation of the established structures, the reversal of hierarchies, and the uncertainty regarding the continuity of tradition and future outcomes.
NVivo	a computer software package used to organise and code the data.
Participant Observation	an ethnographic research method.
Pastoral Approach	an holistic approach to the curriculum which attends to the affective aspects of learning as well as the cognitive.
Personal Vocation	a term deriving from the word *vocation* which originates from the Latin word *vox* meaning *voice*. The term 'Personal Vocation' is an Ignatian term implying that each person is uniquely called by God to a particular state or course of action. This call comes from 'within' and requires to be discerned.
Praxis	the process by which a theory, lesson or skill is enacted, practised, embodied or realised. In Freirean terms it is reflection and action on the world in order to transform it.
Public Square	term defining the space in civil society, the political system or the market in which men and women are challenged to find appropriate ways to establish a just social order. The "public square", called by Martin (2007) "the square of reason", is that space of dialogue on public issues where different viewpoints are aired and social and moral decisions debated.
Rerum Novarum	the Latin title of the first modern Catholic social encyclical, literally meaning *Of New Things*. Its sub title is *Rights and Duties of Capital and Labour*. *Rerum Novarum* was issued in 1891 by Pope Leo XIII and became known as 'The Workers' Charter'.
Shared Christian Praxis	an approach to Christian Religious Education developed by Groome (1980) after meeting Freire and reading *Pedagogy of the Oppressed* (1972).
Social Justice	term implying a response to the causes of injustice. It is linked to the Common Good and to the exercise of authority. It is concerned with the dignity of the human person and the need for all people to have access to all that is necessary for human flourishing. It is tied to social action to correct the structures which perpetuate social problems. Through the lens of social justice, problems can be faced locally, nationally and globally. At the Craighead Institute the lens of social justice involves Christian theological reflection as well as Social Analysis.

Social Teachings	a body of doctrine developed by the Catholic Church to address issues of injustice such as poverty and the indignities suffered by working people. *Rerum Novarum,* issued by Pope Leo XII, marks the beginning of the modern era of Catholic Social Teachings. Social Teachings of the Anglican Church and the Church of Scotland are also examined during the ILF Course.
SJ	letters used to denote membership of the Society of Jesus, the religious order founded by St Ignatius of Loyola in 1540.
Spiritual Exercises	a major work of Ignatius of Loyola. The Spiritual Exercises, written in the 16th century, form the basis of Ignatian Spirituality.
Theological Reflection	a process of reflection on experience, in the light of Scripture and Christian Social Teachings.
YCW	an abbreviation used for the Young Christian Worker movement. This is an international organisation founded by Joseph Cardijn in Belgium 1925.

PART ONE

CHAPTER ONE

Introduction and Overview

Introduction

This thesis is empirically grounded, qualitative in methodological orientation and philosophical / theological / ethnographical in its conceptual framing. It consists of three parts. Part One is the conceptual framework which draws from three main thinkers whose ideas and theories are crucial to the case being studied. Part One introduces The Craighead Institute and its articulated self-understanding. The research methodology is examined in the last chapter of this section. Part Two examines the illuminating and central theories of "Shared Praxis" which emerged during the empirical study. Part Three consists of the presentation of the findings of the ethnographic study, interpreted through four main lenses which arose out of the experience of participant observation and analysis of the data.

The Context of the Study - The Craighead Institute

The focus of this case study was the critical Ignatian pedagogy used at The Craighead Institute. Based in Glasgow, The Craighead Institute of Life and Faith was established in 1987. Originally an offshoot of the Craighead Spirituality Centre Bothwell, the main inspiration behind the Institute was Sister Christine Anderson FCJ, who, after seven years in teaching, spent five years working in Family and Social Action in the late 1970's. This experience deepened her conviction that one of the priorities facing the Church was to invest in the formation of lay people to help them relate their faith to everyday life. This conviction was strengthened through further work as a Pastoral Assistant to Bishop Gerald Mahon of Westminster Diocese and her experience of working in diocesan structures. In 1987, along with Sister Maureen McGuigan SND, Sister Christine laid the foundations for the Craighead Institute and the first courses in 'Social and Pastoral Ministry' were piloted. (Timms, Mannion and Watkins, 1996) This particular course has now been renamed the

'Integration of Life and Faith' course which is popularly known as the 'ILF'. Although this is still the Institute's foundational course, several other courses have been added as the Institute has expanded into the areas of consultancy and research. Because of the limitations of this study, it is the ILF Course which is the main focus of the study.

The Institute has grown considerably since its inception and for the last twenty four years has been developing as an ecumenical institute based in Scotland with work spanning, not only Eastern and Western Europe, but now with a global reach, choosing where possible to work where there is an opportunity to work with those who have the potential to effect justice and change in social and organisational structures.

An Ecumenical Institute

The Craighead Institute describes itself as "ecumenical" but it is not just the variety of churches or denominations that help to define the breadth of the Institute's work. Essentially, the word 'ecumenical' means the 'the whole world' both in the sense in which it is used when talking about the areas of the Institute's activities, and also when speaking about the Institute's vision. The world and everyday life rather than the ecclesial community, or even a variety of ecclesial communities, is the focus of the Institute's concern. (Anderson, 1993)

Courses are open to people of all denominations and none and equally to men and women, whether academic or non-academic, the emphasis being on individual growth, governed by the Institute's pedagogy of critical attention to experience, social analysis, scriptural / Ignatian reflection and organisation for action.

Social Teachings of the Church

Often engaging with the most vulnerable, the Institute is concerned with the education of lay people of all ages so that they can integrate their faith with their experience of life in order to live out more fully and effectively their Christian vocations in the world as well as in the Church. The need for this integration is highlighted in the Social Teachings of the Church where it is stated that one of the greatest errors of our time is the dichotomy between the faith that many profess and the practice of their daily lives. (Paul VI, 1965, Gaudium et Spes, 43)

The Craighead Institute is dedicated to the "calling, forming and sustaining of lay people in all walks of life for their mission in the world". (Anderson, 2008)   While it was founded to serve the poor, its mission is also to serve people in positions of leadership and responsibility who can bring about greater dignity and humanity with which people can live their lives. It professes a willingness to listen to the values and beliefs of all people of good will and to work in partnership with organisations and individuals who are seeking to change unjust systems and alleviate the effects of poverty. Whether in education, consultancy or research, the Institute has chosen, almost exclusively, to work with those who are themselves on the margins of society or with people who are working to promote the greater dignity of such people. The Institute sees the integration of life and faith as central to the development of this work. For this reason, it was founded on two poles: Ignatian Spiritualty and the Cardijn Dialectic. (Anderson, 2008)

Purpose of the Research

Because of the anecdotal evidence of course participants and other clients experiencing the pedagogy of the Craighead Institute, there was reason to believe that some kind of change or 'transformation' occurs which causes people to view their lives differently and to engage with others in an altered fashion. This study was embarked upon to investigate whether indeed 'change' did occur in the lives of participants of three separate Integrating Life and Faith courses during the session 2006 and 2007 and if so what the nature of that 'change' might be and how it is brought about.

Insider Status

The positionality and stance of the author of this research require acknowledgement and clarification, as throughout the study, she strove to maintain a critical awareness of her 'insider status' as a researcher and of the possible implications of this during observation, analysis and reporting. As the author is a Professional Associate of The Craighead Institute and several of the interviewees also had 'insider status' this thesis could be said to be an 'insider account'. McKinney (2008) defines an 'insider account' thus:

> An 'insider account' then comes from an 'inside source' – someone who writes
> about a particular group but also identifies, partially or completely, with the aims,
> objectives and views of that group. Often they are the only people who have the

interest and impetus to write about the particular group – a group that may have been treated in a superficial or perfunctory way…..

(McKinney, 2008, p.25)

The question arises as to whether or not qualitative researchers should be members of the population they are studying. There has been much discussion of researchers' membership roles in qualitative research in areas of observation, field research and ethnography. As Corbin Dwyer and Buckle (2009) argue, the issue of researcher membership is relevant to all approaches of qualitative methodology as the researcher plays such a direct and intimate role both in data collection and analysis. Whether the researcher is an insider sharing the phenomenon, experience or role under study with the participants, or an outsider to the commonality shared by the participants, the personhood of the researcher, including his or her membership status in relation to those participating in the research is an essential and continuous aspect of the investigation. (Corbin Dwyer and Buckle, 2009, p.55)

'Inquiry as stance' is a term coined by Cochran Smith and Lytle (2009) to describe the notion of educational research by practitioners as being 'perspectival' and 'conceptual'. Maycut and Morehouse (1994) emphasise the paradox in the researcher's perspective thus:

> The qualitative researcher's perspective is perhaps a paradoxical one: it is to be acutely tuned-in to the experience and meaning systems of others – to indwell – and at the same time to be aware of how one's own biases and preconceptions may be influencing what one is trying to understand.
> (Maycut and Morehouse, 1994, p.123 cited *in* Corbin Dwyer and Buckle, 2009, p.55)

The author of this thesis identifies with the thought of Cochran- Smith and Lytle (1993, 2009) on insider researchers in the field of practitioner inquiry. While not a practitioner during this study, but solely a researcher, and while this study would not be viewed as standard 'practitioner inquiry', the author's own professional work site was the focus of the research. For Cochran Smith and Lytle, "something different" results when one's own professional work is the research site and one's own emerging issues and dilemmas are the subject for systematic study. (Cochran Smith and Lytle, 2009, p.100) Making one's professional work site the site for research is a radical departure from traditional research conventions regarding the distance vis-à-vis the object of one's research. However, from the perspective of practitioner inquiry, the 'insider status' of the practitioner is regarded as "an asset to be capitalized on and 'mined' given the emic perspective and longitudinal viewpoint" which the researcher brings to the subject under study. (ibid, p.101)

Furthermore, none of these insider qualities are considered a drawback or limitation of the genre any more than the outside perspective of a researcher researching in the context of other people's 'classrooms' would be considered such. (ibid)   Increasingly, it is being recognised that what were once considered deficiencies are simply the characteristics of this method of research.

The empirical component of this investigation was an ethnographic study. Ethnographic research provides the context for much debate about 'insider' and 'outsider' positions in social research and the positionality of the researcher in relation to the group being studied has long been the classic dilemma in qualitative and especially ethnographic research.

As MacRae ((2007) asserts, arguably, the proximity of the researcher to the researched affects all aspects of the research process from gaining access to analysis and writing up data. In recent times, the situation has become even further complicated because of how sociology has re-interpreted the meaning of identities. The relationship between researchers and researched is complex and subject to variation, rather than recognisably and straightforwardly an 'insider' or 'outsider' situation. (Hodkinson and Deicke, 2007, p.51) Although the author's status as a Professional Associate accorded her 'insider' status, negotiating her status throughout the research process was not unproblematic as she found herself caught between competing and opposing identities. She was both participant and observer and yet not fully one or the other. Nor, for the duration of the study, was she a member of staff on the ILF Course.

The researcher, while being aware that her 'insider' status could be variously described as advantageous and problematic, strove to remain intellectually poised between familiarity and strangeness recognising that there was "no question of total becoming" and that "some social and intellectual distance needs to be maintained for the analytical work". (Hammersley and Atkinson, 1995, p.115)

Being a member of a group being researched does not unduly influence the process in a negative way as long as steps are taken to reduce the potential concerns associated with insider membership. The author tried to remain aware, throughout the study, of the need for a disciplined approach, detailed reflection on the subjective research process and to retain a deep awareness of her own personal biases and perspectives. For Corbin Dwyer and Buckle (2009), it is not 'insider' or 'outsider' membership that is crucial to the

appreciation and the adequate representation of the experience of the participants.
Rather they state:

> Instead, we posit that the core ingredient is not insider or outsider status but an ability to be open, authentic, honest, deeply interested in the experience of one's research participants, and committed to accurately and adequately representing their experience.
> (Corbin Dwyer and Buckle, 2009, p.59)

ILF Modules

The ILF Course consists of four Modules and the process lasts between six to nine months.
Sister Christine Anderson describes the process of the course thus:

> The methodology was that of the Social Pastoral process of Experience, Analysis, Theological Reflection and Action, and Ignatian Spirituality. Each module of the basic programme was based on one week of the Spiritual Exercises.
> (Anderson, 2008, p.1)

Prior to this study, the Institute's 'way of proceeding' was always referred to as its 'methodology'. The initial research for the research proposal for this doctoral study identified that methodology as being 'a pastoral approach to critical pedagogy'.

The Modules and their aims are as follows:

MODULE 1   Trust Building and Communication Skills

Aim: To develop interpersonal skills in listening, interaction in groups and facilitation.
Content: The Path to Discernment, The Principle and Foundation of God's Love, Trust Building, Listening and Communication Skills, Understanding group Dynamics, Facilitating a Group, Keeping to Task, Learning how to keep a Log Book, Pastoral Cycle, Reflecting on My Own Journey.

MODULE 2   Christianity and Social Concern

Aim: To assist one another in linking faith and justice through an understanding and knowledge of society and the social teachings of the Church.

Content: Understanding my own Faith Journey, Looking at the Wider World, Justice/ Injustice, Understanding Perspective / Bias / Stance, How to do Social Analysis, Ecumenical Social Teachings.

MODULE 3   The Word of God in Scripture, Life and Community

Aim: To link reality as we perceive it, the community in which we live and our faith story both in the Bible and in our lives.

Content: Understanding Beliefs and Values, Linking Scripture to Life Experience, Images of God, Introducing the Old Testament and the New Testament, The themes of Liberation, Covenant, Prophecy and Kingdom.

MODULE 4   Ignatian Prayer / Discernment / Action

Aim: To enable participants to explore pastoral methods for building the Kingdom of God today.

Content: Looking at Ignatian Spirituality, Power and Powerlessness, Exercising Power, Experiences of Prayer, Freedom to Act, Working together for the Kingdom of God.

The Research Questions

This thesis aims to answer the following research questions:

The strategic research question emerged as:

1. What is the 'methodology' of the Integration of Life and Faith Course?

The following research questions were the questions which prompted the study. These are:

2. Is change being effected and to what extent, in the lives of the course participants, as a result of the Institute's pedagogy?

3. What is the nature of that change?

4. Which aspects of the course bring about change?

5. Are participants enabled to think more critically as a result of the ILF Course?

6. Does the ILF pedagogy have an impact on how participants live their lives?

7. Are course participants enabled to become 'agents of change' as a result of the ILF process?

The answers to these research questions will be achieved by examining a number of key issues arising out of the theories and philosophies of Cardijn, Freire and Ignatius of Loyola in Part One. In Parts Two and Three, the issues and theories examined arise out of the field work of the ethnographic study and examination of the data. Here the research questions will be answered by weaving the emergent theory with the participants' 'voices' to illuminate the 'praxis' of the course.

Aims and Objectives

This thesis aims to critically examine the main approaches and elements of the critical pedagogy, underpinned by the pastoral approach, used at the Craighead Institute, and to ascertain which of these elements and to what extent these elements are successful in enabling people to integrate their life and faith in order to live out their Christian vocation more fully in the bringing about of a more just world. Are they enabled to become 'agents of change'?

The main objectives are to examine the 'process' of learning and how the 'content' impinges on that process, to examine the learning outcomes and to follow up course participants to ascertain whether the ILF Course has had any influence on the way in which they live their lives in family, community and workplace.

Part One   The Conceptual and Theoretical Framework

Main Issues

In Part One of this thesis a number of interrelated issues underpin the discussion. These are: the integration of life and faith, the place of the laity in the Church, the lay apostolate, the Cardijn Dialectic, critical pedagogy and critical consciousness, dialogue, social justice, human agency, humanisation, transformation, liberation and Ignatian Spirituality.

Cardijn, the Cardijn Dialectic and the Lay Apostolate

Chapter 2 addresses the thinking of a Belgian priest, Joseph Cardijn, born in 1882, who greatly influenced the founder of The Craighead Institute. Indeed, the central aim of the Institute, the 'integration of life and faith' can only be understood through a clear understanding of Cardijn's work, his belief in the role of the laity in the Church and, in particular, his belief in and hopes for the young working men and women for whom he founded the Young Christian Worker Movement. Therefore an examination is required of the formative influences on Cardijn,. the Young Christian Worker Movement, the Cardijn dialectic and the educational theories and methodology which resulted, in an attempt to explore the social and political context out of which the YCW, the Young Christian Worker movement grew, originally in Belgium, and to compare it with the contexts in which it was later founded elsewhere in Europe, particularly in Britain. The context of The Craighead Institute will also be explored since the central aim of the Institute is the fulfilment of Cardijn's dialectic and its pedagogy has roots in the methodology of the YCW movement and Family and Social Action (FSA) an organisation which grew out of the YCW. (Anderson, 2008)

Paulo Freire and Critical Pedagogy

Chapter 3 addresses the fact that the Institute's pedagogy has also derived, in part, from Paulo Freire's theory of developing 'critical consciousness' or 'conscientisation'. Freire was a Brazilian educator whose work in the field of adult literacy in the 1960's led to his theories about liberatory education and to the part that critical consciousness plays in the liberation of oppressed people from their oppressors. In Freirean terms, the oppressed are

recipients of violence defined as any action whether it involves physical brutality or not, that denies people their humanity and self determination. (Freire, 1993) Liberatory pedagogies have traditionally been associated with the realms of Adult Development Education but the data in this thesis suggests that their use might be relevant wherever the intent is to bring about social justice. Freire describes liberatory pedagogy as:

> the type of praxis required for people to become active participants in shaping the economic, social, cultural and subjective formations that affect their lives and the lives of others.
> (Freire *in* Mclaren and Leonard, 1993, p.xii)

The Ignatian Approach and Affective Aspects of Learning

Chapter 4 considers the Ignatian approach to spirituality and theological reflection, which underpins all course work at the Institute. This approach is designed to encourage participants to be reflective about their own faith, beliefs, values, actions and experiences and to raise awareness about the part they play as historical beings in society.   It aims to promote a process of discernment with others and a 'sense of wonder' at finding God in all things while facilitating heightened awareness of the fact that Christian life is a process of growth, requiring time and attention. The desired outcome of this process is that participants are moved to become 'contemplatives in action'.

Critical, democratic pedagogy is interested in the broadest development of human feeling as well as the development of social enquiry and conceptual habits of mind. In a pedagogy designed to bring about social justice the affective aspects of learning are as important as the cognitive and are vital in the underpinning of the cognitive aspects and in providing a climate which facilitates effective learning. Rather than the spiritual and psychological as opposed to the logical aspects, there is much overlapping and there is evidence to support the belief that fundamental ethical stances in life stem from underlying emotional capacities. (Goleman, 1996) Chapter 4 critically examines how the Ignatian approach contributes to this aspect of learning.

Research Methodology

Chapter 5 discusses the research methodology and its appropriateness for this case study.

Parts Two and Three: The Ethnographic Study

Presentation of the Findings

Chapters 6,7, 8 and 9 and 10 present the findings of the ethnographic study of the ILF Course through the lenses of five different theories or categories which emerged during the field work, where the researcher engaged in participant observation over a period of nine months, and during the coding stage of the analysis. The data consists of field notes taken during the period of 'participant observation', learning summaries and semi structured interviews.

Part Two: Towards a Pedagogy of Shared Praxis

Making Visible the Pedagogical Activity

Part Two of this thesis differs from Part Three in that it makes visible the dialectical nature of the ILF pedagogy through the use of Groome's 'five components' and 'five movements' of 'Shared Christian Praxis'. It tells the 'story' very explicitly in educational terms as opposed to the clarity which came through the use of the metaphors which emerged in Part 3. It not only makes visible but also makes sense of the pedagogical activity of the course, illuminating the way in which the content and the process impinge upon each other.

Part Three: Interpreting the Data
Four Theoretical Lenses

Issues

During this part of the study a series of new issues emerge, during the field work and analysis of the data, to further underpin the discussion. These are 'vulnerability', 'self', 'identity',' stance', 'voice', 'the common good', 'personal vocation' 'liminality', 'the affirmation of ordinary life', 'Christians in the Public Square', and 'public theology'.

The four interpretive lenses are:

1. **Liminality**
2. **The Affirmation of Ordinary Life**
3. **Christians in the Public Square**
4. **Doing 'public theology'**

Conclusions and Implications

Chapter 11 draws the case study to a close with reflections on the findings and implications for The Craighead Institute and wider implications for other educational institutions particularly those which are religiously affiliated. Some lines of further enquiry are suggested.

CHAPTER TWO

Joseph Cardijn and the Lay Apostolate

Introduction

This chapter will examine the formative influences on Joseph Cardijn, the Belgian priest born in 1882, the Young Christian Worker Movement, the Cardijn dialectic and the educational theories and methodology which followed in an attempt to explore the social and political context out of which the YCW grew, originally in Belgium, and to compare it with the contexts in which it was later founded elsewhere in Europe, particularly in Britain.

It is also an attempt to explore and explain the Cardijn dialectic itself. In order to understand how and why the Cardijn dialectic evolved it is necessary to look at the social conditions of the day, Cardijn's own experience of those conditions and to examine the arguments posited, both within and outwith the Church, as solutions to the 'social problem'. The 'social problem' was the condition of the European working classes as a result of the Industrial Revolution.

The educational methods and the role of The Young Christian Worker Movement will be examined within the historical context of new ideas on social education and the situation out of which Cardijn conceived his ideas.

The Relationship between Church and State in Europe in the Eighteenth and Nineteenth Centuries

Cardijn grew up in and was working at a time of growing secularisation in Europe and against a background of what are called 'political', 'secular' and 'civil' religions of which Marxism was only one. From the time of the Enlightenment there had been epic struggles between Church and State, industry and the rise of Christian socialism and, in the twentieth century, totalitarian political regimes. It could be argued, as McNulty argues, that the Church was traumatised following loss of status and privilege after the French Revolution and the anti-clericalism of much of Western Europe. Defensiveness at being relegated to the sidelines of life by the Enlightenment was another characteristic which led to many

distortions of Christian life, such as an inward-looking Church, acceptance of relegation and a disproportionate focus on personal spirituality and devotional life. This had as McNulty states:

> organisational consequences such as an ever-tightening centralisation and authoritarianism within the Church leadership, further reinforced in the nineteenth century by Italian unification and the loss of the Papal States.
>
> (McNulty, 2006, pp 364-365)

Some would argue, as does McNulty, that this resulted in Church hierarchy in some countries being apparently pathetically subservient and intensely loyal to the political authority of the day. (McNulty, 2006, p.365)

The term 'political religion' came into widespread use after1917 to describe the regimes established by Lenin, Mussolini, Hitler and Stalin. The religious analogy used was usually orthodox or heterodox Christianity, although occasionally – as in the case of Bertrand Russell writing in 1920 about Bolshevism – it was generic Islam. (Burleigh, 2005, p.3) A hundred years earlier, Alexis de Tocqueville had made a similar comparison with Islam when writing about the Jacobins during the French Revolution. Connections he had made from reading Schiller's work about how early modern religious wars had spilled across political boundaries, reminded him of the ideological struggle between Jacobins and counter-revolutionaries in late eighteenth century Europe. (ibid) De Tocqueville (1998) held that because the Revolution seemed to be striving for the regeneration of the human race, above even the reform of France, it became itself a new kind of religion attracting "soldiers, apostles and martyrs". (ibid)

Burleigh cites Voegelin who made sustained use of the term 'political religion'. Voegelin, a German scholar, had himself experienced life under National Socialism. He acknowledged evil to be a real power in the world and believed there to be only one way of tackling it. He asserts:

> Resistance against a satanical substance that is not only morally but religiously evil can only be derived from an equally strong religiously good force. One cannot fight a satanical force with morality alone.
>
> (Burleigh, 2005, p.5)

For Voegelin, Communism, Facism and National Socialism were not simply the result of the stupidities of a couple of intellectuals in the nineteenth and twentieth centuries but were rather the cumulative effect of unsolved problems and unsuccessful attempts at a solution over a millennium of Western history. (ibid, p5) Voegelin highlighted that as the divine basis for political power was rejected in the modern era and as Church and State gradually separated there was a tendency towards the sacralisation of such collectives as race, state and nation. Burleigh interprets it thus:

> Put differently medieval Christendom had been superseded by sovereign nations that ceased referring to divine right, while man sought meaning in the world, attaining ultimate knowledge of it through science.
> However, these new collectivities of race, state and nation also perpetuated the symbolic language that once linked political life on earth with the next world, including such terms as hierarchy and order, the community as church, a sense of collective closeness, mission and purpose, the struggle between good and evil transmuted into secular terms, and so forth. In secularised forms, medieval millenarian Gnostic heresies contributed a narrower set of pathologies that reappeared as totalitarian ideologies and parties.
>
> (Burleigh, 2005, p. 6)

As the relatively benign Nationalism of the Romantic period gave way to more fanatical modern theories, often including racial hatred, the state sought power in areas of existence which would hitherto have been thought sacred. Burleigh alludes to Dawson who, in 1935, stated that the statesman of the past would no more have dared to meddle with the course of the seasons or the movement of the stars than the areas into which they were now venturing. (ibid, p.8) At the same time as politics were trying to replicate the absolutist pretensions of religion they were trying to suppress the religion of the Churches.

 Nor was this process of secularisation a straightforward linear process but happened at a different pace in each individual country and the regions that comprised them. (ibid, p10) Integral to this gradual secularisation throughout Europe was the relationship between Church and State. Burleigh refers to the 'culture wars' between Christians, liberals and socialists and to how the Churches intervened and shaped political life attempting to maintain the alliance of 'throne and altar'. During this period the effects of industrialisation were addressed in different ways by both Catholicism and Protestantism and several forms of Christian Socialism emerged. (ibid, p.12)

France had been known as the 'eldest daughter of the Church' and until the eighteenth century throne and altar had been inseparable.   The French monarchy could be compared

to Henry VIII in England as far as supremacy of the Church was concerned. However, it did not have the social support from Henry's Protestant nationalists. 'Gallicanism' was the term given to the agreements and traditions that limited papal power in France. The Concordat of Bologna 1516 had enabled Francis I to nominate appointments to the most senior ecclesiastical positions. This monarchical power existed also in several other Catholic countries in the eighteenth century. In France, moreover, the pope had no power to intervene between king and clergy. (ibid, pp.28-29)

While there had been no successful Protestant Reformation in France, there was something similar in spirit largely due to Catholic reformers, many Jesuits, who had emphasised the benefits of good works and priestly intercession. The Jesuits, according to Burleigh, were adaptable, modern, optimistic and seemed always able to find solutions to spiritual difficulties but their reputation was somewhat tarnished due to "amoral expediency". (ibid, p.33)

One group towards whom the Pope was initially sympathetic, perhaps because of its opposition to the 'troublesome' Jesuits was the Jansenists, followers of the seventeenth century Bishop of Ypres, Cornelius Jansen. He has been described as a 'Catholic Lutheran'. His views echoed those of Calvin but from within the Catholic Church. Jansenism acquired political overtones because it was popular among some of the lawyers in the 'parlements' and because Jesuit and Papal attempts to crush it could be construed as an assault on the historic rights of the Gallican Church. (ibid, p.35)

Louis XIV thought Jansenism was sedition in much the same way as Puritanism had been viewed in earlier times in England. It could be argued that it was more difficult for French monarchs to impose religious peace after decades of confessional warfare. Burleigh has this to say:

> They were not as lucky as their English fellow monarchs in having a Church with enough rooms to contain a broad range of clerical opinion, while finding ways of exempting Nonconformists from the theoretical rigours of legislation.
> (Burleigh, 2005, p.37)

These were dying quarrels by 1789 but Jansenist ideas, transformed into secular ideologies, persisted into the Revolution. Although there had been no internally generated reform of the French Church it came "from the outside like a whirlwind". (ibid, p.37)

The challenge came from tendencies and developments that are known as the Enlightenment which was described by Immanuel Kant as man's coming of age, a freeing of mind from external controls.   As Burleigh opines, 'supere aude' or 'dare to know' was as good a definition as any. (ibid, p.39) By the 1740s there was an identifiable family of thinkers which had emerged across Europe and North America and from which modern secularist thinking derives. Diderot, one of these 'thinkers', wrote that posterity is to the 'philosophe' what the next world is to the religious man. (ibid, p.38)

These thinkers were referred to as 'philosophes'. They laid emphasis on man's natural goodness and optimistic faith in reason. Their enemies were political tyranny, religious fanaticism, moral hypocrisy and prejudice.

There was also a Catholic Enlightenment which was ready to reform abuses and which also advocated the use of reason in condemning superstition but in spite of this the philosophes were strongly anti-clerical and mocked their fundamental beliefs. Decades before the Revolution anti-philosophes accused their enemies of conspiring to subvert throne and altar and of undermining public morality. The philosophes, in return predicted the onset of anarchy and congratulated themselves "when it duly reared its monstrous head". (ibid, p.42)

The Declaration of the Rights of Man on 26th August 1789 dealt another blow to clerical interest and located all authority in the French nation. Hitherto the separation of Church and State and the idea of societies functioning without the aid of religion would have been unthinkable. Although the social utility of religion was recognised in Articles 16 and 17 the clergy were not reassured by Aricle18 which asserted that people could not be punished for their opinions unless their expression infringed "the public order declared by law", and the idea that prominence should be given to Roman Catholicism was rejected. (ibid, p.52)

Those monasteries and convents not engaged in useful work were dissolved in 1790 and when the Bishop of Nancy asked for confirmation that Roman Catholicism was the state religion, no confirmation was given. Not all clerics were appalled by these measures. Indeed, there were some of the opinion that the National Assembly was performing the duties of a reforming Church council. Burleigh states:

> There were also clerics prepared to take this line to its logical conclusion by advocating a sort of national religion posited on the union of an egalitarian national Church and a democratised nation. The great religious truths had found religious expression through the Revolution.
>
> (Burleigh, 2005, p.56)

It was a fusion of radicalised religion and radical politics much advocated by Abbe Claude Fauchet. (ibid, p.56)

Other sectarian tensions and resentments were in evidence, sometimes savagely so where powerful and prosperous Protestant manufacturers and merchants held political power. Burleigh argues that aristocratic, counter-revolutionaries now saw potential support, among people who were starting to associate the Revolution with Protestantism, irreligion or the return of religious persecution. He states:

> As a result the National Assembly had managed to transform a fiercely Gallican Church into what would emerge as one of the most fiercely ultramontane Churches in nineteenth century Europe.
>
> (ibid, p.57)

The Papacy itself had a far more modest international profile in the eighteenth century than in the nineteenth, twentieth or present century. Pius VI did not comment publicly on the Revolution but was privately condemnatory of the Declaration of the Rights of Man, the Revolution's "sacred text". (ibid, p.58)

The Catholic Heritage - Social Experience and Communication

The history of the Roman Catholic Church in the 19th century in its relationship with the emerging urban-industrial proletariat illustrates the problem of the differences in attitudes and viewpoints of the hierarchically organised Church. The 19th century popes either anathematised the spirit and experience of change or were lukewarm towards them. They consistently exhorted the laity to maintain the status quo and to be obedient to traditional lay and ecclesiastical authority; new social and political movements were condemned or ignored.

The majority of the Catholic laity was involved deeply in the process of change during the 19th century. They experienced all the tensions and hardships of social, economic and political change. Their religious leaders directed them to ignore contemporary experience

– the misery of their lives, their lack of political equality, the growth of new working-class cadres and new political philosophies – and to remain loyal to the middle class leaders and the ideas which gave birth to that experience.

Catholic clergy in immediate contact with the proletariat faithfully followed the directions of the hierarchies and counselled loyalty to traditional leaders, emphasising at the local level, the paternalistic policies of their superiors. If the clergy did not wholly come from the middle class their education and social position gave them middle class status and most were paternalistic.

The class attitudes of the officials of the Church inhibited them from understanding the nature and mood of the masses and recognising the legitimacy of their aspirations. The absence of any dialogue between the echelons of the hierarchical structure coupled with the prevalence of a paternalistic outlook in the Church served to isolate those at the top from the opinions and views of those at the bottom. The general illiteracy of the masses served only to confirm the literate officials in the truth and validity of their own directions. Catholic lay and political leaders exploited the situation to their own material advantage, using the teaching of the hierarchies to support their own policies of laissez-faire, thus isolating the Church still further from contemporary political change and alienating the masses in Catholic countries from their religious leaders.

A few of the clergy, in one way or another, attempted either to ally themselves with the new working class social and political movements or to awaken the papacy and the hierarchies to the nature of contemporary change. Their attempts were condemned and their ideals anathematised. (Vidler, 1954, pp.152-226) In Germany, from the middle of the 19th century, the Catholic primate, Archbishop Von Ketteler, began to encourage new Catholic social movements and to attempt to reconcile contemporary change and experience with traditional precepts. (New Catholic Encyclopedia, 1967, Vol.VIII, pp.267-288) Likewise, in Britain, Cardinal Manning was working for change.

Manning had many critics in the Church, one being his eventual successor, Cardinal Vaughan, who saw in Manning's actions "the process of senile decay" and considered his part in the settlement of The Great Dock Strike of 1889 "to be derogation from the highest ideals of the priesthood to let so many of the consecrated hours be given to a dispute about wages". (Snead –Cox, 1910, Vol.I, p.477)   Manning would have argued that the dispute

was not about wages but about justice. At the Congress of Liege, in 1890, he argued that labour and capital would never be at peace until the just and due proportion between profits and wages had been fixed, recognised, laid down, and publicly known to govern all free contracts between labour and capital. (Leslie, 1921, p.376) Of Manning's involvement in the settling of the dispute, McCarthy emphasises three main qualities: Manning's considerable moral authority among the labouring poor, his belief in the righteousness of the just strike and his commitment to the establishment of proper arbitration machinery for the equitable resolution of future disputes. (McCarthy, 1988) By the 1880's this new Catholic outlook had begun to influence other Catholic communities and to take shape in new Christian Democratic movements which aimed to reconcile the breach between the Church and the working classes. (Fogarty, 1957)

The first major sign that, through the agency of the new Christian Democratic movements, a greater awareness of the nature of social experiences of the masses was beginning to be appreciated by the papacy and the hierarchies in the church was the encyclical letter of Pope Leo XIII in 1891. Leo, however, was not wholly appreciative of the mood of the masses and he did not support authentic working class movements. (Leo XIII, 1960, p.35, Sect.36) The general tone of the encyclical was still paternalistic towards the masses and did little to encourage the Church at large to accept the political changes which the workers' movements were painfully but surely bringing about in Western European society. (Rezsohazy, 1958, pp145-148)

Within these Christian Democratic movements were authentic working class leaders still loyal to the Church. This tiny minority struggled against the prejudice of their middle class leaders to take control and direction of movements which claimed to have large working class memberships. It was not until after achieving universal suffrage, that the working class element within these movements gained recognition of their social status and political rights by their co-religionists in other social classes. From this point the working class element in the Christian Democratic movements began to take an increasing share in the leadership of these movements and in the fashioning of policy.

Catholic Action

It was within this phase of development that Joseph Cardijn (1884-1966) and the Young Christian Worker movement emerged. He followed in the steps of other Belgian priests

who had attempted to create authentic working class Catholic movements but failed in the face of opposition in the Church. (Rezsohazy, 1958, pp.74-75)

Associated with these social and political developments within and through the Christian Democratic movements was the emergence of new educational methods and aims. These were associated partly with the outcome of the need to create working class cadres for the social and political work of these Christian Democratic movements and partly by the need to create lay missionary cadres by the more progressive of the hierarchies to help to combat the growth of secularism in the masses. This was called "Catholic Action".
In origin, Catholic political parties in Europe were probably the parallel in the political sphere of the defensive mentality which had provided much of the impetus for the emergence of Catholic movements. However, the logic of participation in the parliamentary and electoral process also obliged Catholic parties to develop and articulate more wide ranging political platforms. In so doing, the parties went beyond the merely defensive and presented their solutions to the problems of society as a whole. As early as the 1890s, Catholics were becoming aware of the differences of policy between their mainly bourgeois leaders and 'Christian democrats' who were drawing attention to the needs of the working class. (Conway, 1993, p.21)

The First World War hastened the development of Catholic political action throughout Europe and the immediate post war years witnessed a rapid expansion in Catholic political movements to join already well established parties such as the German Centre Party, the Christian Social Party in Austria and the Belgian Catholic Party.

This new upsurge owed much to a new found confidence in the laity and the election of a new Pope, in 1922, whose main priority was the importance he gave to movements of Catholic Action. Pope Pius 1X was determined that Catholicism should play a more powerful role in the values and structures of the State and society. Though the term 'Catholic Action' had been used by his predecessors, it was Pius 1X who gave impetus to the development of these movements of the Catholic laity acting under the leadership of the clergy to bring about the re-Christianisation of modern life.

Catholic Action movements spread rapidly throughout Europe during the 1920s where they nurtured the energies of a younger and more militant Catholic laity. Universities played a central role e.g. Catholic Universities such as Nijmegen in the Netherlands, Louvain in

Belgium and Salamanca in Spain. The spiritual radicalism of these younger figures challenged the Catholic political parties and the expansion of Catholic associations after the First World War benefited Catholic working-class movements. Conway states:

> …the rise in membership of Catholic trade unions and other official organisations as well as the emergence of the Jeunesse Ouvriere Chretienne provided a new powerful voice for Catholic working class demands.
> (Conway, 1996, p.23)

During subsequent decades these Catholic Action groups were frequently the targets of government harassment. (ibid, p.23)

Cardijn asserts that even before the 1914-18 war when Catholic Action first began to be organised, people wanted to separate it from the other lay apostolate activities such as social and political action, youth work, Marian Sodalities, third orders, etc. It was then that he began to define and make known his own idea of Catholic Action which he held had two inherent requirements:

- Catholic Action is simply a preparation, a school of training, a service and a representative action; it is mandated by the hierarchy to raise up and form laity for the apostolate, and to co-ordinate the different forms it takes.

- Laymen form and train each other; they realise their own apostolate in their everyday lives and habitual environments, accepting their human condition as it presents itself from day to day; by trying to discover, evaluate and resolve their own problems and those of others; and by achieving, at the very heart of their secular life, the mission entrusted to them by Christ and the Church.
   (Cardijn, 1964, p.29)

Cardijn's ideas were groundbreaking and were pioneered at a time when they were new and even dangerously disturbing. In the early stages the "See, Judge, Act" motto of the YCW was not yet used but that was the essence of Cardijn's method for educating the laity to live out their Christian vocation in all areas of life. Cardijn asserts:

> To learn to *judge*, to *know* and to *will* and because of this to perform *acts* and to acquire *habits* and *virtues* and to further this education and this behaviour by means

of an *organisation* which sustains, protects and frames, such is the one and only method whereby success can be guaranteed.

(Cardijn *in* de la Bedoyere, 1958, p.76)

Cardijn's method differed from traditional methods of education not only in content but in the way it proceeded. Cardijn, when underlining the nature of the vocation of the Christian worker, insisted that the process must be 'with' the working class, 'by' the working class, 'for' the working class. Worker would empower worker. This aspect was referred to by Cardijn as "like by like". He was handing over responsibility to the workers, male and female. It was not his wish to create separate Catholic islands. What he desired was the spread into the world of the workers, through a workers' elite of values, philosophy and technique that could be indefinitely extended and this is why he named it "the lay apostolate of the laymen". (Cardijn, 1964) It was never something to be imposed from above but would be accomplished by the workers themselves.

Marx, himself, had earlier expressed a similar 'like by like' methodology when speaking of "The Communist Manifesto". He argued that it could not have been entitled a Socialist Manifesto.

> By Socialists, in 1847, were understood, on the one hand, the adherents of the various Utopian systems; Owenites in England, Fourierists in France, both of them already reduced to the position of mere sects, and gradually dying out; on the other hand the most multifarious social quacks, who by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances; in both cases men outside the working-class movement, and looking rather to the 'educated' classes for support.
>
> (Marx and Engels, 2002, p.202)

Marx states that the section of the working class who had realised the insufficiency of mere political revolutions and who had realised the necessity for a total social change, then called itself Communist. He held that while it was a crude and purely instinctive Communism, it touched the cardinal points and was powerful enough amongst the working class to produce the Utopian Communism, in France, of Cabet, and in Germany, of Weitling. He states:

> Thus, Socialism was, in 1847, a middle-class movement, Communism, a working-class movement. Socialism was, on the Continent at least, 'respectable'; Communism was the very opposite. And as our notion, from the beginning, was that "the emancipation of the working class must be the act of the working class itself",

there could be no doubt as to which of the two names we must take. Moreover, we have, ever since, been far from repudiating it.

<div style="text-align:center">(Marx, 2002, p202)</div>

However, while Marx wanted the working class to become the dominant class, Cardijn stressed that the YCW did not stand for any kind of class struggle but rather it wanted:

> everyone to collaborate in its great missionary work in all environments, in all social surroundings, in every class of society.
> <div style="text-align:center">(Cardijn, 1949, p.4)</div>

At the same time it was his aim for the YCW to rid the world of:

> the shame of proletarian conditions and to create a new working class conscious of its mission.
> (Cardijn, 1949, p.3)

Cardijn believed that active witness to human values was necessary in the workplace and his aim was that the YCW would teach every young worker how to relate religion to his whole life as a worker. He believed that religion, Christianity, could not be separated from the daily conditions of work and that every young worker must find in his religion a powerful and vital dynamic, thus enabling him to transform the whole of his personal life and that of his working community. (Cardijn, 1949, p.4) Cardijn believed that in order to humanise the world we must humanise the world of work. This has repercussions on the whole of life and to do this required a certain process of education. (Cardijn, 1964, p.83) He maintained that only through the diffusion of a doctrine, an education and an organisation of society which respects the human person and family, human conscience and responsibility, could there be maintained in the world a personalism which guarantees dignity and liberty. (ibid, p.84)

Cardijn made a distinction between training and education or formation and held that responsibility could not be given to people who had been merely 'trained'. Animals could be trained but human beings are not animals. Human beings have intelligence which needs to be developed. They need to know the purpose of what they are being taught to do and the reason why they should do it. (Cardijn, 1955, p71) He states:

> Formation merely based on words, books and hearing, on services and gestures, on practices imposed from without or repeated by rote; an organization which is content to unite its members by subscriptions and material benefits, these will never form

working youth. Knowledge that has been lived, conduct consciously chosen, a living organization, these three are interdependent.

(de la Bedoyere, 1958, p.77)

In retrospect several decades later Cardijn argued that for twenty five years, under certain political regimes, men, women and children had been broken in rather than educated. For him the science and technique of taming people had been developed as never before in history. He asserts:

> This is highly dangerous, and to meet it there is only one solution. It is necessary to give not merely a teaching or a doctrine, but a formation which is quite a different thing. People must be taught to act for love, and freely to suffer and fight for what they are taught. There is no other remedy against the regime of the dictator.
>
> (Cardijn, 1955, p.72)

Spirituality in the work-place is not a new concept. Cardijn had a mystical concept of work. He states:

> I cannot repeat this often enough: while everyday man is creating new material goods, his professional life is a prayer, a sacrifice, a prolonged mass; it is a vocation and an apostolate. The worker is a witness, a missionary and a sort of catechist, both in and through his life of work. Work is not a punishment, a curse, or a kind of slavery, it is a collaboration with the Creator and Redeemer. At his place, in his work, the worker is the first minister, the immediate and intimate collaborator with God…. What a transformation and revolution this brings to the lowliest and hardest form of work!
>
> (Cardijn, 1964, p.43)

 In Cardijn's opinion this view gives a renewed conception of the life of work.

Another major difference in Cardijn's thinking centres around his starting point for lay education. Rather than starting with Church, he is adamant that we must start with life itself if we want lay people to transform and consecrate it. For Cardijn attention to life meant attention to the transformation of life through absolutely essential individual and collective action. He insists that we must look at life objectively if, little by little, we are to replace human vision and judgment with the vision and judgment of God. (Cardijn, 1964, p. 149) It was to be through permanent contact with life that Cardijn believed that the laity would strive to transform it, in order to integrate or reintegrate it totally in the divine plan. (Cardijn, 1964, p.148)

While Cardijn believed in the necessity of 'like by like', he also believed in the necessity of collaboration between priests and laymen in order for the Church's mission to be carried out. For Cardijn, laymen were not formed for the apostolate through books, purely theoretic teaching or spoken lectures however magnificent or even through discussion although these may be means of rounding off formation in helping to draw up syntheses. He states:

> Laymen are formed first of all by discovery of facts, followed by a Christian judgment, resulting in the actions they plan, the plans they carry into effect, the responsibilities they shoulder. The method involves the exercise of all the human faculties and at the same time the use of all the supernatural and apostolic resources which have already been considered.
> (Cardijn, 1964, p.150)

In the achievement of this active Christianity, priests and laymen have a common mission but different functions. By working together they form one in the realisation of the Kingdom of God. (Cardijn, 1964, p. 121) Cardijn stresses that the layman would never realise his mission unless he had a living faith and in this the priest should set the example and must believe in the mission of the layman. For this reason each YCW group had its own chaplain.

Cardijn insisted that there must be "no cheap Christianity, no so-called popular formation". What must be aimed at was an authentic, thorough, profound, demanding formation for everyone, which, while being neither superficial nor childish, would develop even "the simplest and least humanly endowed". Here is another example of Cardijn's progressive educational ideas. All were to be included and in today's parlance, encouraged to reach their full potential. Formation, he asserts, will involve:

> …..the methods and adaptations of healthy popularization, will be centred on the profound work of grace in every soul, intellect and will, which blossoms there into a theological life that cannot be measured in human dimensions.
> (Cardijn, 1964, p.135)

Above all for Cardijn, formation for the laity must be related to their actual mission in the Church and in the world if their needs were to be met. For Cardijn the layman's mission consisted in discovering the secular and divine mission of humanity and linking it with the mystery of creation and redemption. It was for the layman himself to give the temporal

world its divine, religious and redemptive meaning. Pius XI1's last speech to the YCW underlined and affirmed this aspect.

> The YCW is striving to restore in all its nobility the Christian conception of work, dignity and holiness. The actions of the young workers should be thought of as the personal acts of a son of God and brother of Jesus Christ, through body and spirit, for the service of God and the community. May this conception of work penetrate factories, offices and professional schools through the members of your movement…….This is an apostolate which is essential and practical to a very high degree. You are Catholics in the fullest sense of the word……………fulfilling your own task in this community, a task which is indispensable to its life and equilibrium.
>
> (Cardijn, 1964, p.136-137)

The layman was living on two planes of existence, distinct from each other yet indivisible.

The religious, theological, ecclesiastical aspects, the authentically Christian aspects of Cardijn's lay apostolate fell within the province of the priest. Fundamental to the apostolate were the visible signs and links of sanctification. For Cardijn, the sacraments must be explained and experienced as a participation in the apostolate of Christ and the Church. These were not signs which worked mechanically but were to become living signs thus:

> In the measure in which all the dignity, riches and marvels wrought about by the sacraments are translated into living action, they will bring about a dynamic formation in the whole of life.
>
> (Cardijn, 1964, p.142)

Cardijn used very explicit Christian language to underline the dual mission of the layman, 'Ite, Missa est'. When the mass has finished, he wanted the 'layman' to realise that it is this same redemptive mass that impels him to action in the world. Cardijn states:

> Go forth now, you the layman; go forth to your mission, to your work which is the sacrifice of Christ continued! Your machine, your work-bench is an altar: and you, the sick and suffering, are nailed to the very cross of Jesus Christ!
>
> (Cardijn, 1964, p.143)

In contrast to Marxist pessimism about work, Cardijn elevates it to the realm of the holy. However, he was a realist and believed that in order for transformation to take place the Church would have to confront its problems. The part of the priest in the apostolic formation would need to be considered as would the amount of time to be given. The respective roles of the priest and layman would need to be more clearly defined and very

importantly, priests would have to be more ready to accord laymen their total responsibility as Christian adults in their own domain, while becoming themselves more fully dedicated to their priestly mission as the animators and educators of the lay apostolate. This would require "intimate supernatural collaboration which is based on complete reciprocal trust". Cardijn argued that this was an unheard of opportunity for the clergy to spread the Christian mission in the world but its success would depend to a very large extent on the response of the priesthood. (ibid, 1964, p.170) He was aware of the clergy's need to be in touch with ordinary life. For Cardijn the duty of the priest was to help laymen to discover the apostolic significance of everyday life and their task in the organisation of it. He puts it thus:

> Through their formation, it can happen that priests acquire certain habits of thought which separate them from laymen. I should demand emphatically that they keep in touch with ordinary life whether they be chaplains of Catholic Action, teachers, spiritual directors, engaged in the parish clergy, or in charge of spiritual retreats. Pastoral care that is apostolic in spirit must be enlightened by temporal life.
> (Cardijn, 1964, pp.154-155)

Cardijn's method aimed at developing a unifying conception of Church by ever closer application of the spiritual and liturgical teaching of Catholic Christianity to the needs of the contemporary world. Religion was to be a whole life which, like the host should be consecrated to God. The sacredness of their work and their lives was communicated powerfully to the workers themselves. He urges:

> It is for you to make your day a continuing Mass……: Without work there is no altar bread, no wine, no paten, no altar, no church, no religion. Without Christian hearths, without Christian families, there can be no priests, no religious, no missionaries, no apostles.
> (Cardijn, 1933, pp.4 -8)

As early as 1920-22, Cardijn saw Catholic Action very differently from the way it was organised at that time. He states that people wanted Catholic Action to be one, single, general, uniform movement, the same everywhere and for everyone, but that he wanted it to be a unifying (and not uniform) co-ordination in the heart of the parochial, diocesan and ecclesial community, with a view to the mutual support that lay apostles need. He saw in it certain common aims, of a spiritual and above all temporal order: the participation of everyone in the liturgy and worship, respect for and defence of public morality, the press and the radio, presence in the national structures, social action, etc. He saw Catholic Action as essentially specialised and complementary – basically complementary to the

priestly apostolate, because it is the work of laymen in the sense that it prepares them for the real apostolate in everyday life, and specialised in its organisations, which must answer different needs and adapt to different environments. (Cardijn, 1964, p.30)

While maintaining that Catholic Action was essentially specialised and also essentially co-ordinated Cardijn was clear that there were not two kinds of Catholic Action but only different fields of application. He states:

> I conceived the organization and the methods of Catholic Action differently from what actually existed because I considered that *its aim was to christianise the whole of secular life*, both individual and social: this was, to my mind, its starting point and its final end. In other words, I wanted it to be *totally incarnate*. This is how I came to be concerned, in the development of my thought in my priestly life, with what I should like to call 'the lay apostolate of laymen'.
> (Cardijn, 1964, p.31)

Fundamental to the progress made by Christian democracy between the wars was the rise of the Catholic press as was also the continuing vitality of social Catholicism and particularly those social Catholics with leadership experience. Many of these new members came from the ranks of the Young Christian Workers, the JOC (Jeunesse Ouvriere Chretienne), the archetype of the reorganised and specialised Catholic Action encouraged by the Vatican in the 1930s. (Conway, 1996, p.51) The JOC was founded by Cardijn in Belgium in 1925 and began to operate in France in 1927 thus predating this particular Papal call and it is suggested that the JOC was the pioneer for other specialist groups. The JOC model was applied to other milieux in the 1930s – Young Farmers' Group JAC, Young Students' Group JEC, as well as to their equivalent female groups.

"Christian Democracy" may be regarded as a social movement which came up from the masses in the Church, "Catholic Action" as the response of the progressive hierarchies to the demands of an emancipated working class laity for an increasing role in the work of the Church. In both instances, the urban industrial developments of the 19th century and the accompanying socio-political conflicts between the classes, in which Marxist socialists have played a major and crucial role, are the stimuli in this process of change within the Roman Catholic Church. It was in Belgium, one of the first of the specifically Western European Catholic countries to be industrialised that the conflicts were to be seen and it is suggested that it was out of these conflicts that the Young Christian Worker Movement has its place as an attempt to reform the Church and especially the attitudes of its hierarchies to

the changing contemporary scene and especially the role of the working class in these changes.

The Origins of the Cardijn Dialectic

Influences within the Church

Joseph Cardijn was born into a Flemish working family at Schaerbeek, Brussels on 13th November, 1882. This was a time of rapid expansion of Belgian industry when peasants were leaving their fields and cottage industries to work in the growing industrial towns. Cardijn had grown up among the problems of the working world. He was particularly alert to the problems of young workers who were still children like himself when they prematurely entered the workplace. He states:

> I was nine years old when *Rerum Novarum,* first appeared. I would need a whole book to tell how I discovered the problem of the working world and especially of the young workers who were still children like me.
>
> (Cardijn, 1964, p.28)

Rerum Novarum was an encyclical from Pope Leo X111 outlining the moral dignity of each human worker. It stated that this dignity was as important in the world of factories, workshops and all workplaces as it was in the world of families, parishes and schools. *Rerum Novarum* was an important influence on Cardijn in the area of social teaching. Cardijn, who was ordained in 1906 and who then attended a course on sociology and political science at the University of Louvain, recalls:

> This helped me to rough out a provisional synthesis of facts which I had been aware of since my childhood. Then, during trips to Germany, Holland, England and France, I met the men who were having such a great influence at that time on the future of the working class world: the pioneers of the Christian Workers' Movement of Munchen-Gladbach; Baden Powell, the founder of the Scout Movement; Leon Harmel, the organizers of *Semaines Sociales de France*, and the leaders of the Sillon; and the leaders of English trade unionism. To these journeys and contacts I should add the researches which I carried out in different parts of French speaking Belgium during my five years teaching at the junior seminary of Basse-Wavre.
>
> (Cardijn, 1964, p.28)

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Before examining *Rerum Novarum* it is necessary to look at two dominant thinkers in the Church in the sphere of social teachings prior to the appearance of this encyclical.

Several people, both lay and clerical have variously been described as precursors of Papal thinking in this field but two men, in particular, received Papal acknowledgement. These were Bishop Emmanuel Von Ketteler of Mainz in Germany and Cardinal Henry Manning Archbishop of Westminster from1865 to 1892. It is important when interpreting *Rerum Novarum*, to take into account the voices of Von Ketteler in Germany, followed by Manning in England and de Mun in France as important strands particularly between the 1860's and the 1880's. (Misner, 1991) The thinking of two of these men, Von Ketteler and Manning will now be described in some detail in order to outline some of the issues of the time. Their thinking has particular pertinence to this study since many of Cardijn's early observations of working conditions took place in Germany and in Britain. What these two men asserted, not always with the backing of their colleagues, were the rights and responsibilities of Catholics in social action.

Von Ketteler

Von Ketteler and Manning had been early spokesmen for the Church on the 'social question' speaking out on the organisation of labour and of labour unions. Von Ketteler saw the tendency of the age to be for the working man to "combine for the purpose of gaining a hearing for their just claims by united action". (Husslein, 1939, p.201)   He approved such a course of action, thinking it not only justified but necessary on account of the economic conditions and also encouraged Catholics in the development of and participation in such movements even though many members may not have been Catholics.

Pope Leo XIII confirmed Von Ketteler as a pioneer of Catholic Action in the industrial field when he stated that he was his "great precursor in the labour cause" and his practical and specific labour measures were championed by the Centre Party which gave Von Ketteler the credit for its enlightened social programme. (Ryan and Husslein, 1920, p.54) It was in 1848 that Von Ketteler first spoke out publicly on the 'social question' when he was called upon, as pastor of Hopstein and representative of the Frankfurt Parliament, to speak at the grave of two deputies who had been brutally murdered by an enraged mob "for their free public utterances". (ibid, p.25) On the theme of the 'social question' at the first Assembly of the Catholic Association of Germany (The Katholikentag), Von Ketteler pointed out that the most difficult question, which had not yet been solved by any legal regulations or any forms of state, was the social question. He states:

> It will prove that the final solution of the social question is reserved for the Catholic Church; for no matter what regulations the state may make, it does not have the power.
> (Coleman and Baum, 1991, p.8)

1848 was also the year that Marx and Engels published their "Communist Manifesto". In opposition to what he called the "false Communism" of the time, Von Ketteler proposed "true Communism" which was later described in Catholic parlance as "Christian Democracy". (Ryan and Husslein, 1920, p.27)

Marx too was concerned with the 'social problem' and the liberation of the 'proletariat' or working class as was Cardijn in years to follow. However, while Cardijn's earliest commitment as a young priest was to "save the working class" because of the inhuman conditions they suffered, caused by industrialisation, what became Marxian socialism in Germany in the beginning had nothing to do with industrialisation or the political aspirations of industrial workers. It emerged rather from debates among radical disciples of the German philosopher Hegel, about what should replace Christianity or Hegel's rationalised version of it, 'absolute spirit'. As Stedman Jones argues, perhaps, when seen in a larger European perspective, this emergence of German socialism out of a movement of religious reform is not surprising. He states:

> Socialism had also emerged out of post-Christian movements of religious reform in Britain and France at the beginning of the nineteenth century.
> (Stedman Jones *in* Marx and Engels, 2002, p.8)

The importance of von Ketteler's contribution to the solution of the 'social problem' is also confirmed by Schafer who asserts that in the Catholic sphere it was, above all, Von Ketteler who stressed the special significance of the social question. Schafer states:

> In the second of his most famous advent [sic] sermons in the cathedral at Mainz, Ketteler stressed his attitude: 'So if we want to discern the time we must seek to fathom the social question. Anyone who understands discerns the present, and to anyone who does not understand it, both present and future are a riddle'.
> (Shafer *in* Coleman and Baum, 1991, pp.7-8)

Cardijn's thinking, many years later, echoes this awareness of the need for social analysis and a breadth of understanding of the present conditions before solutions can be found.

Von Ketteler developed the idea of Christian cooperative associations but his plans could not be realised in his own day because the working man was so impoverished. However, he understood the need first and foremost for labour organisation and founded many successful labour unions which were practically destroyed by Bismark, the Iron Chancellor of Germany. Bismark believed that he could stamp out German Socialism and along with it the Christian labour unions which had been so successfully established by Von Ketteler and which Bismark contended were socialistic institutions.

At the Fulda Conference of German Bishops in September 1869, Von Ketteler presented a paper outlining the duty of the Church to help in the solution of the problems of working people. To it he added a programme of *Legal Protection for Workingmen.* (Ryan and Husslein, 1920, p.50) It contained specific measures to be adopted among them being the prohibition of child labour, limitation of working hours for boys employed in factories in the interest of their corporal or intellectual welfare, closing of insanitary workshops, legal regulation of working hours, Sunday rest and obligations for caring for workmen who, through no fault of their own were incapacitated for work in the business in which they were employed. It also recommended a law protecting and favouring co-operative associations of working men and the appointment by the state of factory inspectors. Von Ketteler realised that these laws would afford little protection unless assured by legal control. The idea of factory inspectors he borrowed from what was already happening in England, although he was in two minds as to whether inspectors chosen from the working men themselves rather than imposed from above might be most beneficial. This less hierarchical view of inspection suggests the possibility of more empowering structures in the workplace and it is interesting to note the similarities in Cardijn's own thinking several years later. Von Ketteler states:

> Whatever be the method adopted, however, the control must be extended to moral and sanitary conditions in the workshops.
> (Metlake, 2007, p.213)

As a result, he laid down a complete national programme, political, religious, educational and social.

Under the social programme, he recommended the regulation of public debt, diminution of the public burdens and proper adjustment of taxes. His proposals included the introduction of a stock exchange tax, the introduction of an income tax for joint stock companies, the

state management of railways, the reduction of the war budget and exemption of the necessities of life from taxation. Under a clause on corporate reorganisation of the working classes, Von Ketteler proposed legal protection of children and wives of working men against the exploitation of capital, the protection of the workman's strength by laws regulating hours of labour and Sunday rest, legal protection of health and morality of work people in mines, factories and workshops as well as the appointment of inspectors to watch over the carrying out of factory laws. (Metlake, 2007, p.208)

As Boswell, asserts, the redistributive and co-operative themes were both sounded in significant ways by Von Ketteler. He also anticipated the theme of corporative reorganisation. Boswell states:

> Von Ketteler emphasised immediate measures to redress crying injustices: increased wages, self organisation through trade unions and mutual aid, philanthropic help, social insurance and a wide range of state legislation.
>
> (Furlong and Curtis, 1994, p.52)

One criticism, levelled at Von Ketteler and other contemporaries, was that they saw the solution to the 'social problem' primarily in the establishment of charitable associations. Given that, firstly, industrial development was in its infancy and that, secondly, the Church could refer to a long and successful tradition of charity, it is perhaps understandable. However, von Nell- Breuning points out that this tradition of Christian charity had long prevented the breakthrough of a political Christian social movement concerned for structural reform by suggesting that a solution to the 'social question' could be achieved simply by church charity. The truth was that, because of social and political changes and of the changed self-understanding of individuals, church charity was no longer in a position to do this. (Coleman and Baum, 1991, pp. 10-11) Shafer argues that by the end of 1865, Von Ketteler had realised that the 'social question' could not be resolved by charitable measures alone and he argued more clearly for the collaboration of state and 'self help' from the workers. (Coleman and Baum, 1991, p.12)

Von Ketteler stressed at the Fulda Conference in1869 that: the social question touches "the deposits of faith", that "the Church must take the part of the workman" and that "the impieties of capital…must be broken". (ibid, p.12)

His demands at the conference included the need to include the treatment of the 'social question' in the training of the clergy and the need to appoint Church officials to compile statistics of the factories and factory workers in the diocese concerned, to gain information about their physical, intellectual, moral and religious situation and about the welfare of the workers and the associations and organisations created to improve their lot. (Metlake, 2007)) This view may have contributed to the development of Cardijn's "Review of Life" which involved gathering the relevant information, the 'facts' and examining them critically in the light of the Gospel when seeking solutions to the 'social problem'.

Manning

Henry Edward Manning, Archbishop of Westminster from1865 –1892, was an Anglican convert whose appointment as Archbishop did not impress *The Times* which dismissed him as an "aspiring refugee from a hostile camp". (Furlong and Curtis, 1994, p.191) Manning believed that the Christian ethic had prescriptive value for daily relationships of every day life and was continually challenging, according to McClelland, the "cloistered values of a Church practised for three hundred years in the art of shunning the light of common day" (Furlong and Curtis, 1994, p.191) Later, Cardijn was to articulate very similar thinking. Manning argued that any attempt to divorce theology from society, as well as from learning, was contrary to faith and reason and that the authority and order and law and obedience which constituted domestic life expanded into the civil order of politics. (Manning, 1877, p.301) The premise from which he argues, and which both underlines his ultramontanism and shows that his social theory is embedded within his theology, is that the Church is the Divine institution charged with the task of propagating the Christian Message to all men. He argues that no authority on earth can intervene to dictate to the Church what it has to teach, or within what limits it shall teach. (Manning 1877, p.299) In a series of published lectures Manning defined society as being a part of the first creation. He states:

> Society springs out of the creation of man, because from man comes the family, and from the family comes the state.
>
> (Manning, 1888, p.61)

For Manning, the family including the family which is the State was firmly rooted in concepts of Divine Justice, the unifying bond "of all the Divine attributes of wisdom, power, mercy and sanctity". (Manning, 1888, p.59)

Manning believed in the necessity of freedom for the Church to develop the principle of justice lying at the heart of the parable of the Good Shepherd. (Manning, 1888, p.80) He, like Cardijn later, increasingly came to realise that irregular efforts of Charity would not suffice. Manning understood, as did Cardijn, that the task of winning people back to the Church and to Christianity would not be accomplished by preaching alone but by active involvement in the amelioration of man's social condition.

Barry outlines how Manning's efforts at the First Vatican Council opened the way by which the Church and the Democracy could meet face to face. (Barry, 1926) Manning considered this freedom to be essential if the Church was to assume a leading role in protecting the rights and beliefs of the individual in an increasingly anti-Christian state machine. (ibid)

Two years before he became a bishop Manning had produced a blue print for Catholic Action – long before this term had gained its specialised meaning. In it, he identified a twofold task for the Church. The first could have been predicted. It was to save souls and to lead men to eternal life. The second would have been more revolutionary and was as follows:

> to ripen and elevate the social and political life of men by its influences of morality and law.
> (Manning, 1877, Vol.1, p.29)

Cardijn later reiterated such views when discussing the integration of life and faith. Private piety was insufficient to bring about social change. Cardijn held that faith needed to be integrated to every area of life.

Manning realised that Catholics in England had been living in social exile having been excluded from public and private employment, not by statute but by traditional prejudice. This, he held, had diminished their capacities for practical and public usefulness in the past. In 1863, he urged Catholics to lay hold of the world, meeting it "intellect to intellect", "culture to culture" and "science to science". (Furlong and Curtis, 1994, p.196) This may be where Cardijn's theory of 'like educating like' emanates from.

Particularly in his later years, Manning's social Christianity came to dominate his ecclesiastical thought and policy. He believed that if the Church was to spread in England it would be by its large popular sympathies identifying it, not with the governors, but with the governed. (McClelland, 1962, p.129) He was concerned, as was Von Ketteler and later Cardijn with the working people.

Like Von Ketteler, Manning became involved with the agricultural workers and along with others pleaded for a reconstruction of the domestic life of the labouring poor. (Purcell, 1896, Vol.II, p.641) Conservative Catholics accused him of encouraging agrarian agitation. He asked of Gladstone the following things for the labourer; the prohibition of child labour, the payment of wages in money, decent dwellings and sanitary conditions and the establishment of tribunals to settle questions between employers of the poor and the poor themselves. (Manning, 1872) The importance of the quality of domestic life above all other considerations was stressed by Manning. This had implications for hours of labour which he held should be firmly regulated by law and also for child labour and the state of housing in manufacturing towns. This concern for the dignity of each person and the sanctity of the family was echoed by Cardijn.

In the Leeds Lecture on Dignity and Rights of Labour, Manning claimed for labour the same rights as for property stating that there is no property so strictly one's own as one's labour. He asserts:

> The strength and skill that are in a man are as much as his own life blood and that skill and strength which he has as his personal property no man can control.
> (Manning, 1877, Vol.II, pp.81-82)

From this premise it followed that every labourer had the right to determine for whom he would work and where he would work. From these arguments it also followed that labour not only had the right to its own freedom but also the right to protect itself and labouring men had the right to unite to promote their own interests. (Manning, 1877, Vol.II, p.86) Thus Manning, like Von Ketteler, justified the right to withhold labour or to strike.

Manning also stressed the need for technical education believing that the commercial prosperity of the country depended upon the manual skill and mental development of the workers. However, it was Hutton's view that what placed him before the public eye as a

wise and competent social reformer was the question of the housing of the poor.
(Hutton, 1892, p.100)

As McClelland argues, while Manning probably had no direct hand in framing *Rerum Novarum* he was an acknowledged Catholic thinker on social issues and Leo XIII acknowledged the "important communications" Manning had made to him on the matter when he sent him a copy of the document. Manning and Archbishop Walsh of Dublin were given the task of making the English edition of the encyclical. The English edition was also to serve the U.S.A. (Furlong and Curtis, 1994, p.201)

Rerum Novarum

At the later end of the nineteenth century, when the Roman Catholic Church in Britain was struggling to forge an identity following the restoration of the hierarchy in 1850, the European Church was becoming increasingly concerned with the problems of industrialisation and the effects this was having on working people's perception of the Church. Consequently, in 1891, Pope Leo XIII produced the first modern social encyclical *Rerum Novarum* which came to be known as *The Worker's Charter.*   The rationale behind the idea of the Church having a contribution to make to social issues was expressed by Coman as follows:

> Roman Catholicism was presented as a religion which permeated the whole way of life including the social and economic order. It seemed natural, therefore that there should be a specific 'Catholic point of view' on social questions.
>
> (Coman, 1977, p.20)

 Schafer argues that Catholic social teaching was responding to real social movements of socially concerned Catholics and he documents the debates and movements in the German-speaking world which led up to the document asking what the Church's teaching would have been like if, with Bishop Willem von Ketteler of Mainz, it had agreed that the time was ripe for a pronouncement in 1870 instead of waiting until 1891. Schafer also asserts that in Germany and Holland, the Church opted for confessional labour unions whereas in the Anglo–Saxon world, where both England's Cardinal Manning and Cardinal Gibbons of Baltimore in the United States had urged the Holy See to support the rights of labour, the unity of the workers' movement was not divided by confessional unions. (Coleman and Baum, 1991, p.14-15)

It is customary to date Catholic social teaching from the appearance of *Rerum Novarum.*
It is reasonable to do so if considering the 'social question'. (Furlong and Curtis, 1994,
p.75) This encyclical, the first of many, became the foundation on which modern Catholic
social teaching was built. However, as Fogarty asserts, the encyclical represented less a
beginning than a stage in the growth of social awareness. It marked a turning point rather
than creating one. (Fogarty, 1957, pp.342-343)   *Rerum Novarum* appeared some time
after much of the 'socialist' thinking such as that of Marx and Engels had been enunciated
in such publications as *The Communist Manifesto*. Such thinking had explored the
relationship between theory and practice and between reflection and action It could be
termed 'revolutionary thinking' since it was concerned with effecting social change at a
time when most working people were suffering poor working and social conditions. Marx,
however, saw religion as an obstacle to social change because it sought to turn people's
attention away from present realities and current injustices, promising retribution in the life
hereafter. For Marx, religion was a part of the social conditioning process whereby the
powerful offer palliatives to the oppressed to keep them happy. At the time of its
publication, *Rerum Novarum* had little impact in Britain as there were no Catholic social
organisations to implement it.   The main consequence of the encyclical was to reinforce an
opposition to socialism. This had some unfortunate consequences at a time when the
Labour Party was coming into existence to represent the interests of working people. The
socialism which was being condemned in the encyclical was the continental brand based
on atheistic Marxism, not the Labour Party version which owed much to non-conformist
Christianity. The resulting confusion caused many Catholics to be obsessively opposed to
socialism. A group, known as 'The Confederation of Catholic Trade Unionists', in 1918,
took the view that the manifesto produced by Sidney Webb on Fabian socialist lines made
it impossible for a Catholic to belong to the Labour Party or to the trade unions which
contributed to its support. (Cleary, 1961, p.72)

The encyclical, *Rerum Novarum,* also came later than the great reform committees in
Britain which had looked into the industrial and living conditions and produced practical
schemes of reform. For O Connell *Rerum Novarum* represented:

> ……..the awakening of the middle class lay Catholics and clerics to the conditions
> of the later stages of the Industrial Revolution and to the realisation that working
> conditions had implications for religion and society.
>
> (Furlong and Curtis, 1994, p.76)

Rerum Novarum entered an ongoing debate and synthesised authoritative opinion but was open to various interpretations. This requires to be stated because it did not openly come down on the side of the working people about whom Cardijn was so concerned.

Key Influences in Cardijn's Early Life

Cardijn attributes a very large part of his religious upbringing to his mother whom he acknowledges to have been gifted in talking to her children about Church history, Biblical history and the prayers of the Church. He recalls:

> I gradually began to live the liturgy. From our earliest youth she had taught us to love the poor   No one who came begging was ever ignored.
>> (Cardijn, 1964, p.27)

Because of his mother's state of health, young Joseph Cardijn was taken to live with his grandparents in Hal, a small town situated on the industrial plain between Brussels and Paris. His parents returned to Hal to recover him and to set up a modest coal merchant's business in which Cardijn worked after school hours. (Cardijn, 1964)

From an early age, Cardijn was aware that children of his own age and teenagers were leaving school early to work long hours in factories, paper mills, glass works and foundries. Sometimes Joseph, along with his father, attended meetings where a priest, Father Daens, put forward Christian social thought. Daens was one of several organisers of meetings held in Hal at a time when miners were refusing to work and police were reported to have manhandled them. (Fievez and Meert, 1969, p.10) The seeds of Cardijn's future thought were sown here while he was pupil at Notre Dame Institute at Hal. Addressing a YCW Rally in Manchester in 1962, Cardijn recalls:

> The YCW was founded before the First World War, in 1912 but the reasons why it was founded existed a long time before that! I come from a working class family, and I saw the bad working conditions of the young workers. Without any preparation for working life – most of them could neither read nor write – they were working ten to fourteen hours a day, for low wages, without security against accidents, sickness of [sic] employment. But worst of all were the moral conditions, for boys and girls. Alone and abandoned, they could neither defend nor protect themselves; they were doomed to misery, degradation, immorality, and in many cases, they were turned against religion and society.
>> (Cardijn, 1962)

Cardijn's decision to become a priest led to his enrolment in September, 1897, at the Minor Seminary of Malines to continue the Greek and Latin studies begun at Hal. Here he boarded and returned home only in the holidays. As well as future priests his fellow students included future middle class laymen and although Cardijn's first language was Flemish, all lessons were taught in French the language in which he later wrote.

In his junior seminary days, Cardijn took part in student movements where he learned public speaking, took part in study days and congresses as well as visiting places of interest and sessions of parliament. These early experiences would influence the methodology he later developed. He began to fight for causes he felt strongly about, an early training for the cause to which he would devote his life – the lay apostolate and in particular the Young Christian Worker Movement.

When he returned home from the seminary he found, that on meeting up again with his former companions from elementary school, there was a chasm between himself and them as far as they were concerned. To them he had become:

> a little priest, someone who had no understanding of workers, a traitor to the hard life and the lone fight against injustice.
>
> (Fievez and Meert, 1970 p.14)

He had become the enemy and it both troubled and provoked in him a desire to understand the problem in more depth. He was especially troubled to find that in addition to the cynicism of adult workers, conditioned for years by the 'industrial machine', the young people of his own age were changed. In his opinion, they had become rebellious, anti-clerical and demoralised. He resolved to discover for himself the causes for this state of affairs by travelling around the industrial regions of both his own and neighbouring countries.

Because of Cardijn's own experience of 'conflict' between his beliefs and the present reality of working class life, he was encouraged to analyse the problems in relationships between the working class and the Church in Belgium and to seek a solution. Four personal experiences illustrate this:

- Cardijn's early awareness of the harshness and injustices in working class life (Cardijn, 1964, p.15-18)

- The strength of anti-clerical prejudice in the Catholic community (de la Bedoyere, 1958)

- The sacrifices which his vocation to the priesthood entailed for his family (Cardijn,1949)

- The gulf between working –class and clerical styles of life. (de la Bedoyere, 1958)

These events occurred during childhood and adolescence and it is interesting that it corresponds to that period of personal development on either side of school leaving age which is the point at which young workers are encouraged to join the YCW Movement. One cannot escape the analogy between Cardijn's own personal experience and the structuring of a social movement around this experience as a problem solving process.

In another social context, Cardijn may have found an outlet for his energies in the Socialist or Catholic workers' movements but Cardijn was a devout Catholic and his life's work was in the Church he loved, so he leant heavily upon "Catholic Action" in the development of his movement. Many of his ideas, however came from non-Catholic sources or were contemporaneously paralleled by non- Catholics, not least of which was the inspiration he gained from the British trade union movement which he greatly admired. (Cardijn, 1911) At the YCW Manchester Rally in 1962, Cardijn reminisces:

> You know I am not in Manchester for the first time. About fifty-five years ago, I came here to study the trades unions, the co-operatives, the many different efforts of the working people to better their living conditions; and I admired their leaders, so courageous, so dedicated to their great mission.
>
> (Cardijn, 1962)

Having visited England in 1911 to observe worker organisation, Cardijn noted that the explosion of general strikes which had just dislocated the "well oiled gears of English society initiated a period of indescribable excitement". Cardijn states:

> The moment seemed propitious for an enquiry into the organization of English workers and the place that organization occupies within international worker organization.
>
> (Cardijn, 1911, p.1)

 Having learned from a Parliamentary debate that the two leaders who had led the workers during this period were Benn Tillett for the South and Tom Mann for the North, Cardijn asserts:

> It was therefore quite natural that it was to them that we made our first approaches.
> (Cardijn, 1911, p.1)

Although Cardijn reports that Ben Tillett had a reputation for being no friend of "Roman collars", Tillett had later acknowledged that the Catholic Church was a clever church voicing that the Church of England would never send its priests to study worker organisations. (Cardijn, 1911, p.2) Tillett also acknowledged the part Cardinal Manning had played in the resolution of the Dock Strike in 1889, stating:

> Marvel of marvels! Cardinal Manning soon became, in the best sense of the word, the guide and father of our movement.
> (Cardijn, 1911, p.3)

It is interesting to note that Manning was himself an Anglican convert to Catholicism. Tillett, however, had also approached Manning's Anglican counterpart. Tillett stated:

> The Anglican Bishop of London (Temple) had refused to help me, sending me a nasty letter full of insults to the dockers. I suppose that the violent tone of this letter contrasted so strongly that I became more than ever attached to Cardinal Manning.
> (Cardijn, 1911, pp. 3-4)

Cardijn held that if the immediate results of the victory were rewarding for the dockers, its effect was world wide and for international worker organisation, incalculable. (Cardijn, 1911, p.5)

As well as studying the internal organisation of the unions, Cardijn looked at social action, the psychology of the leaders and their individual education and concluded that they recognised the need for personal transformation, for deep inner effort, for individual and personal regeneration. Cardijn further recognised in Ben Tillett not only a man of vision but one who could communicate that vision to his members. Written into the union rule book was the following statement:

> Society will never attain a state of near perfection unless the lives of its individual members do so. (Cardijn, 1911, p5)

The wider context in which his experiences occurred is also important in conditioning his analysis of problems and in determining:

- economic difficulties in Belgium after 1870 (Mallinson, 1963, pp.173-174)
- Catholic interest in social problems
- increased Flemish influence in the Church (Mallinson, 1963,)
- educational development and social change (Cardijn, 1962)

These were the personal events and the background of the period from the 1880's to 1903 during which Cardijn passed from childhood through adolescence to manhood. It was the background of a young Flamingant, the first generation of educated children in a Flemish family, living in a village close to the growing metropolis of Brussels. It was the background of a young man entering the priesthood with its middle-class attitudes; a Fleming entering the Belgian religious Establishment with its strong French cultural traditions.

Cardijn was not afraid of upsetting those in authority. He concerned himself with the working class within the hierarchical Church because he saw how misunderstood this class was by the upper echelons and how their pessimism was misplaced. He saw himself as the champion of the working class, his class, amidst the clerical bourgeois and in this sense very probably saw himself as a priestly anti-clerical from the working class.

It was not surprising that Cardijn was not initially popular in the Church and fell foul of so many influential Catholic leaders, lay and clerical. It was not surprising that he felt at home amongst working youth, amongst those inarticulate members of a rejected social class whose problems he had himself experienced and which were still unsolved despite years of adult tutelage, direction and control. The self-governing and self-programming character of the YCW movement appears to stem from Cardijn's own disillusion with adults both in and outside the Church. If the problems and conditions of life of young working class adolescents and adults still persisted after so many years of social and political progress, ought not youth to take up its own problems and attempt a solution?

Cardijn's YCW movement sprang from his own experiences. He found a true milieu in the movement which realised his own aspirations which he had developed in and around the

period when he left home and entered the seminary at fourteen. In the early study-circles there was a strong family spirit where Cardijn was at home with young men and young women, who like himself in the past, still lived at a time of great social and political change, who found themselves in so many respects unable to identify themselves with the traditional institutions of the community, who were because of their better education unstimulated intellectually by their own family life and the life of the community around them. Cardijn had true empathy for working youth, an empathy born of remembered personal social experience.

Educational and Philosophical Influences   Hegel, Decroly and Marx

Cardijn's three stage process of dialectical reasoning is rooted in Hegel, as was Marxist thinking, and his own YCW dialectic forms the basis of his Enquiry Method. (Cardijn, 1964, p.18) He did have contact with Belgian academics (Cardijn, 1964) and he was a collector of ideas and a keen researcher. (Cardijn, 1911, 1964, p.20) His own starting point is most likely to have been his own interest in social problems and the need to find some educational method which would satisfy the interests, employ the energies and realistically direct the missionary purpose of his study circles for the cadres which he began to set up from 1912.

Cardijn and Marx have in common their individual acceptance of social experience in educational methodology but Cardijn was restricted in the range of sources from which his study circles could draw inspiration. Cardijn, as a Catholic, was confined, especially in the early 1900's when Pius X was in the middle of his campaign against "modernism" in the Church. (Pius X, 1907) Cardijn encouraged his early groups to concentrate on their environment because he saw it as important, no doubt because of his own interest in sociology and the works of earlier Catholics like Ducpetiaux, and also because he, like Cardinal Mercier, the Belgian Primate, wished to encourage Catholics to play a more active part in social and political affairs.

It is much more likely that Cardijn derived some inspiration from the Belgian educationist, Decroly. Decroly, a Belgian neurologist, was also a successful educational pioneer of modern teaching methods in Belgium during the early 1900's, and in 1905 "Societe de Peditechnic" was founded to support Decroly's work. (Mallinson, 1963, p.119)

Decroly was also a pioneer in vocational guidance and established a centre in Brussels in 1912. The Belgian YCW was also interested in this field of work and from 1925 worked in close association with Christaens, Decroly's associate, with whom they opened their own central bureau in Brussels in 1927, preceding a similar State bureau by ten years. Through these contacts with Decroly, it is possible that his ideas reinforced Cardijn's own on the value of the environment in education. But it is unlikely that Decroly's influence, if any, occurred earlier than Cardijn's impulse to set up his own study circles in the way he did, in response to the needs of his young men and women, in line with his own views and interests in social problems which were in formation during his period of seminary education. (Cardijn, 1964, pp.21-6) However, it is interesting to note that such comments used by Decroly as "…..school of life for life." and "…each class becomes a society….." (Mallinson, 1963) are very much in line with Cardijn's own terminology. Decroly's ideas were at the basis of educational reform in Belgium in the 1930's.

Cardijn's own conception of the YCW shows he was thinking in much the same terms as Decroly on the value of the environment in education. Further, by opening his mind to new ideas and new experiences and experimenting with his study circle education for young workers and deriving new thought from his empirical and pragmatic efforts, Cardijn was pioneering a more liberal attitude amongst Catholics towards ideas and experiences once so vigorously rejected by the Church.

Cardijn recognised a great element of truth in Communism and had studied the subject (Cardijn, 1964, p.40). To what extent Cardijn has derived anything practical from Marx is not clear but certainly Marx's works have stimulated Cardijn whilst the missionary work of the Communist movements and their "cell" organisation so reminiscent of the YCW system of study circles must be considered as contributory to the development of the YCW into an international organisation.

Cardijn's aims are spiritual and social (Cardijn, 1964), Marx's predominantly political (Marx and Engels, 1967) yet as a Catholic, Cardijn is very conscious of the power of Marx and his outlook and work recognise this. Defining the basic principle of the YCW, he states:

> The YCW believes in the eternal destiny of each worker, in his divine, earthly, temporal vocation, first step towards his eternal destiny in the humblest details of his life, in which he will save himself with the masses or lose himself with them.
>
> (Cardijn, 1955, p.100)

He further states:

> I have held meetings among Communists, and they never mocked this ideal, far from it. I felt that I gripped them when I told them what made the greatness of a young worker was his dignity as a son of God, his divine origin.
>
> (ibid, p.101)

Cardijn does not say how many of his ideas stem from an attempt to counter Marxist influence amongst the workers but he does seem to attempt this to the point where Marx is an influence in the creation of the YCW ideology. Cardijn appears to counter the Marxist revolutionary aim (Marx and Engels, 1967, p.80) with his own attempts to reform society through a mosaic of continuous individual action by YCW cadres. Cardijn states:

> ….their personal transformation is to make a revolutionary transformation….in their surroundings at home and at work. This personal effort of each young worker, each JOC, changes life in the factory, workshop, train, bus, trade union – in the whole working class movement.
>
> (Cardijn, 1964, p.66)

Cardijn married the "self-emancipation" principle of Marx (Marx and Engels1967, p.237) with the much earlier paternalistic principle of "individual worthiness". Interior reform must precede exterior reform.

Marx, like Cardijn, believed that enquiries into working class conditions should be carried out by workers themselves. To this end, he prepared an international enquiry. However, it does not appear to have been successful. It does seem that the Marxist movements who could have taken up this enquiry were geared more for political than social education and action and probably did not appreciate the value of it. (ibid, p.210-211)

Cardijn has used the Enquiry to illustrate that religion can be a dynamic stimulus for social change. When it is considered that the Enquiry embraces an attempt to outline a contradiction between the social condition and the religious ideal, there appear to be strong grounds for assuming that in this element Cardijn is at pains to refute Marx's interpretation of religion as:

> ….the sight of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people
>
> (ibid, p.41)

Karl Marx wrote this during a period of 19th century middle class and Christian paternalism when the new urban- industrial proletariat was kept in its place. Cardijn, living as he did in a country with a very active and powerful Marxist and anti-clerical workers movement, built the YCW on the ideological basis of Christianity as a stimulus to social reform of which the Enquiry Method is an important methodological vehicle.

During the pontificate of Pope John XXIII, Cardijn's educational efforts were recognised and the YCW method which appears to counter Marx's views on religion and the role of the working classes received papal recognition and a recommendation that the Enquiry Method be used to translate Catholic principles into action. (John XXIII, 1961, p.59, Sections 236-7)

The Cardijn Enquiry Method

The Cardijn Enquiry Method which forms the heart and core of YCW education is a group study method. Each member is a "teacher" introducing facts and observations born of personal experience. When Cardijn introduced this method in 1912 it was a departure from traditional Catholic educational practice in which only accredited adults could teach. The introduction of personal experience into the content of Cardijn's early work expressed this freer choice of content which the founder of the "Sillon" Movement in France, Marc Sagnier, had already introduced in the late1890's. (NCE, 1967, Vol.12.pp.1051-2) It was a departure from the over- concentration upon apologetics, lectures and formal catechetical question and answer instruction. The presence of, and the importance given to a chaplain in the group, however, satisfied the misgivings of the Pope at that time, PiusX, who had already condemned the French "Sillon" Movement for organising its study circles too democratically and not granting precedence to the chaplain. (PiusX, 1910, Vol.11, No.16) Sagnier introduced mutual self education into his study circles. He encouraged his Sillon leaders to engage their trade union members in the ordinary milieux of French life. (Dansette, 1961, p.273) Sagnier recruited working youth to his organisation but he was opposed to French Catholic trade unions and wanted study circles to encourage their worker members to join the Confederation Generale des Travaillers. (Dansette, 1961,

pp.269-270) Cardijn met, knew and admired Sagnier. (Fievert and Meert, 1969, p.23) and the Belgian YCW study circles owed something to this source.

The partnership between the young workers in the YCW study circles and their chaplains was an important organisational element for it ensured the approval of the papacy and the hierarchy, not their opposition, and opened up a channel of communication into the power structure of the Church by which the social experience of working youth could be transmitted upwards, through the clergy who learned from the YCW cadres, to the bishops.

The success of this grassroots, 'bottom up' movement of communication from the study circles appears to have been an important difference in the Sillon study circles which preceded Cardijn's Belgian groups and one which is an important element in the educational reform movement in Catholic education.

Within the framework of a study- circle group of young workers, an educational partnership between the young workers and the priest grew. This encouraged a re-orientation towards social experience in educational content, the introduction of self government and self-programming and a missionary objective in the community. Cardijn had constructed an educational method which would bind all these elements together into a new synthesis of action.

In educational terms, it was a struggle by Cardijn and the YCW movement for recognition of the importance of human social experience in the intellectual and ideological framework of Roman Catholic theology and philosophy against the excessive traditionalism of its leading thinkers and policy makers. A new paradigm was evolving as a result of the YCW methodology. Credence was given to the workers' experience for the first time, and after reflection upon that experience action was planned. A dialectical synthesis was brought about in and through the actual activity and experience of the Movement's own members. The structural medium was the Enquiry Method in which factual experience played a most important part, both in terms of content and method. The Young Christian Worker movement's entrance into the educational work of the Church was not without tensions and conflicts. However, these only served to create a dialogue which mitigated to a considerable degree the differences which existed and which were the consequences of hierarchical structures and it is this element of dialogue in which social experiences have

had an important place, which is another of the major achievements of the YCW in the educational reform of the Church.

Cardijn developed this Enquiry Method from 1912 but it was not until 1935 that he publicly gave it a theoretical basis in the form of a quasi-Hegelian structure:

- A truth of faith. The eternal and temporal destiny of each worker in particular and all young workers in general (Cardijn, 1955, p.83) Cardijn believed that every young worker had a divine destiny and a divine mission, beginning not after death, but from the present moment, in the conditions of their everyday life and that they were apostles of God in their environment and among their comrades and fellow men. (Cardijn, 1964, pp.17-18)

- A truth of experience. The terrible contradiction which exists between the real state of the young workers and this eternal and temporal destiny. (Cardijn, 1955, p 83) The reality, according to Cardijn, was that most industrial workers hardly lived like human beings let alone apostles of God.

- A truth of pastoral practice or method. The necessity of a Catholic organisation of young workers with a view to the conquest of their eternal and temporal destiny. (Cardijn, 1955, p.83)   Cardijn envisioned:

an organisation for young workers, by young workers, between young workers…..an organisation which is adapted and specialised to the age, conditions of life……….. which is local, regional and national, united, disciplined, autonomous….. in and for real and daily life, with its real problems and its real difficulties.
(Cardijn, 1955, p.85)

Cardijn's "Truth of Faith" was the Christian doctrine emphasising the importance of the person of the young worker and his role in life. This Truth invested the young worker with a tremendous importance and gave him a social and personal responsibility which he had to realise in and through the ordinary actions of his daily life. It also emphasised the gravity of social conditions which reduced personal values. (Cardijn, 1955, p.103)
The "Truth of Experience" was the environment in which young workers lived and how it contradicted the "Truth of Faith". These two Truths were structured in the enquiry in the

form of "See" and "Judge". The reports of the groups given during the "See" part of the Social Enquiry represented the "Truth of Experience" whilst the "Judge" discussions and evaluation which followed contrasted the factual reports with the image of the personal value and role of working youth - of the human person.

From this confrontation between the two Truths came a psychological realisation of the "contradiction" which was the problem to be solved by young workers. (Cardijn, 1955, p.84) The solution of the "contradiction" was to be the concern of the young workers themselves through their own organisation, services and education. This was the "Truth of Method". (Cardijn, 1955, pp.83-87)

This Christian dialectical method could transform religious educational methodology by changing the role of the teacher from a lecturer to an animator of group activity, and by changing the role of the student from that of a passive listener into a missionary cadre. Cardijn saw the value of social experience in the content of education and was concerned to educate young people to involve themselves actively in the social milieu of their lives.

"Milieu"

Siefer noted that Catholics had come to admit the importance of the "milieu" or "environment" in religious beliefs and practice and to accept the work of men like Marx, Durkheim and Comte, once rejected and anathematised. (Siefer, 1964, pp. 45-6) It was the work of Le Bras, in 1931, which appears to have first attracted the attention of Catholic religious sociologists to the importance of the "milieu" in religious formation. (Siefer, 1964, p.45) But Cardijn's work is antecedent to this. Cardijn had recognised the value of the "milieu" to personal development in the first decade of the 20th century when he began to intensify his studies of industrial conurbations and working class life. (Fievez and Meert 1969, pp. 28-31) This was not completely new as there were precedents amongst Catholics, notably Frederic Le Play and more particularly for Cardijn, the Belgian Catholic, Edouard Ducpetiaux, whose works greatly interested him. (Vidler, 1964, pp.83-5)

The difference between Cardijn's appreciation of the "milieu" and that of the later work of the Catholic religious sociologists is firstly that Cardijn grew into his ideas of the value of the environment, as an element in his Enquiry Method, as a result of a need to involve

young people in their own education and reform, using their environment as a means of achieving this, and secondly, the importance he gave to human dignity and consequently the importance he gave to the person over the environment. (Cardijn, 1955, pp.113-125) Further, Cardijn was concerned with education of the whole person and not merely the religious aspects. It is important to establish this for the Enquiry Method is not a Catholic sociological method but an educational method. It was concerned with the development of individuals in the working class and through them the mass of the workers. (Cardijn, 1955, pp.97-107)

Cardijn is in tune with Marx because of the importance each has placed upon the social role of the working class in society and a common desire for workers' self emancipation, as well as the recognition of the importance social experience plays in personal education. The introduction of social experience into his study circles was a pioneering feat in the development of Belgian Catholic education and the use of this element in the education of the young workers was revolutionary, not only amongst Catholics but also non-Catholics. There is no evidence that Cardijn drew from Dewey for his theories but Dewey's theories would have been part of the current educational discourse in Cardijn's time. John Dewey emphasised the importance of social experience in education and human development. Dewey states:

> The ultimate problem of all education is to co-ordinate the psychological and social factors. The psychological requires that the individual has the free use of all his personal powers…….The sociological acquainted with the social environment in which he lives, in all its important relations, and be disciplined to regard these relationships in his activities.
>
> (Dewey, 1895, p.11 *in* Wirth 1966, p.88)

Dewey arrived at this by his observations of industrial activity in a democracy, in a country like the United States of America which was growing rapidly at the time. He was also influenced by Hegel. (ibid, p.13)

Cardijn arrives at a similar appreciation of the environment in education via the Belgian Catholic traditions of education, missionary enterprises, observations of trade unions and pastoral concern. He knits the four together and works out an educational method for his study circles pragmatically and empirically. It was then that he started to work out the theoretical and ideological implications (Cardijn, 1935). Cardijn was born in an important

industrial country in the process of change and his experiences and observations of this process are important and significant.

The YCW movement had a structure which embraced a continuum of experience the nature of which is characterised by a number of features:

- roots in the working class milieu
- social authenticity
- collectivised individuality
- cultural adaptability
- human ideological synthesis (Cardijn,1964, p.83)

The coordinating link in the development of these characteristics as features of the movement is interaction between Cardijn and the generations of YCW members. Cardijn must be given the credit of having the initial idea of young worker study-circles but the development of the organisation and membership was a joint effort not merely of Cardijn and the early pioneers but of their friends, contacts and recruits whose membership in the movement formed the basic experience out of which ideas and vitality emanated to propel the movement forward. Cardijn, himself attributed the movement's success to the young workers themselves. (Cardijn, 1955, 1964)

Cardijn's ability to conceptualise the form of the study circles and the characteristics of the YCW movement which appear to have been so aptly suited to the needs and aspirations of young workers in the Church at that time derived from his own personal experience and history, including the influence of people like Sagnier and Tillett. In other words, the experience of the YCW movement is an extension in terms of social organisation of Cardijn's own experience and aspirations between leaving school and manhood, the age limits of the YCW itself.

Humanising Elements of the Enquiry Method

Cardijn's great desire was to humanise the world through the world of work. The humanising process of the YCW within the Church and Catholic education had six elements:

The first was the importance given to ordinary social experience. This emphasised the importance of each member, regardless of social status. His or her experience was meaningful and was personal to him/her. He or she becomes a teacher both of colleagues and, in Cardijn's time, the chaplain. The movement's reports summarise this wealth of experience which was used to inform and educate public bodies as well as the Catholic hierarchy and to initiate reforms born of authentic social experience.

The second element was the importance given to dialogue within the Movement and between the Movement and those outside of it. The traditional form of communication was reformed. It was no longer downwards nor was it predominantly literal which favoured the literate at the expense of the workers. The presence of thousands of key public officials, bishops and other Establishment figures, as guests, observers and visitors at YCW meetings and conferences at all levels and in all parts of the world, in itself created an important pattern of dialogue which did not exist before the YCW between those in authority and the young workers. (Cardijn, 1955)

The third element was the importance given to social authenticity in the movement. There were no middle-class interpreters of working class aspirations and needs. The teaching message of the movement was a socially authentic working class message from the heart and core of working class experience and life, gathered by working youth, analysed by working youth and presented by working youth. In a Church and society so long dominated by middle class personalities and values, this was an extremely important reformative process.

The fourth element was the self governing nature of the movement which excluded outsiders from gaining control of the organisation and using it for objectives not in keeping with the general spirit and development of the movement and the democratic use of the organisation for the training and education of working class youth in managerial functions. Members at all levels of the organisational structure were from the same class; each had equal opportunity of contributing to and deriving benefit from every part of the structure. There were no parts reserved for certain classes or individuals.

The fifth element was the element of negotiation in the curriculum in the movement's education. The members wrote their own textbooks, worked out their own syllabi and set their own curricula, within the general framework of Catholic education. There were no

professional teachers who came from outside the movement, no educational policy makers from outside, no administrative authorities remote from the local scene In the final analysis the local Section decided on its own education if it so wished.

The sixth element was the educational value of the movement's organisational structure which was singularly important for encouraging self- participation in the missionary and educational work of the Church as a whole, education of elites, education of the masses and education of the organs and institutions of society. Furthermore, the structure had inbuilt elements for its own development in which the Enquiries played an important part and the successive generations of new members moving through the YCW organisation added their own contemporary contribution in the self governing and self programming aspects. All this at the various levels of the YCW organisation throughout the world was in sharp contrast to the static conservative qualities of the Church in the upper echelons of its hierarchical organisation.

"Change", "Growth", "Development", "Reform" are terms which seem appropriate when considering the YCW movement as it emerged as an international organisation in the early post war years. It was the YCW Enquiry outlook of the movement's cadres based as it is on a dialectical method which might have been expected to continue to be the mainspring for its contemporaneity   Yet, in England where the movement rose from its origins in the industrial north in the 1930s, it reached its peak in the early 1950's and has since then declined. Despite this, it is acknowledged that many of the current generation of 'Catholic activists' were strongly influenced by its ideology, ecclesiology and inductive approach to finding Christian responses to social issues. (Collins and Hornsby-Smith, 1999)   It is not within the scope of this study to investigate why this decline in popularity should have occurred other than to wonder, along with Collins and Hornsby Smith whether its decline can be attributed to the decline of institutional life generally and to voluntary organisations in particular from the 1960s. Can it be related to the major post war social and post-Vatican II religious changes? Or does it reflect rather, the shifts in generational youth cultures between the 'baby boomers' of the early post war years and the 'baby busters' reaching their youth in the 1970s and subsequently? (ibid)

Optimism and a New Outlook

No consideration of the YCW movement would be complete without reference to what appears to be an essential viewpoint of its founder.

Optimism appears to be an essential attitude in creating a self- governing and self-programming youth organisation like the YCW. The behaviour of its members and the direction of the movement's policies were, within limits, unpredictable. This was in sharp contrast to the outlook of the upper echelons of the hierarchy.

 There had been a tradition that nothing outside of papal teaching was of value. The great wealth of ordinary, popular social experiences and culture was unimportant and meaningless as a source of material for ideas and education. Only in the carefully analysed theories and doctrines of the Church was there to be found anything of value to man.

The educational work of the Church's teachings and principles of belief was fashioned by individuals, pope and bishops, who combine in one person important administrative, executive and juridical functions. When confronted with social problems, the hierarchy, traditionally, has turned not to contemporary sources or sciences but to traditional sources.

In sharp contrast to pessimistic attitudes, Cardijn and the YCW Movement evinced an optimistic attitude and one which lay at the basis of the Movement's education and organisation and is the core of its humanising process within the Church and Catholic educational processes. Some features of this attitude are:

- You can be trusted.
- Young people can teach other young people.
- Young people can run their own organisations.
- Working class young people have a right to their own socially authentic movements.
- Working class young people have a right to determine their own programme within the general framework of Catholic teaching.
- There are solutions to problems.
- Social experience is a valid source of knowledge and education.

Cardijn's methodology could, like the pedagogy of Paulo Freire, be called a 'Pedagogy of Hope' and hope and optimism would seem to be two of the many necessary conditions which enable social change to occur.

Although initially Cardijn had developed his ideas and methodology for young working people, it was acknowledged both by Cardijn and others that the whole lay apostolate could benefit from his vision. Mitchinson argued, in 1964, that if the laity were moving into their own in the Church it was Cardijn who had perhaps contributed more than any other priest to this as his YCW Movement had developed world-wide proportions. He states:

> It was his commitment to the development of a practical programme of apostolate which made Cardijn a precursor of Pope John's aggiornamento.
> (Cardijn, 1964, p.xii)

There are some like Mitchinson who are of the view that Cardijn had influenced all the most profound stirrings in the Church in the forty years prior to Vatican II and the changes which Vatican II was bringing about. (ibid) Mitchinson also posits that while Cardijn never claimed to be a theologian it is difficult to exaggerate the extent to which he has stimulated theological reflection. Prior to this the theology of the laity and the theology of work had been largely hidden and unsuspected. (ibid, p.xii)

Furthermore, Mithinson, acknowledging some of the fears and hesitations with which some of the Council's changes had been received, asserts:

> The Church is not forever frozen, fixed and paralytic; she is the living, growing, and transforming body of Christ. The good and desirable change is the one that is the fruit of a dialectic between reality and faith, between how things really are and how God wants them to be…..It is this dialectic method of Cardijn's which Pope John, in Mater et Magister, took up and proposed to all as the best method of socio- religious education and apostolate.
> (Cardijn, 1964, p.xiii)

Christine Anderson working with varied and disparate lay groups also became convinced of the relevance of such a methodology in promoting change in Church and society. She particularly saw its relevance and efficacy with marginalised groups in inner cities or outlying housing estates as well as refugee groups and groups working with the marginalised to bring about change.

Cardijn confirms his belief in the methodology being suitable for the whole laity by asserting that the problem of the laity and of formation and organisation was becoming increasingly a universal and fundamental one and its importance would be a decisive factor in the future of the world and the salvation of humanity. He states:

> This affirmation which inspired the birth and belief of the Y.C.W. does not belong to it alone. It is part of the very essence of Christianity and applies to the whole conception of the Christian laity.
> (Cardijn, 1964, pp.17-18)

At Craighead this has led to a very broad cross section of people being exposed to the methodology, some for a relatively short time and others for a longer period of time, both in Scotland, England, Wales and Ireland as well as internationally. Courses and consultancy are open to people of all denomination and none, in line with Cardijn's thinking, and whether in education or consultancy the agenda is always governed by The Institute's methodology which is an adaptation of Cardijn's methodology of critical attention to experience, social analysis, scriptural / Ignation reflection and organisation for action. (Timms, Mannion and Watson, 1996, p.17)

What has become known as the "Cardijn Dialectic", Cardijn himself calls the "Christian Dialectic" and it was for him "the reply to the Marxist dialectic". (Cardijn, 1964, p.18) Cardijn did not claim to lay down a finished doctrine or hard and fast method or perfect apostolic style. He declared that he was not a teacher, theologian, canon lawyer or writer but was a man of action, always on the move always searching and enquiring. He asserts:

> Seek and ye shall find,,…After fifty years, 'Seek' is still my motto.
> .
> (Cardijn, 1964, p.20)

Cardijn's belief was that God's plan of love could only be fulfilled as he asserts:

> if the Christian dialectic develops towards its end in a continually new synthesis, always better adapted to its purpose, always spreading and expanding.
> (Cardijn, 1964, p.18)

Cardijn and the hierarchy of the Church insisted on each YCW group having its own chaplain and being "animated by the Church". (Cardijn, 1964, p.19) Cardijn, unlike Sagnier, realised the necessity of fitting his "social mystique" into the Church's

organisation from the start. (de la Bedoyere, 1958, p32) One reason for the hierarchy's disapproval of Marc Sagnier was because his movement had no official attachment to the Church and decades later in the 1960's there was a split in the YCW Movement itself when one arm of the Movement decided to dispense with chaplains.   The arm retaining the chaplains remained connected to the Church and the International Co-ordination of Young Christian Workers, the ICYCW, was established to co ordinate national movements of the YCW. (ICYCW, 2004)   In 2004, it had sixty three member movements with over one million members and three million contacts.   In this regard, however, Cardijn argued that basic formation depends on clarity of vision by the Church and its educators. He states:

> …….and for this formation and action there must be organisation and suitable institutions, both in the Church and in the secular world. Formation, action, organization, united and inseparable, producing a ferment, a leaven, in and for the mass of humanity which must be transformed, influenced and trained.
>
> <div align="right">(Cardijn, 1955)</div>

The Craighead Institute values its independence from Church structures but sees itself as working collaboratively with the Church and as a resource for the Church. Its relationship with the institutional Church has been described as one of "creative tension". (Timms, Mannion and Watkins, 1996, p.17) It engages more with organisations and structures which have an ordinary societal base since that is where people spend most of their lives.

Engaging with everyday life was fundamental to Cardijn's thinking. He saw the lay apostolate as a vital factor in the permanent confrontation of the Church with the needs of the present world. The world's most urgent problems were to be discussed in the light of the Christian dialectic. (Cardijn, 1964, p20) Decades before Freire's word "conscientisation" entered the vocabulary of either the Church or education, Cardijn was talking in terms of "awakening souls to a consciousness of their task". (Cardijn, 1964, p.42) and using a methodology which was aimed at raising levels of critical consciousness in all areas of their lives prior to organising action to bring about change or transformation. This approach to education does require an optimistic view of the laity and a great deal of trust. Cardijn insisted that in the organisation of these methods it is useless to try to follow an artificial and preconceived plan with a superficial appearance of simplicity. He states:

We must have the courage to centre these methods on the very plan of Providence and start from real life………. And for this the members of Christ must be recruited, trained and supported for this life, this environment and this mass of people.

(ibid, p53)

Thus Cardijn maintained that Catholic Action was an educative as well as a transforming force and that raising levels of consciousness would enable "all men to see Christ everywhere, to serve him everywhere, to extend his reign": Seen in this light, he maintained, every social, political and economic problem takes on religious, apostolic meaning but he warned:

It is useless to adopt the politics of an ostrich and refuse to see critical problems on the pretext of Catholic unity. This would be a fictitious unity. Only true unity can be a dynamic, transforming power, can generate that constructive charity which is the soul and the life of the Mystical Body.

(Cardijn, 1964, p54)

Often engaging with the most vulnerable, the Institute is concerned with the education of lay people of all ages in order to enable them to fulfil their citizenship roles and integrate their faith with their experience. This is in contrast to Cardijn's targeting of the young workers but in line with his later thinking as he was evaluating the success of the YCW.

Cardijn's sacralisation of everyday life and work is a crucial aspect of his methodology and Cardijn's Review of Life has been adapted to include the Ignation Daily Awareness Exercise which is part of the Ignatian model of reflection and discernment which aims to enable people to see their own experience as their own 'sacred history' and to see that experience as a valid source of knowledge to be used for discernment and dialogue. In these post industrial times, change is even more rapid than in Cardijn's time and many people are searching for certainties and find ambiguities in life difficult to accept, hence the rise in fundamentalism. Many at the margins are alienated by their experience. In contrast to Marx who focused on the product, the Cardijn methodology focuses on the process, sometimes a lengthy one with no instant gratification. This process can disturb participants' contentment when long-held ideas are challenged and can lead to a restlessness and hope for change. This processs aims to enable participants to realise the power of their own human agency and it is suggested that it is this 'liberation' or new way of 'seeing' which allows them to live with the ambiguities with faith. Cardijn's aim was not simply to open the eyes of the laity to the reality of what "is" but also to "what could

be". He uses a language of possibility and his methodology is practical and rigorous in order that those possibilities can become realities.

Cantril's thinking might shed light on what Cardijn was trying to achieve in his Enquiry method. Hadley Cantril emphasises the psychological aspects of a conflict between decisive experience and a traditional pattern of beliefs as a key factor in the question of forming or joining a social movement. He states:

> In our investigations of the psychology of social movements, it is these beliefs and opinions of men, more than their routine habits of behaviour, which must primarily concern us. For when the components of an individual's psychological world are violently jarred by worries, fears, anxieties and frustrations, when he begins to question the norms and values which have become a part of him, when the customary social framework can apparently no longer satisfy his needs, then a serious discrepancy emerges between the standards of society and the personal standards of the individual. Then the individual is susceptible to new leadership, to conversion, to revolution.
> (Cantril, 1941, p15)

This 'contradiction' between the 'is' and the 'ought' is an important thread running through this thesis. Chapter Three examines Paulo Freire's reaction to this contradiction and his contribution to critical pedagogy.

CHAPTER THREE

Freire, Conscientisation and Social Change

Introduction

The pedagogy of The Craighead Institute has also evolved, in part, from Paulo Freire's theory of developing 'critical consciousness' or 'conscientisation' – the original Portuguese word being 'conscientizacao'. This term refers to the critical perception of reality with all its social, political and economic contradictions and the taking of action against the oppressive elements of that reality. (Freire, 1993) Other educators who have used his theories in a Scottish context, in Edinburgh, describe it thus:

> Conscientisation is a process in which people are encouraged to analyse their reality, to become more aware of the constraints on their lives, and to take action to transform their situation. (Kirkwood and Kirkwood, 1989, p.43)

Paulo Freire was a Brazilian educator whose work in the field of adult literacy in Brazil, in the 1960's, led to his theories about liberatory or emancipatory education and to the part critical consciousness plays in the liberation of oppressed people from their oppressors. In Freirean terms, the oppressed are recipients of violence defined as any action (whether it involves physical brutality or not) that denies people their humanity and self determination. (Freire, 1993)

Speaking of the Utopian possibilities and practices of his liberatory pedagogy in terms of its applicability to First World contexts, Freire describes it as being:

> the type of praxis required for people to become active participants in shaping the economic, social, cultural and subjective formations that affect their lives and the lives of others.
>   (Freire *in* McLaren and Leonard, 1993, p.xii)

Biography of Freire

Freire's critical pedagogy evolved from his own lived experience. Although born into a middle class family in Recife, in 1921, the instability of the economy in the United States,

in 1929, affected Brazil and Freire's family found themselves sharing the life of the poor. Freire knew what it was to go hungry and at the age of fifteen his academic performance was two years behind that of his peers. Later, his family's fortune recovered sufficiently for him to complete his secondary education and enter the University of Recife, where he studied law, philosophy and the psychology of language. (Freire, 1993, p.12)

 In 1944, Freire married Elza Maria Oliveira, a teacher who later became a school principal. Together they had worked among middle class families in Recife. They were struck by the contradictions between the teachings of the Christian faith and the lifestyles of the poor and together they made a commitment to work among the poor and illiterate. Freire also became very aware of the difference of social class. He had discovered, while living among the poor, the above mentioned "culture of silence", and he came to believe that the educational system was one of the major instruments for its maintenance. He saw the ignorance and apathy of the poor as products of the economic, social and political domination and of paternalism and saw the poor as victims or oppressed. Instead of being empowered to deal responsibly with the concrete realities of their world, they were kept "submerged" by the educational system. (Freire1993, p.12)

After a crisis of faith at University, Freire returned to his Christian faith and to the Catholic Church but it was not a variety of Catholicism familiar in Britain. He had been strongly influenced by Christian personalism and by a theology of liberation having been involved with the Catholic Action Movement while an undergraduate student. (McClaren and Leonard, 1993, p.120) The methodology of the Catholic Action movement had evolved from the Young Christian Workers' Group founded by Joseph Cardijn, author of the Cardijn dialectic. Cardijn had developed a way of enabling workers not only to reflect on their experience but to begin to develop a change process which would affect the whole organisation in which they were engaged.   As a young man, Freire would have been exposed to the group methods favoured by Catholic Action. (Jarvis, 1987, p.265)

The Catholic Action Movement was formed in Brazil as early as 1929 to focus attention on the social conditions that were responsible for ongoing hunger and entrenched poverty in regions like North East Brazil. (ibid, p.265) The political outlook which finds expression in 'Pedagogy of the Oppressed' developed from Freire's own personal experiences of poverty and his involvement with the Catholic Action Movement. Liberation Theology, to

which Freire remained aligned, also traces its beginnings to the Catholic Action Movement. Not only was Freire influenced by the Church but his influence on the Church can be seen in the Final Documents at Medellin in 1968 where Freirean thought is clearly evidenced in the document on education produced at the regional assembly of the Bishops in Medellin, Colombia. (McClaren and Leonard, 1993, p.122)

After graduating, Freire had worked briefly as a lawyer, welfare officer and then as Director of the Department of Education and Culture in the state of Pernambuco. Here he began to develop his dialogical method of education, the origins of which can be traced to sessions he began to hold with parents while he was a high school teacher. In an effort to promote critical thinking he had involved parents and other teachers in discussions on such issues as discipline, discipline and freedom, freedom and authority, and memorisation. So began his lifelong interest in education of adults. (Freire, 2005, pp.143-144)

Freire became involved in teaching History and Philosophy of Education in the University of Recife where he gained his Ph.D. in 1959. (ibid, p.13) He co-ordinated the adult education programme of the popular culture movement, setting up culture circles in slum areas and encouraging popular festivals and performances.

Freire's ideas and activities were initially directed to educational alternatives for the disenfranchised. Eligibility to vote, in Brazil, in the early 1960's, depended on the ability to read and write and illiteracy was widespread. After the populist Joao Goulart was elected president in 1961, popular culture movements and literacy campaigns grew in strength, particularly the basic education movement sponsored by the country's bishops. (da Silva *in* McLaren and Leonard, 1993, p.36)

In 1962 Freire was appointed to the new cultural extension service of the University of Recife and received assistance from the United States' Agency for International Development (USAID). By June 1963, Freire's teams were working throughout the whole of Brazil. (ibid, p.37) However, on 1st April 1964, the military took over all levels of government and because of the success of his *Alphabetization and Conscientization* programmes in teaching the peasants in Brazil and also because of the social and political ramifications of his activities Freire was regarded as subversive and became an enemy of the military government. He was first jailed and then went into exile in Chile.

Freire was in exile in Chile during a period of moderate Christian Democratic government, headed by Eduardo Frei. In Chile he worked with UNESCO and the Chilean Institute for Agrarian Reform in programmes of adult education. (Freire, 1993, p.13) Here he experienced his methodology in a new and stimulating political, ideological and social climate working with the progressive sectors of Christian Democratic Party Youth. (Mclaren and Leonard, 1993, p.123) Towards the end of the 1960's, he left Chile for the USA, where he spent time as a consultant at Harvard University's School of Education. (Freire, 1993, p.13) These were years of black power, student militancy, community action and protests against the draft to fight in Vietnam. These movements and their writings moved Freire deeply. His first articles in English were now published as was his first book *Cultural Action for Freedom.* This was followed by his most famous work *Pedagogy of the Oppressed* in 1972.

In the early 1970's, Freire went to Geneva as Special Consultant to the Office of Education of the World Council of Churches. (Freire, 1993, p.13) He remained there until the end of the decade. During this time he worked also with the Institute for Cultural Action and was involved in helping to develop education programmes in newly independent African and Asian countries especially Guinea Bissau and Tanzania. (Torres *in* McLaren and Mclean, 1993, pp.128-131)

Although known mostly for his literacy campaigns in Latin America and Africa, Freire's work has been appropriated in many diverse fields of discipline and site-based projects on social reform and his thinking has been extended to make it more applicable to First World contexts. Freire returned to Brazil and lived and taught in Sao Paulo until he died in 1997.

Influences on Freirean Thought

Freire did not act in isolation in Brazil and it is necessary to understand something of the historical background in Brazil at this time. The rise of the radicalism in the Roman Catholic Church in Brazil at the time Freire was beginning to engage in educational projects in literacy, probably influenced Freire's intellectual development. While Freire arrived at his views independently, when the historical background is considered as well as the religious and cultural environment he was working within, it is almost bound to be related to what was happening in the Church. (Jarvis, 1987, p.266)

Catholic Action had quickly established its own university groups "Juventude Universitatis Catholica". Initially, this was not a radical organisation in Brazil. However by the early 1960s there was a swing to radicalisation when it was recognised that university reforms in Brazil had to be part of the Brazilian revolution. Marxian rather than Marxist, this swing met with opposition in ecclesial circles, a point which was noted by a second movement which formed at this time, 'Acao Popular'. (ibid, p.266)

This movement was explicitly non Marxist but it was not officially bound to the Roman Catholic Church. From the outset, however, its theological position was clear. Its underlying philosophy drew from writings of Teilhard de Chardin, Mounier and Pope John XXIII, especially *Mater et Magistra*. Acao Popular was officially launched in 1962 and rapidly gained a middle class, radical intellectual following. (ibid, p.266)

For Acao Popular, the development of history was not merely a simple evolutionary process but a dialectical one in which the human struggle plays a significant part. This dialectic struggle gives rise to historical consciousness which de Kadt describes as a "critical conscious reflection about the historic process". (Landsberger, 1970, p.210) This new consciousness only arises when the individual begins to examine the world in a critical manner in order to transform it. Freire calls this transformation 'humanisation' and holds that it is 'the people's vocation'. (Freire, 1993, p.25)

Eclectic in his thinking, in his struggle to liberate men and women for a new world, Freire admits to drawing from such diverse philosophers as Sartre and Mounier, Erich Fromm and Louis Althusser, Ortega y Gasset and Mao, Martin Luther King and Che Guevara, Unamuno and Marcuse. (Freire, 1993, pp.12-13)

Freire's leading ideas concerning the act of knowing transcend the methods for which he is known. His method of teaching the poor how to read was designed not as an end in itself but as part of the larger goal of enabling the Brazilian peasants to read the world and to connect the world with the word. Bimbi states:

> The originality of Freire's work does not reside in the efficacy of his literacy methods but above all, in the originality of its content designed to develop our consciousness, as part of a humanising pedagogy
>
> (Bimbi *in* Freire, 2005, p.xv)

A humanising education is the path through which men and women can become consncious about their presence in the world – the way they think and act when they develop all of their capacities, taking into consideration their needs, but also the needs and aspirations of others. Freire always gratefully acknowledges his sources and could be said to have synthesised an outlook, which in partial forms, has been available to human beings for centuries. (Kirkwood and Kirkwood, 1989, p.35)

Freire draws from Dewey when he states that authentic educative practices involve "acts of cognition" rather than transferrals of information. (Freire, 1993) Instead of conceiving knowledge as "inherently necessary and everlasting" Dewey conceives knowledge in terms of hypothetical quality that is inherently contingent and variable as to the possibility and probability. This approach to knowledge as hypothetical, releases the mind "from captivity to antecedent beliefs". The mind sees knowledge as an occasion of new observations, an instigator of research, an indispensable organ in deliberate discovery. The operation of doubt – inquiry – finding recurs so that the function of knowledge is not to secure, to grasp, or to possess static knowledge but to suggest further possibilities. (Petruzzi, 1998, p.10)

The Essence of Freire

 While engaged in an analysis of the social worker's role in the process of change, Freire stated that it was important to realise that social reality can be transformed, that it is made by people and can be transformed by people, that it is not something untouchable, a fate or a destiny that offers only one choice, that of accommodation. (Freire, 1985, p.39) This is a main tenet of The Craighead Institute's philosophy.

Freire is concerned with full human development and human authenticity. He is concerned with real, rather than theoretical people, in their relations with each other and with the world. He writes frankly about his desire to help to create a world in which it will be easier to love, knowing how ambiguous and embarrassing this may appear in today's world. Above all, he is concerned with all those he calls the oppressed, the dispossessed, the colonised, the invaded, the marginalised – and therefore, also with their oppressors. He believes that oppressed people are seen and treated as objects and he describes them as submerged in reality. This treatment and way of being seen denies them their humanity. People should be treated as subjects who can know and act upon the world, whose task is

to emerge from their condition of submergence and to intervene in reality. To Freire, people are conscious beings who through their work transform the world, creating culture and history. Their vocation, he holds is to become more fully human. The educator's task is to encourage human agency not to mould it. (Freire1993)

As a philosopher of education, Freire is a radical, committed to the liberation of people who constitute the Third World. Like Habermas and Marx, Freire's theories also centre on transformed consciousness but are devoted to empowering the oppressed by a variety of methods used in his critical pedagogy. Like Habermas and Marx, Freire also refers to the false consciousness of the oppressor and emphasises the need to lead the oppressor to see how 'reification', treating people as objects, dehumanises the oppressor as well as the oppressed. Freire's principal concern lies with the social transformation of Central American political oligarchies, in educating both the oppressors and the oppressed through critical self reflection or. 'conscientisation'. The underlying concept of Freire's pedagogy is the concept of the oppressed – oppressor relationship which he believes obtains between the majority of mankind and the dominating classes. The latter seek to perpetuate their power by "cultural invasion" of the majority. Freire contrasts cultural invasion with what he calls the true vocation of man, namely, humanisation. This humanisation, this liberation is not a gift but a mutual process. (Freire, 1993)   His philosophy, while not entirely original, is revolutionary in that it purports to be capable of enabling men and women to change their thinking about their locus in nature and society without recourse to violence. Freire did, however, recognise that violence might be a possible outcome of cultural tensions. As Collins reflects:

> The aim of his pedagogy, the 'Conscientization' of human society, invites reflection and dialogue, as well as perhaps irritation and controversy, for conscientization is a process involving deepened awareness of the human condition, of the individual's worth as a human being and of the complex social problems and contradictions of human existence.
> (Collins, 1972, p.2)

For Freire, with his dislike of methods which "bureaucratize the mind", one of the essential tasks of education, in its role as the systematic producer of knowledge, is to work in a critical way on the intelligibility and communicability of things. He holds that it is fundamental that educators constantly instigate the student's inherent curiosity instead of softening or domesticating it. He states:

> It is necessary to show the students that the practice of a merely ingenuous curiosity affects their capacity to "discover" and becomes an obstacle to a truly rigorous examination of what is "discovered".
>
> (Freire, 1998, p.111)

The teacher's role is to help the students to recognise themselves as architects of their own cognition process. Freire stresses the importance of students taking on the role of "subject" in the knowledge production process. To avoid being merely receptacles of what the teacher transfers to them, knowledge should be generated by the students own encounters with the world. He states:

> Each affirmation as a subject capable of knowing reinforces one's attitude as both subject and knower.
>
> (ibid)

Freire's Theory of Education for Critical Consciousness

Education, for Freire, is either for domestication or for freedom. It cannot be neutral and while it is often conceived as a conditioning process it can equally well be used as an instrument for deconditioning. An initial choice is required of the educator. Freire's view of education is a philosophical view of what men and women are capable of becoming when enabled to transform history and become subjects through a process of critical reflection. (Freire, 1993)

What does education for freedom mean? Freire takes his stand with those who would create social and economic arrangements, dedicated to more equality, but which would go beyond the urgent task of eliminating poverty, hunger and disease. A humanised society for Freire requires cultural freedom, the ability of the individual to choose values and rules of conduct that violate conventional norms and in political and civil society, requires the full participation of all its inhabitants in every aspect of public life. People are unable to bid for power unless their curiosity has been aroused sufficiently to ask the hard questions of "why" as well as "what". Freire asserts:

> …..the foundational stone of the whole (educational) process is human curiosity. This is what makes me question, know, act, ask again, recognize.
>
> (Freire, 1998, p.19)

 Learners who have reached this point are ready to ask for power and are capable of exercising power responsibly which is the object of a pedagogy of freedom.

Four features stand out in Freire's account of human distinctiveness:
- Humans possess consciousness.
- Humans are beings of praxis who live authentically only when engaged in inquiry and creative transformation of the world.
- Humans are uncompleted beings who are humanised in dialogue.
- Humans are historical beings.

(Lankshear *in* McLaren and Leonard, 1993, p.95)

These four features will now be examined in turn.

Humans Possess Consciousness

Freire's view of consciousness is a crucial feature of his theory. For him consciousness denotes not only awareness but also the idea of conscience, the capacity to make judgements and to have intentions. He recognises that people have different qualities of consciousness. He refers to an "archaeology of consciousness" by which he means that human beings manifest different levels or stages of consciousness. (Freire, 1985, p.115)

At the point in their evolution where they achieved consciousness, humans became importantly different from other animals. Like animals, humans exist in the world and necessarily interact with it in order to survive. Unlike other animals, however, humans themselves gradually become conscious of the world as something objectively distinct from themselves: a reality they are in relationship with. (Freire, 1993, 78-82) Humans survive better in so far as their action upon the world is (more) appropriate and efficacious. This depends upon their understanding the world more rather than less clearly and accurately. As humans came to objectify and problematise the world more and more routinely they came to objectify themselves as well. They became capable not only of knowing the world but also of actually knowing that they 'are knowing' it. (Freire, 1993)

Humans are the only sentient beings who transcend mere activity or behaviour in their interaction with the world. They achieve intentionality towards it, engaging in action upon the world informed by their reflection upon it. This quality of interaction with the world and intentionality towards it is characteristically human. It is for Freire the essence of consciousness. He states that consciousness is intentionality towards the world. Through the problematisation of the relationships between human beings and the world, it is possible for them to re create, to remake the natural process through which consciousness appeared in the process of evolution, precisely in the moment which Teilhard de Chardin calls "hominisation" in the evolution of humanity. When consciousness appears there is reflection and there is intentionality towards the world. (Freire, 1993)

Conscientisation is the underlying concept of Freire's critical pedagogy or pedagogy of freedom. The basic condition for conscientisation is that its agent must be a subject or conscious being. It is as conscious beings that humans are not only *in* the world but also *with* the world, together with other humans. According to Freire, only humans as "open beings" are able to achieve the complex operation of simultaneously transforming the world by their action and grasping and expressing the world's reality in their creative language. The reason that human beings can fulfil the necessary conditions of being *with* the world is because they are able to gain objective distance from it. Freire states:

> Without this objectification, whereby man also objectifies himself, man would be limited to being *in* the world, lacking both self knowledge and knowledge of the world.
> (Freire, 1985, p.68)

Unlike animals, humans who can transcend mere being in the world, add to the life they have the existence they make. Freire believes that this "existence" is the proper mode of life for humans who are capable of transforming, of producing, of deciding, of creating and of communicating themselves. He argues that whereas the being who merely lives is not capable of reflecting upon itself and knowing itself living in the world, the existent object reflects upon his life within the very domain of existence and questions his relationship to the world.

> His domain of existence is the domain of work, of history, of culture, of values – the domain in which men experience the dialectic between determinism and freedom.
> (ibid, p.68)

Freire underlines that only beings who can reflect upon the fact that they are determined are capable of freeing themselves. Their reflectiveness leads not just to a vague and uncommitted awareness but to a profoundly transforming action upon the determining reality. "Consciousness of" and "action upon" reality, are vital constituents of the transforming act by which humans become "beings of relations".

Consciousness for Freire is constituted in the dialectic of man's objectification of and action upon material reality. Praxis is only possible where the objective – subjective dialectic is maintained. Conscientisation is viable only because men's consciousness, although conditioned, can recognise that it is conditioned. This "critical dimension" of consciousness accounts for the goals that humans assign to their transforming acts upon the world. (Freire, 1985, p.69)

When describing differing levels of consciousness or stages of critical consciousness, Freire describes the Latin American societies of his time as being 'closed' societies characterised by a rigid hierarchical social structure, by the lack of internal markets, by the exportation of raw materials and the importation of manufactured goods, without a voice in either process; by a precarious and selective educational system whose schools were instruments of maintaining the status quo; by a high percentage of illiteracy and disease; by malnutrition, low life expectancy and a high rate of crime. During the phase of 'closed' society people are 'submerged' in reality. He states:

> There is a mode of consciousness which corresponds to the concrete reality of such dependent societies. The principal characteristic of this consciousness, as dependent as the society to whose structure it conforms, is its "quasi-adherence" to objective reality, or "quasi-immersion" in reality."
>
> (Freire, 1972, p.62)

Freire calls this mode of consciousness "semi-intransitive". (ibid)

Freire argues that responsibility cannot be learned intellectually but only through experience. The concept of semi-intransitivity does not signify the closure of the person within him / herself. Whatever their state, humans are open beings, but while in a state of semi-intransitive consciousness their sphere of perception is limited, discernment is difficult, perception of objects and challenges of the environment are confused and they cannot apprehend true causality. It is Freire's view that a "critical awakening" is necessary

in order to make visible the revolutionary possibilities for both individuals and wider society. Freire describes the required pedagogy as utopian because it is full of hope but emphasises that to be utopian is not to be idealistic or impractical but rather to engage in "denunciation" and "annunciation". By this he means that this particular pedagogy has a particular view of man and the world. It is not neutral. Freire emphasises that denunciation and annunciation are not empty words but represent an historic commitment, where the denunciation of the dehumanising situation demands precise scientific understanding of that situation. Similarly the annunciation of its transformation requires a theory of transforming action. He puts it thus:

> It formulates a scientific humanist conception that finds expression in a dialogical praxis in which teachers and learners together, in the act of analyzing reality, denounce it while announcing its transformation in the name of the liberation of man.
> (Freire, 1985, p.57)

For Freire, true knowing is possible when humans can attain a state of critical transitivity. As people move from a state of 'alienation' to 'hominisation they do not progress immediately but by stages. They are not oppressed one day and liberated the next.

Human consciousness in its intransitive form or 'magical' form is characterised by its fatalistic, magical attitude which attributes facts and historical circumstances to superior powers. These powers may be designated "Fortune" or "God" or "gods" or perhaps identified with people who possess political power, land, or wealth. (ibid) Collins summarises it thus:

> Intransitive consciousness does not question these powers but merely assumes they are given determinants of the historical situation. Men who think intransitively may try to assuage or please these powers by religious or magical rites… The human situation is not considered a problem in which men can intervene but rather "Destiny" or "God's will". Magical thinking is typical of oppressed consciousness in its most extreme form.
> (Collins, 1973, p.98)

"Transitive" consciousness comes about when people begin to experience reality as a problem. In its first stages, transitive consciousness is only semi-intransitive consciousness and in the next stage it is naïve consciousness. At these stages it is little more than magical and Freire calls this 'emergent' consciousness 'semi intransitive'

because it is still 'quasi-immersed'. These two stages are still in the realms of oppressed consciousness and are susceptible to manipulation. (Freire, 1972, p.62)

Because 'semi-intransitive' and 'naïve transitive' consciousness seek simple solutions and presume they are superior to facts and history, they readily accept manipulative myths formulated by elites to maintain oppression. The dominated or semi-intransitive consciousness does not have sufficient distance from reality to objectify it in order to know it in a critical way. It is a consciousness historically conditioned by social structures and corresponds to the reality of dependent societies. (Freire, 1985, p.75)

At this stage the oppressed may become massified, perhaps even modernised but they do not develop. Thus while all development is transformation, not all transformation is development. In each case the transitivity of the oppressor and the oppressed is distorted into irrationality. The oppressors' state is fanaticism and when its myths are accepted by the naive transitive consciousness of the oppressed, they too are affected by fanaticism. The critically conscious human being does not reach out for simple solutions, running the risk of dehumanising him / herself. (ibid)

Beings of Praxis

A crucial feature of Freire's philosophy is that the human vocation is to be more - more than they are at any one time. Humans are beings in the process of becoming. Freire states:

> The characteristic of the human species is its repeatedly demonstrated capacity for transcending what is merely given, what is purely determined.
> (Freire, 1972, p.9)

Freire sees the human vocation as realising itself in praxis, praxis being the dialectical unity of reflection and action. Human activity is praxis and as praxis it requires theory to illuminate it. Human activity is theory and practice. Human activity transforms the world.

Freire proposes a practice where learners begin to see reality as a totality, in contrast to a reactionary practice where learners do not develop themselves, nor can they develop a lucid vision of their reality. He holds that they will overuse what he calls a focalist vision

of reality in which components are seen without integration in the total composition. (Freire, 1985, p.14)

Integration can only come about in a participatory and democratically organised learning situation, the modelling of which requires that the environment must itself revolve around empathy, shared human needs, justice and the encouragement of original thinking. There needs to be congruence between what we know and how we act.

Dialogue

For Freire, the key to humanising the reforms in Brazil was education which recognised the dialectical nature of reality. The type of education appropriate to human liberation demands that learning be a dialogical process of investigation of that reality. Collins translates it thus:

> Humanising education is pre-eminently dialogical, a constant co-investigation carried out by students who recognise that knowing is a process of never-ending perception, and by educators who recognise that they are themselves students.
> (Collins, 1973, p.71)

The discussion group is the specialist environment where the facts found in the concrete context of the thematic investigations are submitted to critical analysis. The codification, representing these facts, is the knowable object. Decodification, breaking down the codified totality and putting it together again retotalising it, is the process by which the knowing subjects seek to know. The dialogical relationship is indispensable to this act. (Freire, 1993, pp.85-96)

These discussion groups took place in what Freire terms 'culture circles' where each person had an equal voice and this approach first took place outside of literacy work. They proved a successful setting for encouraging critical enquiry by adult learners about aspects of Brazilian reality. Pressing themes are codified into units of work. Activity in culture circles emphasises process over specific content. The task of the educator is not to 'bank' content as participants generate their own contents out of the activity of reflecting on everyday issues. The educator's task therefore is to assist participants towards a more critical interpretation and understanding. (Mclaren and Leonard, 1993, pp.111-112)

Freire holds that humans live humanly to the extent that they engage in praxis. They are incomplete beings who are humanised in dialogue and for whom dialogue is an existential necessity. He argues that human existence cannot be silent, nor can it be nourished by false words, but only by true words with which humans transform the world. To exist humanly is to name the world, to change it. Dialogue is the word but the word is more than just what makes dialogue possible. He states:

> Within the word we find two dimensions reflection and action, in such radical interaction that if one is sacrificed – even in part – the other immediately suffers. There is no true word that is not at the same time praxis. Thus to speak a true word is to transform the world.
>
> (Freire, 1993, p.68)

In Freirean understanding, when a word is deprived of its dimension of action it becomes mere 'verbalism' and vice versa when action is deprived of reflection it becomes mere 'activism'. This right to speak true words and to praxis is the right of everyone not only a privileged few.

> Human beings are not built in silence, but in word, in work, in action and reflection.
>
> (ibid, p.69)

Dialogue requires humility and faith in humankind. The new role of leaders, in Freirean terms, includes the facilitation of learning, which is a mentoring and natural process. When leaders are open to their own inner being, they invite a co-learning, a co-creating process with the learner. In this process, the teacher is learner, the learner is teacher. Dialogue is an encounter between those engaged in a common task. It cannot occur between those who deny others the right to speak and those whose right to speak has been denied. It cannot occur when those who think they are the elite – the owners of truth and knowledge – try to impose their ideas on those they dominate. It cannot exist where there is a fear of being displaced, in a climate of fear. For Freire, dialogue occurs between:

> those who seek to know along with others the meaning of their involvement in this dialogue; in other words, they seek to disclose and critically problematize the conditions for knowing.
>
> (Freire, 1972, p.101)

Freire calls for the learners' critical reflection and dialogue on the social, economic and cultural conditions within which education occurs. Learning begins with taking the self as

the first, but not the last object of knowledge. The self is for him a social concept, one that entails the whole world. Reflection is an occasion for the student's intervention in examining and changing life. However, education does not end with dialogue. The educator is obliged to engage in "exposition and explanation" of those economic and social conditions that bear on the educational process and to expose students to many of the "sacred texts" without which education degenerates into opinion. (Freire, 1998, p.12)

Historical Beings

Freire held that good pedagogy would situate education in the historical setting of the student. Not only are humans 'beings in the process of becoming' but they are also historical beings – conscious of time and their location within time – having a past, present and future. Because human beings are conscious of time they can conceive cause and effect, and thereby act with intention upon the world. (McLaren and Leonard, 1993, p.97) Moreover, humans are historical beings in the sense that they live within particular historical settings; that is within some set or other of economic, social, political and cultural structures and institutions. These settings reflect past and present human action.

History reflects the way that those humans possessing the power to do so have imposed their intentions upon the social world and created the structured conditions under which people at large live. This is precisely to create conditions which shape the parameters of what people at large become. For Freire, because humans pursue their ontological vocation under specific material historical conditions, becoming more fully human is not simply an ontological vocation, but also an historical vocation. (McLaren and Leonard, 1993, p.98)

Critical Pedagogy / Problem-posing Education

Freire insists that education cannot be neutral. It serves as an instrument to domesticate human beings or is made into an instrument of liberation from oppression. Education in the Freirean mode, according to Goulet (1994), is the practice of liberty because it frees the educator no less than the educatee from "the twin thraldom of silence and monologue." Both partners are liberated as they begin to learn - the one to know self as a being of worth not withstanding the stigma of illiteracy, poverty or technical ignorance – and the other as

capable of dialogue in spite of the restrictions imposed by the role of educator as one who knows. (Freire, 1974, p.viii)

One reads Freire erroneously if one thinks the pedagogy is problem solving rather than problem posing. Through problem posing, students learn to question answers rather than to answer questions. 'Banking education' is Freire's metaphor for traditional educational methods. In 'banking' style education, Freire holds that education becomes an act of depositing, in which students are depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorise and repeat. (Freire, 1993, p.53) In banking education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider know little.

Freire states that the more students work at storing deposits entrusted to them, the less they develop critical consciousness which would result from their intervention in the world as transformers of that world. (Freire, 1993, p.53) Critical Pedagogy offers a search for knowledge. It is a mutual search where both teacher and student develop co-intentionality. Knowing, in terms of critical pedagogy, means being an active subject who questions and transforms. To learn is to re-create the way we see ourselves, our education and our society. This could be seen as the main objective of the ILF Course.

The emphasis on change is the central concern of critical pedagogy. It is less a matter of endeavouring to foster individual skills and dispositions and more a matter of pedagogical relations between teachers and student and among students which promotes change. For Freire, critical pedagogy is concerned with the development of critical consciousness. Change, in consciousness and concrete action, for Freire, are linked. The greatest single barrier against the prospect of liberation is an ingrained, fatalistic belief in the inevitability and necessity of an unjust status quo.

For critical pedagogy it is insufficient that one can critically reflect and interpret the world. One must also be able to change that world. Critical pedagogy lays stress on the need to stimulate curiosity by asking questions. As Freire asserts, what is at issue is something far deeper than the normal bureaucratised asking of questions. It is the acknowledgement that existence itself is an act of questioning. He states:

> Human existence, because it came into being through asking questions, is at the root of change in the world. There is a radical element to existence which is the radical act of asking questions.
>
> (Freire and Faundez, 1989, p.40)

Freire holds that there is a relationship between being surprised, and asking questions, taking risks and existence. At root human existence involves surprise, questioning and risk. On the other hand, bureaucratisation means adaptation with minimum risk, no surprises, without asking questions. What we then have is a pedagogy of adaptation, not of creativity.

Freire addresses himself both to the oppressed peoples of the Third World and to all those responsible for systems which perpetuate oppression. His premise that there is no such thing as neutral education and his insistence that true education be dialogical if it is to benefit the oppressed, pose questions for men and women of all cultures involved in education of students, whatever age. Collins (1973) emphasises that teachers must especially ask questions about their own work, questions which cause them to reflect on and criticise their own work. He further stresses the importance of those in powerful positions and those living in the marginal regions of "developed" and "undeveloped" cultures, oppressors and oppressed alike being called to dialogue and to praxis. (Collins, 1973, p.8)

Critical pedagogy sees society as fundamentally divided by relations of unequal power. Critical pedagogues take sides on behalf of those groups who are disenfranchised from social, economic and political possibilities. The primary concern of critical pedagogy is with social justice and how to transform inequitable, undemocratic or oppressive institutions and social relations. It regards specific belief claims, not primarily as propositions to be assessed for their truth content, but as parts of systems of belief and action that have aggregate effects within the power structures of society. The question critical pedagogues first ask about these systems of belief and action is "Who benefits?"

Giroux (1999) distinguishes between a "language of critique" and a "language of possibility". Both are essential to the pursuit of social justice. He sees, as failure, the efforts of radical critics of the new sociology of education in offering a language of critique without also offering a language of possibility. Giroux stresses the importance of

developing a language of possibility as part of what makes a person critical. (Popkewitz and Fendler, 1999, p.51)

Freire believes his pedagogy is called for by the nature of human existence, knowing and values. Every educational practice implies a concept of man and the world. The basis of Freire's belief is that humans have an ontological vocation to become more fully human. He argues that while this vocation is thwarted by injustices and exploitation it is affirmed by the yearning of the oppressed for freedom, justice and their struggle to recover their lost humanity. Dehumanisation which marks not only those whose humanity has been stolen but also those who have stolen it, is a distortion of the vocation of becoming more fully alive. Freire states:

> But while both humanization and dehumanization are real alternatives, only the first is the people's vocation.
> (Freire, 1993, p.25)

The means or the process of education is as important as the end.

The goal of all education, for Freire, is cultural action for freedom. An essential note of democracy is change. Freire asserts that education must be social and political, a constant attempt to change one's attitude and create democratic dispositions.
Simon (1987) poses an important question for all educators when he asks:

> What pedagogical forms permit emancipation of human potentialities and what social and institutional structures should be in place for such human capacities to develop politically unimpeded in both the classroom and the larger society?
> (Simon *in* McLaren and Leonard, 1993, p.53)

For such a society as Brazil, in transition, a mode of education providing profound political reforms, not just new techniques and economic structures was necessary to assure the basis and establishment of democracy. Freire, as an adult educator, did not see his work being confined to overcoming illiteracy. It resolved itself into a task of also overcoming Brazilian inexperience in democracy. His methodology sought to do both simultaneously.

To achieve these ends his literacy programmes involved discussion of people's work, place in the world, their country, and their consciousness. Freire presents a philosophical view

of what men and women are capable of becoming when enabled to transform history and become subjects through a process of critical reflection.

Conscientisation is the dialogical cultural action for freedom by which people seek to heighten their awareness of the human situation in order to become authentic agents of the transformation of their environment and thus of history. Sanders (1973), argues that conscientisation rests upon certain value assumptions – the equality of all people, their right to knowledge and culture and their right to criticise their situation and act upon it. It implies a faith in the capacity of even the most impoverished to achieve a reflective outlook through self discovery and dialogue. As Sanders argues, properly understood and applied, conscientisation has no predictable directions. Although it does not prescribe politicisation, its content of dignity, criticism and transformation almost inevitably leads to a quest for channels of effective action. If social dissatisfaction follows from dialogue, it is because this is part of the reality. It could also be contended that Freire's method contains no ideology, only a kind of humanism that affirms the freedom and ability of people to direct their lives. (Sanders *in* Collins, 1973, pp.18-19)

While it is true that Freire's work is concerned with self transformation, grounded as it is in the concept of conscious intentionality and volition, it is equally true, if not more so, as Da Silva asserts, that it concerns itself with social transformation, assuming, as a central referent, the reconstruction of the structural arrangements of the given order.
(da Silva *in* McLaren and Leonard, 1993, p.55)

Third World and First World Contexts

No longer can it be argued that Freire's pedagogy is appropriate only in Third World contexts. Freire was the first to pronounce against the importation and exportation of methodology and stressed the need for pedagogical practices to be re-invented to suit the context. There are many contexts, across the globe, which merit such a pedagogy. Macedo (1994) asserts:

> For one thing, we are experiencing a rapid Third Worldinization of North America where inner cities resemble more and more the shanty towns of the Third World with a high level of poverty, violence, illiteracy, human exploitation, homelessness and human misery.
> (Macedo *in* McLaren and Lankshear, 1994, pxiii)

The abandonment of our inner cities and the decay of their respective infrastructures make it difficult to maintain the artificial division between First World and Third World. Parallels could be drawn the world over and in the many parts of the world that The Craighead Institute works.

Freirean methodology has been tried elsewhere in Scotland, notably in the Gorgie Dalry area of Edinburgh, although not in an overtly Christian context. The Gorgie Dalry Adult Learning Project, supported by Lothian Regional Council was a sustained experiment in applying the principles of Freire, in a Western European post industrial urban environment. It became an accepted and highly respected feature of the adult education landscape in Scotland, operating throughout under the auspices of the local authority. One reason for the importance of the ALP is that it was an experiment in cultural borrowing, an acknowledgement that UK educators need to escape from the insularity and recognise the possible value of theories and methods engendered in developing countries. As Brown states:

> We and they are now facing similar challenges – large scale unemployment and underemployment, social fragmentation, sharp inequalities between rich and poor, urban stress and decay – and if we perceive adult education as a tool for change, adult educators in the North and South can only gain if they exchange ideas and try them out in each others' environments.
>
> (Brown *in* Kirkwood and Kirkwood, 1989, p.ix)

Freire's work is not without critics. Among the most common criticisms levelled at him is that of idealism and subjectivism in his approach to knowledge. He contends that these are objects of his own criticisms. He denies that he holds any illusions about reaching a state of absolute critical ability. (Elias, 1999, p.73) He also recognises that he was wrong to think that the moment of revealing social reality is a kind of motivation for its transformation. He now realises that unveiling reality is not a guarantee that reality will be transformed.

Vaz claimed that the question of conscientisation becomes a question of choices of adequate ideologies for societies in a state of transition. Revolutionaries must seek an ideology which promotes the real interests of the group being taught. In so doing, they run the risk of imposing their own ideology. (Collins, 1973, p.19) Although Freire is sensitive to the charge of subtle manipulation, it cannot clearly be stated that he escapes this charge. For him, there is no neutral education.

What Freire has done, however is to use the language of critique to fashion a theory of education that takes seriously the relationship between radical critical theory and the imperatives of radical commitment and struggle. He has generated a discourse that deepens our understanding of the "dynamics and complexity" of domination. He rejects the idea that there is a universalised form of oppression and uses the idea of difference as a guiding theoretical thread. (Freire, 1985, p.xii)

Freire links the process of struggle to the particularities of people's lives while trusting in the power of the oppressed to struggle in the interests of their own liberation. His pedagogy is one of hope and possibility.

Both this chapter and the previous one have been explorations of theories about how to humanise the world through greater reflexivity. To be reflexive is to be self conscious, to have self- awareness and knowledge of one's own perspectives, one's own cultural and political presuppositions. Through reflexivity, perspectives become open to change as a result of engaging with alternative perspectives and assumptions. In the next chapter, the theories of a more longstanding Christian contributor to this debate will be examined. That contributor is Ignatius of Loyola.

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CHAPTER FOUR

Ignatian Spirituality

Introduction

As we have seen in earlier chapters, the word' methodology', in the context of The Craighead Institute, is the way in which the Institute works at bridging the gap between the dignity of the human person and the obstacles of poverty or injustice which prevent people living with that dignity. The founder of the Institute, Christine Anderson, developed a pedagogy which uses "a variety of tools or processes which are strong enough to carry the ideas and desire for integration from theory to reality". (Anderson, 1999, p.3)

The first of these processes is that of Ignatian discernment and an underpinning of all work by Ignatian spirituality. (Anderson, 1990) The question then arises "Why Ignatian discernment and Ignatian spirituality?" What can the thinking of a 16th century Basque soldier and nobleman have to offer to the formation of Christians as leaders in the 21st century?

The formation of Christian leaders was the reason for Cardijn founding the Young Christian Worker movement at the beginning of the twentieth century, and for creating a new type of methodology to enable that leadership to emerge. The legacy left by St Ignatius of Loyola who founded the Society of Jesus in 1541 was also a very effective method of formation for Christian leaders. Moreover, the basis for his thinking evolved from his experiences while he was still a layman undergoing a "conversion" experience. Nor was he a particularly pious layman but rather, until he was twenty six, he was in his own words:

> a man given over to the vanities of the world, and took a special delight in the exercise of arms, with a great and vain desire of winning glory.
> (Ignatius *in* Noble and Burchell, 1990, p.11)

The suitability of Ignatian spirituality for lay people as well as the ordained priesthood springs from Ignatius' great desire to help others to see God working in the ordinary events of their own lives. The three main sources from which the Institute draws, Cardijn, Freire

and Ignatius emphasise the value of experience. Ignatius wrote all his works – his autobiography, his letters, the Spiritual Exercises, the Constitutions – based on his experience. Anderson argues:

> As an Ignation Institute, we too work from the raw material of our experience especially as we live out our lives day by day. This is the history of the people of God today – not yesterday – not theory – but reality.
>
> (Anderson, 1999, p.1)

Nor is Ignatian spirituality 'a way of proceeding' only for Roman Catholics. The Institute uses it in an ecumenical setting.   There is a growing interest in it by other denominations of the Christian Church and aspects of it can also be adapted for secular settings. (Nicolson *in* Noble and Burchell, 1990)

Spirituality

Spirituality can sound forbidding, something suggesting only saintly figures or those who enjoy remote, mystical prayer. A word which has entered the Institute's vocabulary, as a result of working in Eastern Europe, is 'Dukhovnost' which literally means quality of spirit. While referring to the intimate life of prayer it also suggests moral capacity, courage, wisdom, mercy, social responsibility, readiness to forgive, a way of life centred on love. In short, it means all that happens in one's life when God is the central point of reference.

 The Craighead Institute would hold the same Ignatian view of spirituality as Nicholson (1990) and sees it in reality as something for everyone, "a path-way to God" or in more general terms "the way people relate to whatever is most important in their lives". It concerns values held and how these are lived out in balancing work, relaxation and prayer as well as the demands of others. These values and balances vary between different groups but there are broad "families" of response to the all-important questions of life and these are often associated with the people who first described them. There is, for example, a Franciscan spirituality, a Benedictine spirituality and a Dominican one but there is also a Marxist way and a Thatcherite one. (ibid, p.3)

 For The Craighead Institute, Ignatian Spirituality is the preferred approach to answering the questions of how we respond at our deepest level to the world around us. The fcj Sisters define it thus:

> Spirituality is the way our experience of God shapes our way of seeing the world, as well as our way of interacting with the world
>
> Women and men who embrace an Ignatian spirituality, have an Ignatian world-view and a spirituality based in the *Spiritual Exercises* of St Ignatius.
>
> (fcj Sisters, 2010)

Over many years of praying and searching, Ignatius worked out his own responses and during this time he kept a notebook, which he later used to help others who were trying to find God's will in their own lives. That note-book is known today, as the *Spiritual Exercises,* and it leads people into Ignatian spirituality by guiding them through a pattern of prayer and reflection. To make the Exercises is, as Nicholson suggests, to come to see the world in some respects as Ignatius did, while encountering a God who has a particular desire for each individual person. (Noble and Burchell, p.3) This awareness - raising Ignatian pedagogy centred on God, combined with Freirean critical pedagogy aimed at raising levels of critical consciousness on social issues are two powerful elements of the process experienced by Craighead participants and clients undergoing ongoing Christian formation, aimed at bringing about a more adult understanding of and participation in the responsibilities of Christians in the world today.

It is an holistic approach with the interconnectedness of the strands of life lying at the heart of what is meant by integration or wholeness and the Institute aims to address not just the individual issue but the very systems in which people are involved. Anderson states:

> This systemic approach comes not only from systems theory and associated disciplines but from the very world view offered by Ignatius – a world view which challenges fragmentation and categorising of life and offers a way of seeking to find God in all things and all things in God.
>
> (Anderson, 1999, p.3)

In developing a methodology which seeks to move from theory to reality and action, Anderson sought to engage the inner and outer forum of the human person in a variety of processes. She reasons:

Ignatian reflection, prayer and discernment, the awareness exercise and the whole dynamic of the Spiritual Exercises are at the heart of the work and essential to a fuller understanding of the way in which the Institute seeks to address the gap between faith and life experience.

(ibid, p.3)

The Re-emergence of the Spiritual Exercises

The unprecedented surge in the popularity of the *Spiritual Exercises*, written in the sixteenth century, has its origin in the research done in recent decades on the original text and on the history of the early Jesuits. Formed by the *Spiritual Exercises*, the early Jesuits became involved in an extraordinary spread of missionary activity from Europe to Africa, India, China, Japan as well as North and South America. The effectiveness of the exercises was because they were originally designed to be given individually and to be adapted to the differing needs, energies, abilities and willingness of those who make them.

The demand to make the Spiritual Exercises could not be met by the end of the sixteenth century as there were insufficient retreat givers and the 'preached' retreat to groups of people replaced the individual retreat. As a result, much of the original flexibility and adaptability was lost for centuries. Hughes (2004) asserts that originally the exercises were designed to be heuristic, to enable retreatants to discover for themselves:

> the loving invitation of God who calls each one to collaborate in the salvation of all peoples.
> (Hughes *in* Ivens, 2004, pp.vii-viii)

 In recovering the individually given retreat and the adaptability of the *Spiritual Exercises* to the needs, desires and capability of the retreatant, a tremendous resurgence of interest has been aroused which has led, to what Hughes calls:

> such a release of creative, spiritual energy among so many people.
> (ibid)

While the participants of the ILF Course do not make the Exercises as they would on a retreat they are introduced to and encouraged to use The Daily Awareness Exercise, reflection and prayer, including imaginative contemplation and the process of discernment while becoming more aware of and developing their own world view. Each module of the ILF Course has been designed toward the same end as the *Spiritual Exercises.* (Anderson, 1999)

Making a retreat is not the only way of encountering Ignatian spirituality. Over the centuries the Jesuits have taught and built relationships through the arts. Theatre has played a large part in Jesuit education as has poetry such as that of Gerard Manley Hopkins. The Jesuit musicologist T. Frank Kennedy has rediscovered and revived Jesuit opera used in Paraguay in the 17th century and it is performed by students at Boston College today. (Kennedy, 2006)

Nicholson maintains that it is easier to describe ways of entering into the Ignatian worldview, than to capture in a few words what that view is. It is, as he says, a spirituality suited to "active contemplatives". This term describes people who are neither apart from everyday concerns living a wholly contemplative life, nor yet so busy as to have no space in their lives for reflection. "To find God in all things" is characteristic of Ignatian prayer, to experience God as active in the midst of all the various tasks that fill a day. Nicolson asserts:

> By becoming aware of my deepest feelings I come to recognise the sort of person God desires me to grow to be. The God who is thus experienced calls me to join in his activity, working alongside his Son. In doing so, I encounter and join forces with others who are similarly called.
> (Noble and Burchell, 1990, p.4)

The Ignatian approach appeals to a wide range of people, lay as well as clergy.

Origins of Ignatius of Loyola

Although known better as Ingnatius of Loyola, St Ignatius was born Inigo Lopez de Loyola in 1491 in the castle at Loyola in the Basque region of Spain. The son of a landowner whose family belonged to the minor nobility, he was brought up in the cottage of the blacksmith's wife, Maria de Garin, As a page at court, he served first the Treasurer of the Kingdom of Castille, then the Duke of Najera. By self admission, as mentioned above, until he was almost thirty, he had a great and vain desire to win glory through the exercise of arms and in pursuit of this glory he decided, in the name of King Ferdinand of Spain, to defend the town of Pamplona against an attacking French army. Against wise advice from the town's Governor to surrender, Inigo rallied a handful of men to defend the town's citadel. Pamplona fell on the 20th May, 1521 and the result of Inigo's foolhardy action was that French cannon fire smashed into both his legs. After having his legs set, Inigo was carried home to Loyola on a stretcher to recuperate. It was a lengthy convalescence. His

legs had been so badly set that he developed a limp and so he insisted that that they be broken again twice and reset again. Vanity was the supposed motive for this decision that not many would undertake lightly and it brought him close to death. (ibid, p.11) After having been fed from childhood on a diet of saints who seem to have been pious since birth, many Craighead participants find the idea of Ignatius growing into sainthood very hopeful for ordinary people. It is a story with which they can identify.

His lengthy convalescence gave Inigo time for reflection. At first, as he lay in bed, he would dream of noble and daring deeds he would perform and of the romance of winning the lady he admired, rumoured to be the Infanta Catarina. This brought respite for a time but soon left him feeling empty and dissatisfied. Then he read books about the saints and dreamt of imitating people like St. Francis and St.Dominic and of doing great deeds for God. What he found was that these dreams, unlike the dreams of romantic gallantry left him feeling contented and joyful. Slowly, he began to realise that he found joy and contentment through following Christ. (ibid, p.11) This however was not to be a straight forward process and involved much trial and error.

On regaining health, he left home on a pilgrimage determined now to serve Christ. At Monserrat, he renounced his former life with its vanities and from then on he lived simply, embracing poverty. After spending time in the Benedictine Monastery in Montserrat, he came down to the busy town of Manresa where he spent ten months trying to interpret the way in which God deals with the individual soul. With his new found fervour it was not perhaps surprising that Ignatius went to extremes. First, he gave away his extravagant clothes and chose to dress instead in rough sacking and paying no heed to his appearance. He allowed his hair and nails to grow long and begged daily for the meagre amount of food he allowed himself. He suffered from 'scruples', unable to believe that God had forgiven him his sins. Gradually, however he gave up these self-punishing, guilt inducing excesses, discovering God's forgiveness is free, His acceptance total and not bought with self-inflicted penances. (ibid, p.12) There is something very comforting, for ILF participants, in learning from a saint who had many of the same weaknesses they claim themselves.

Inigo prayed by the River Cardoner and the results of his meditation laid the foundations for his *Spiritual Exercises*. He then used his own hard earned experience to try to help others to interpret God's ways for themselves.

From Manresa, Inigo begged his way to the Holy Land where he wanted to stay and convert the Muslims but was ordered out by the wise Franciscans who were the keepers of the Holy Places. He returned to Spain to find Christ, as Nicolson states:

> not in the romantic notion of converting the world, or living in the land trod so long ago by Jesus, but in the mundane events of daily life in his own country.
>
> (Noble and Burchell, 1990, p.13)

This explains a phrase well used by Craighead staff during this study: "Your mission is where your feet are."

Ignatius began to help others to see where God was working in the ordinary events of their lives but he was met with suspicion by the Church authorities. As Europe was in the throes of the Reformation he judged that if he were to be allowed to teach in the Church his best course of action would be to study philosophy and theology and to become a priest. Thus, as a mature student, at the age of thirty three, he enrolled again in school in Barcelona and joined classes of boys to learn Latin which was the language of the universities. Having succeeded in this, it was while he was at Alcala University studying philosophy that he ran into difficulties with the Spanish Inquisition.   He and his companions, known as 'the Grey Habits' because of their choice of attire were told to dress like other clerics and after a fairly light sentence were released. However, now calling himself Ignatius, he arrived in Salamanca and was arrested on suspicion of heresy. He was imprisoned in1527 for teaching religion before completion of the required training. His note-book containing the *Spiritual Exercises* was examined and the verdict confirmed that there was nothing heretical either in the notebook or in the companions' teaching. (Woodrow, 1996, p.38)

After release from prison, Ignatius travelled to Paris to continue his studies in philosophy at Montaigu College followed by Sainte Barbe College. In 1532, he registered at the University, signing his name as 'Ignatius of Loyola' for the first time. He received his degree of 'Master of the Most Illustrious Faculty of Arts of Paris' in March 1535. In this freer atmosphere, he had continued to give the *Spiritual Exercises*, firing young men with enthusiasm to serve God. In particular, he gathered a band of five companions around him. They were Pierre Favre, Francisco Xavier, Simon Rodriguez, Diego Laynez and Alfonso Salmeron. In a chapel dedicated to St Denis on the slopes of Montmartre, on 15th August, 1534, one of the companions, Pierre Favre said Mass where they all took vows of poverty

and chastity. (ibid, pp39-41) This ceremony is not to be confused with the act of founding of the Society of Jesus.

Another promise they had made to each other was that they would make a pilgrimage to the Holy Land on completion of their studies. This pilgrimage never transpired because of setbacks with the winds, weather and war with the Turks. The companions had however all arrived in Venice for that purpose, Ignatius arriving eighteen months early. He, along with his five companions and another three new recruits, was ordained in Venice on 24th June 1537 and from Venice they moved to Vicenza where they began to preach, but they did more than preach. (ibid, p.43) They tended the sick and the poor while living in destitution themselves. Although all ill in turn, they found true joy while they themselves lived the simplest of lifestyles. They became "fools for Christ". The companions were living out what later appears as the first note under 'The Contemplation to Attain Love' in the *Spiritual Exercises*. Ignatius (1548) states:

[230]CONTEMPLATION TO ATTAIN LOVE

Love ought to find its expression in deeds rather than words.

(Ignatius *in* Ivens, 2004, p.68)

In the same year, 1537, the companions decided to go to Rome to put themselves at the disposal of the Pope in keeping with the third vow they had all taken at Monmartre, that of special obedience to the Supreme Pontiff for the missions with which he would entrust them. (ibid, p.41) Under Note 352 of the *Spiritual Exercises*, Ignatius (1548) advocates:

[352] RULES TO FOLLOW IN VIEW OF THE TRUE ATTITUDE OF MIND THAT WE OUGHT TO MAINTAIN IN THE CHURCH MILITANT.

[353] First rule. Laying aside all judgement of our own, we should keep our minds disposed and ready to obey in everything the true bride of Christ our Lord, which is our holy mother and hierarchical Church.

(Ignatius *in* Ivens, 2004. p.108)

After much prayerful thought throughout 1539, the companions decided to band together formally promising obedience to one leader in order to be more effective. When discerning the future of "the little society" and drawing up a document defining the characteristics of the Society, Ignatius chose that it would "help souls" to "progress in Christian life and doctrine". It also undertook to spread the faith by preaching the *Spiritual Exercises* and works of charity and to bring Christianity to ordinary people, always in

obedience to the Pope. The 'Society of Jesus' was born officially on 27th September, 1540 with a Papal Bull from Paul III, *Regimini Militantis.* (Woodrow, 1995, p.44)

The 'Jesuits' as its members came to be called, dedicated themselves to preaching, teaching and working with the poor and sick in the cities of Europe, and to travelling to exotic destinations preaching Christ to people in lands new to European eyes. This new religious order broke with tradition. It was not to remain cloistered in the monastery. It was to be flexible to meet the demands of the new age. Gone was the meeting together many times daily to sing God's praises, 'Office in Choir', as a community. Now each man was allowed to worship God in the way he found best and he was totally free to respond to the needs of those around him. The early Jesuit community was for many maintained by pen over vast distances. These were to be men equipped to deal with the needs of their age. Nicholson summarises it thus:

> They were to be educated men who could debate with the Reformers on their own terms: poor men who would not be seduced by wordly power and wealth; men who sought to convert whole nations to Christianity willing to do anything. "For the Greater Glory of God".
> (Noble and Burchell, 2004, p.14)

This desire to do their best always "for the Greater Glory of God" produced a constant striving for excellence. The motto leaves no room for complacency. There is always something greater to strive for and a motto such as this requires highly motivated members, with a great reverence and love for God and their fellows, and who are constantly reassessing the needs to see how best they might bring the Christian message to the people of their age. This continuing 'desire' to live in such a way would appear to be both a prerequisite for their success and a result of using the Ignatian tools of reflection and discernment.

The Ignatian Concept of Desire

'Desire' or 'desear' in Spanish, is a key word throughout the text of the *Spiritual Exercises*. It is a word which can be easily misunderstood today but is often linked with another Spanish word 'querer' which means 'wish for' or 'want'. Interestingly, Ignatius is not only concerned with the desire as such but also with the way in which a person may feel the desire. He is interested in the affective domain as well as the intellect. He is concerned that 'exercitants' are conscious not only of their desires but also of the feelings

associated with them. He believed that before bestowing a gift or issuing a call, God gives a desire, at least in the form of an openness to that desire. For Ignatius, if God were not to give us this desire we would not assimilate it as it is never imposed on us. (Ivens, 2004, p.x) The Craighead Institute, too, places an emphasis on the awareness of feelings, comfortable or otherwise, throughout the ILF Course.

According to Ignatius (1548) there are many levels of desire and the Holy Spirit works in the deeper levels and these sometimes overflow into more immediate desires. A distinction needs to be made between the fundamental desires inherent in faith, hope and charity that all Christians share, and specific personal desires. Through the process of the *Exercises,* all these desires are taken up through the prayer of petition, prescribed in the text for the beginning of each period of prayer. Ivens states:

> The purpose is to enable the exercitant to perceive what is the basic dynamic that all Christians *ipso facto* desire to be caught up in. It is not therefore something arbitrarily imposed by Ignatius, rather it is Ignatius' way of enabling each person to perceive what all Christians desire, and for each to appropriate them in a free, personal, graced way.
>   (Ivens, 2004, p.x)

In forming and equipping new members of the Society, Ignatius wanted them to have the desire to live out their Christian vocation in its full sense. So also does Craighead want its course participants to be moved to this desire to be transformed, to find their own personal vocation and in turn to transform their world.

The Ignatian Concept of Love

It could be argued that this desire is intimately connected to the love of God and 'love' is another key word throughout the text of the *Exercises.* In the Spanish text of The Contemplation to Attain Love, the prayer of response [234] suggests the total commitment involved in the Ignatian concept of love. The response to Note 234 is:

> [234] CONTEMPLATION TO ATTAIN LOVE
>
> Take Lord and receive all my liberty, my memory, my understanding and my entire will, all that I have and possess. You gave it all to me; so to you I return it. All is yours, dispose of it entirely according to your will. Give me only the love of you, together with your grace for that is enough for me
>   (Ignatius *in* Ivens, 2004, p.68)

In this case, as Ivens explains, 'your grace' means not grace in general but specifically the grace of loving God. Importantly, Love in this context is understood as the relationship of mutual self-gift described in the preliminary note [231]. (ibid, p.68). The initiative is God's but to surrender to God's love is to be invited and graced to love. It is this response-love for which the exercitants are now asking. 'Give me your love.' becomes 'Give me love of you.' in the official Latin Vulgate. This was the version regularly used by and approved of by Ignatius. (Ivens, 2004, p.xi-xii)

The Importance of Culture in Ignatian Pedagogy

The Jesuits, consisting of priests, brothers and scholastics (those in training) have always been controversial. The founding of the Society of Jesus in 1540 was timely in terms of their usefulness to the Church and they were at the forefront of the Roman Catholic Church's 'Counter Reformation'. (Woodrow, 1995)

As the world was opening up due to the Voyages of Discovery, new opportunities for travel were taken by the earliest members of the Society. They immediately followed the explorers to America, Africa and Asia. The missionary journey of one of the original 'Companions', Francis Xavier, took him to India, the Moluccas and Japan. He died within sight of China baptising thousands throughout his journey in Asia. (ibid)

Men like Matteo Ricci and Roberto de Nobili knew that they needed to understand the different mentalities of the Chinese and Indians in order to teach the Christian message in a way which was intelligible to people from such radically different cultures. Long before Freire's recognition of education as 'cultural action for freedom' the Jesuits were adept in working in different cultures. Ignatian educators have been aware, since the Society's inception, of the importance of culture in learning, both the negative and positive aspects. As Gallagher (2003) asserts, culture is the human learning space where the child or adult develops his/her open ended potential for growth. Humans differ from animals in that this adventure of cultural learning is not simply about behaviour but is also about ideas involving patterns of meaning embodied in symbols and is subject to considerable evolution and even conscious change. Gallagher states:

> From birth we are surrounded by this omnipresent and seemingly omnipotent complex called culture which is both external and internal both observable and concealed.

Gallagher uses the term mainly in its broad anthropological meaning, namely, a cluster of assumptions, values and ways of life. (ibid, p.9) The Craighead clients come from a very wide variety of cultures. This is not only evidenced in international groups but also in local groups involving participants from different denominations and backgrounds.

Culture can be an unrecognised presence. For Geerz (1973), it can be "a highly selective screen" between us and our world which decides "what we pay attention to and what we ignore". It is a hidden persuader. It can be the main influence on how we see ourselves and is all the more powerful for being largely concealed in its impact. (ibid, p.10)

Awakening to the non neutrality of culture is, as Gallagher points out, "a first step towards a Christian response to culture in practice". (ibid, p.12) The critical, Ignatian pedagogy at Craighead is designed to aid this response through reflection on one's own experience of life from birth onwards while listening to the life experiences of others – reflection on one's own formation and formative influences and also on the formative influences on others.

One hundred years after *Rerum Novarum,* which had had such an influence on Cardijn, John Paul II states:

> At the heart of every culture lies the attitude man takes to the greatest mystery, the mystery of God. Different cultures are basically different ways of facing the question of the meaning of personal existence. When this question is eliminated the culture and moral life of nations are corrupted. For this reason the struggle to defend work was spontaneously linked to the struggle for culture and for national rights.
> (John Paul II *in* Centesimus Annus, 1991: 24)

Ignatian culture is rooted in a sense of wonder at God in all things and all things in God.

Gallagher talks of a theology of non panic and of liberation for believers faced with their changing cultures. His words seem congruent with the aims of The Craighead Institute. He states:

> Non panic means reading the situation with wisdom but without complacency.
> (Gallagher, 2003, p.12)

He proposes "a Christian ecology of the imagination" arguing that the extent to which we are free from potentially negative forces in our cultures, will be the extent to which we will be free for faith, and creative Christian life that does not just discern culture but hopes to transform it in the light of the gospel. (ibid, p.12) Participants at the Institute are given time and space to examine their own lives in order to perceive any barriers to this freedom. There needs to be an understanding of what they need freedom from and, equally importantly, what they need freedom for.

Inculturation

As Congar (1981) asserts, faith is lived, clothed, enveloped and expressed in a culture. How then are we to reach out in dialogue to other faiths and cultures? This brings us to the sensitive issue of 'inculturation'. Although a recent term for an outreach of faith, it has ancient roots in Christian history and has been well understood by Ignatian pedagogues for centuries. There are various conflicting schools of thought but Gallagher's explanation seems pertinent to this study. He explains the conflict surrounding 'inculturation' by distinguishing between the 'theology of the desk' and the 'theology of the field'. The 'theology of the desk' tends to evoke large hopes of mutual enrichment, couched in general and usually cautious language while 'the theology of the field' starts from local situations and can run into tensions and delicate issues of discernment. From the perspective of the former, inculturation can seem a smooth and gradual process from 'above' but from the perspective of the latter, things become more complex and conflictual. An important point that Gallagher makes is that some discourses about inculturation, written without living interaction with particular cultures can remain in the realm of what Newman would call 'notional' rather than 'real'. (Gallagher, 2003, p.115)

The term 'inculturation' was introduced by Pedro Arrupe who was appointed Superior General of the Society in May 1965. (Woodrow, 1995, p.22) Throughout the twentieth century the Jesuits had diversified their activities towards greater social commitment. This had in turn led to greater political awareness. Jesuits had been involved in working with youth in Catholic Action movements modelled on Cardijn's Young Christian Workers. (ibid, p.114) This shift in emphasis away from teaching *elites* can be seen as a return to their origins.

Kolvenbach, who succeeded Arrupe as General of the Society of Jesus, in September 1983, affirmed the principle of 'inculturation' thus:

> Inculturation is a concept that has evolved. Christ himself acknowledged that at its beginnings the Gospel was clothed in Jewish spirituality and culture. The message may have been intended for all cultures and languages, and its content may be transcultural, but it remains that the message can only be mediated through a given culture.
>
> (ibid, p.120)

Gallagher, too, highlights the fact that Christians have four gospels, showing how preaching the good news was shaped from the beginning by the needs of different audiences with their different assumptions. (Gallagher, 2003, p.115) If this sensitivity to local cultures has always been a guiding principle why has inculturation been the focus of so much debate and discussion? Gallagher's answer, as a Jesuit theologian, is that because of expanded horizons and new awareness there is a need to take the diversity of local cultures more seriously than in the past. His language is that of a critical pedagogue when he states:

> In particular with the arrival of historical consciousness as one of the hallmarks of modern thought, it became impossible to think of any one culture as a permanent or perfect model of life. Once we see the extent to which our ways of thinking and acting are products of history, then we accept more easily the relativity of our languages of living the Christian vision.
>
> (Gallagher, 2003, p.117)

In the quest for rediscovery of their roots, the Jesuits and other Ignatian orders and institutions place heavy emphasis on the missionary character of the Ignatian inheritance. Whereas the early Jesuits dreamt of reconquering the Holy Land, today's Jesuits desire to help among others, third world countries in their religious, cultural, social and economic development endeavouring to do so "without proselytising or political interference". (Woodrow, 1995, p.120) The Craighead Institute sees its mission in similar terms.

Ignatian Women

There have always been women, too, who have been attracted to the Ignatian way of life, one Princess Juana of Spain, even becoming a member. Born in 1535, the daughter of Charles V, she was admitted to the Society with the vows of a scholastic, a form devised by Ignatius by which the recipient would vow permanent poverty, chastity and obedience but the Society would retain the right to release her from such vows for reasonable cause.

This saved Ignatius from the embarrassing situation of having to refuse the princess, yet it was possible to revoke acceptance. (Meissner, 1992, p.251) However, although the Jesuits founded numerous fraternities, devout associations and even religious congregations, the Society of Jesus refused to create institutions directly affiliated to the Society. Unlike the Carmelites, the Dominicans and the Franciscans, they never had a feminine branch or a third order. Nonetheless, many women's religious orders modelled their rule on the Jesuit Constitution. Today, there are several congregations of religious sisters working in fields such as education, retreats, social work and parishes, inspired by Ignatian Spirituality. The founder of The Craighead Institute belongs to an Ignatian religious order, the Faithful Companions of Jesus which has the same avowed aims as the Society of Jesus. This order was founded in France in 1820 by Marie Madeleine de Bonnault d'Houet. A prayer on the fcj website shows the depth of their Ignatian spirit:

> Let us ask Our Lord to give us the spirit of the Society of Jesus;
>   since we have the Constitutions, it is God's will
>   that we should have its spirit.
>
> (Marie Madeleine *in* fcjsisters, 2010)

The Link between Proclamation of the Gospel and Justice

For an explanation as to why an Ignatian approach is apt for the work done by the Institute it is necessary to look at one of the main objectives of that work. Anderson states:

> The Craighead Institute chooses if possible to work with those who have the potential to effect justice and change in social and organisational structures.
>
> (Anderson, 1999, p.1)

Effecting justice and change have become important issues to modern Christians and others of good will especially where they work in situations where people suffer oppression or injustice. Mark Raper, an Australian Jesuit, was chosen by the General of The Society, Father Peter-Hans Kolvenbach, in 1990, to run the Jesuit Refugee Service (JRS) with whom the Institute has worked and which was created by Kolvenbach's predecessor, Father Pedro Arrupe. Submerged by the Rwandan crisis, on the eve of a Caritas meeting in Vienna in 1994, Raper states:

> We shall discuss these crimes against humanity and seek to identify their authors. You may wonder why the Church is engaging in "politics". Faith and Justice go hand in hand.
>
> (Raper *in* Woodrow, 1995, p.2)

Raper spoke of the expansion of the JRS, Kolvenbach's support for it and emphasised that its juridical existence would be reinforced at the forthcoming General Congregation which would confirm the commitment made at the 32nd General Congregation.

> Our work is seen as the highest visible profile of the Society's avowed commitment to Justice and Faith
> (ibid, p.2)

Throughout the history of the Society of Jesus there have often been dangers inherent in the work it has chosen and been asked to do and this was the case in the work of the JRS. The Ignation 'way of proceeding' has never involved cutting oneself off from the world to be cloistered and at prayer for long hours but rather it has been to engage with people as 'contemplatives in action'. The crimes Raper mentioned above refer to the killing of three African Jesuits in Rwanda at the Jesuit Centre of Spirituality in Kigali in April, 1994, the shooting down of the plane carrying the presidents of Rwanda and Burundi and the mass killing which ensued. Previously, in 1989, six Jesuits who ran the Central American Jose Simeon Canas University (UCA) in San Salvador had been shot after being dragged from bed and beaten. (Sobrino, 1990) It did not come as too much of a surprise that these Jesuits were targets.

Since the assassination of Oscar Romero, Archbishop of San Salvador, by the extreme Right in 1980, Father Ignacio Ellacuria, the fifty-nine year old Rector of UCA had known his life was in danger. Yet, he was generally considered to be a born mediator, even by Alfredo Cristiani, the President. In 1988, Ellacuria had been called upon more than four hundred times to act as arbitrator. He was a naturalised citizen having been, like Ignatius of Loyola, born in the Basque country. He was known for the acuity of his social and political analyses and mixed freely with politicians, diplomats and journalists. He had even served briefly as a counselor to the progressive military civilian junta which had put an end to General Romero's dictatorship in 1979. ((ibid))

One Jesuit who escaped death at this time because he was in Thailand was the theologian Jon Sobrino. He well understood why the Ignatian 'way of proceeding' could arouse such anger in those who wished to be in control. In answer to the question "Why?" he states:

> In 1983 a new bomb exploded in our house: this time because we had defended dialogue as the most human and Christian solution for the country. A tragic irony, but in those days the very word 'dialogue' was synonymous with betrayal.
>
> (Sobrino, 1990, p.13)

Since defining their mission in the contemporary world as the defence of faith and justice, in 1975, the goals for Jesuit / Ignatian education have broadened. It is a debatable point but Sobrino holds that generally speaking universities do not take an interest in such goals as faith and justice but that UCA had been transformed into a social force for faith and justice. He states:

> Truth told, analysed and presented in a university and Christian way, this is a kind of university that the idols will not tolerate. They murdered these Jesuit academics because they made the university an effective instrument in defence of the mass of the people, because they had become the critical conscience in a society of sin and the creative awareness of a future society that would be different, the utopia of God's kingdom for the poor.
>
> (ibid, p.28)

Utopia is not talked of lightly by supporters of Ignatian pedagogy. Through reflexivity and analysis, they understand the processes required to bring about more just structures in society and are capable of sustained effort to bring them about.

One of the outcomes of an Ignatian formation is an unwavering determination to achieve set goals whatever the cost and this provides one reason for the 'quiet force' of the Jesuits and Ignatian spirituality. Despite these massacres there was no shortage of other Jesuits around the world volunteering to replace them at UCA. (Sobrino, 1990, p.7) Jesuit solidarity is another key feature of their success, not only with each other but also with the laity whom they have educated, their former students.

As numbers have fallen it has perhaps become even more urgent for them to empower the laity in this work for justice and faith although Kolvenbach asserted that independently of decreasing numbers the result of a good Jesuit education should be that they (the Jesuits) are no longer needed and that lay people should assume their responsibilities. Traditionally, the 'men in black' had educated the elite, the sons of the ruling class but by 1986 Peter- Hans Kolvenbach, the General of the Society of Jesus spoke of the need for a new sharing of work based on greater lay participation. Speaking at a meeting, in Versaille, of the 'Worldwide Union' of alumni of Jesuit institutions he stressed the need for a teaching apostolate which extended beyond colleges and universities. He asserts:

> Today we are called upon to promote justice and to make ours the preferential option for the poor, even at the risk of our own lives and belongings.
>
> (Woodrow, 1995, p.8)

The 32nd General Congregation in 1975 appears to mark the official announcement of the radical change in policy and questioning about the Society's teaching vocation. The ten years leading up to this had seen a radical restructuring of training within the Society. Theology was to be founded on the study of Holy Scripture, societal issues were to be thoroughly analysed and the most urgent fields for evangelisation were identified as higher education, the world of work and professional organisations, international institutions and geographical zones of rapid development where Christian ideas clash with opposing ideologies. Pedro Arrupe's appointment as 28th General of The Society at the 31st General Congregation coincided with the end of Vatican 11 in 1965 and his first priority was to prepare the Society to adapt to the needs of the age. Arrupe immediately spelt out the priorities which would require the Society to be very much in contact with the world. These priorities were atheism, Marxism, ecumenism, social and international justice, cultural evolution in Africa, the Eastern countries and the West. Arrupe recognised that teaching methods would have to be modernised by making use of social communication systems such as television and radio and that theological, philosophical and scientific research would be needed into the areas of priority which he had outlined. Moreover, he asserted that:

> the adaptation must cover structures, acts, men and mentalities. Not an easy operation! Let us think of that transformation which in the world of industry is called 'reconversion'.
>
> (ibid, p.189)

Despite always being totally loyal to the Pope, perhaps it was inevitable that such an apparently charismatic and innovative leader would sometimes find himself and the Society in conflict with the Vatican. According to one Jesuit, Guiseppe Pittau, the thinking in the Vatican was that 'the Church's light cavalry' should be asked:

> to dismount and to realize that everyone should advance at the same pace.
>
> (ibid, p.16)

With the death of Arrupe and the arrival of Kolvenbach a new style of leadership began to emerge. The two men differed in temperament rather than in ideas. However, Kolvenbach was said to be still pursuing the 'Arrupe line' but perhaps in a more diplomatic manner than his predecessor. While Arrupe took over the generalship in the enthusiastic times

following Vatican II, Kolvenbach took over the reins at a time of conservative reaction to the Society by the Vatican. Times had changed and while Arrupe had charisma, Kolvenbach had political astuteness. While Arrupe innovated many changes to meet the needs of the time, Kolvenbach's term was one of consolidation and integration of those changes more fully into the ongoing life of the Society.

Vella noted that Kolvenbach's arrival in 1983 coincided with greater stress being laid on spirituality, with a return to the sources of Ignatian spirituality, namely the Spiritual Exercises, Ignatius' *Autobiograhpy* and the *Constitutions*. Vella states:

> A practical result of this spiritual awakening is the habit of practising the Exercises in one's daily life, and not only on retreat.
> (ibid, p.24)

It was at this time, the time of the 33rd General Congregation which elected Kolvenbach that recommendations were made to return to the origins of the Society, to the Ignatian intuition for the need for an authentic Christian humanism. The need to make the Christian message credible once more was also recognised. This period also marks a re-emergence of the importance of the *Spiritual Exercises* mentioned previously.

By 1990 and the start of the 'Ignatian Year' which was to celebrate the fifth centenary of the birth of St Ignatius and the 450th anniversary of the founding of the Society of Jesus, it was decided that Africa was a 'global priority' and the Jesuits accepted the Popes request to 're-evangelise' the Eastern European countries. (ibid) The Craighead Institute has been involved in some of this work - in line with the key theme from the 34th General Congregation – the sharing of the Jesuits' mission in the world with the laity. The ILF Course ran in Lithuania, Croatia and Bosnia in the 1990s and has extended to Latvia and Romania. All these centres are now empowered to continue using the pedagogy independently of the Institute.

By the time of the 34th General Congregation in 1995, it was time for the Society to reflect on its experiences, both happy and less than happy which had resulted from the decision taken twenty years earlier that the promotion of justice and the option for the poor were integral parts of the proclamation of the faith. Such a process of discernment is core to Ignatian thinking before planning any further action. It is not a solitary pursuit but is a communal activity which has its origins in the *Spiritual Exercises*.

Ignatius' 'spiritual rebirth' described in the *Autobiography* radically transformed him. He reflected long on this transformation and wrote down the fruits of his thinking. These notes were never to leave him and revised and extended they became the *Spiritual Exercises*, the foundation of all Ignation spirituality. The return to these *Exercises* in the twentieth century would appear to have radically transformed not only the Jesuits but also likeminded Ignatian religious orders.

Leadership

Perhaps one of the most compelling reasons for the use of the Ignation model at The Craighead Institute is that it has the potential to enable people to be leaders in all that they do, in daily life as well as at work, whether teaching or learning.

Although the pace of change four and a half centuries ago was not as rapid as it is today, the Society was working in an increasingly complex and changing world and put a high value on many of the same qualities prized by modern organisations today: the ability to innovate, to remain flexible and adapt constantly, to set ambitious goals, to think globally, to move quickly and to take risks.

Lowney (2003), who was a Jesuit seminarian for seven years before becoming a banker with J.P. Morgan, highlights the importance of the link between self-awareness and leadership. This insight, realised by Ignatius in the 16th century, has only come to prominence in modern leadership thinking fairly recently along with the idea of a loving work environment, the Ignatian phrase being "greater love than fear". Lowney points out that this Jesuit-style of leadership can sit uncomfortably with some and may even appear "kooky". Provocative new ideas have a tendency to be received in this way, and for Lowry and other Ignatian practitioners, Ignatius' ideas have more wisdom than foolishness. Ignatius and the early Jesuits believed that people perform best in supportive, encouraging and positively charged environments. The strength of these Ignatian principles is that they address every area of one's life rather than just one's work life. They improve the organisation through improving the individuals. Lowney states:

> Their principles are rooted in the notion that we're *all* leaders and that our whole lives are filled with leadership opportunities.
> (Lowney, 2003, p.5)

Ignation thought holds that all have influence and project it, good or bad, large or small – all the time. A leader seizes the opportunity to influence and make an impact. Life's circumstances will present relatively few people with "world-changing, defining- moment opportunities" and most will meet no such dramatic events. However as Lowney argues, leadership is defined not by the scale of the opportunity but by the quality of the response. (ibid, p.18) While it is not possible to control all of one's circumstances it is possible to control one's responses to those circumstances.

One of the first tasks with groups at The Craighead Institute is to ensure that course participants understand that Ignatian Spirituality is not the sole prerogative of Jesuits, or priests or religious. It can be practised by all, the foundational thinking having been done while Ignatius was a layman. Jesuits did not become leaders simply by adhering to certain particular beliefs but by the way they lived and worked and their way of living could hold value for anyone, whatever his/ her creed. Lowney argues that Ignatius tackled real world opportunities with real world strategies and colleagues observing him coined the Jesuit maxim:

> Work as if success depended on your own efforts - but trust as if all depended on God.
> (ibid, p.3)

In looking for the secret for the success of the Jesuits and of the Ignatian "way of proceeding", there is value in looking at what Lowney describes as the Four Pillars of Success. As Lowney suggests, instead of "flashy leadership style" the Jesuits focus on four unique values that create leadership substance. These are self-awareness, ingenuity, love and heroism. The Jesuits, in other words, aimed to equip their recruits to succeed by forming them into leaders who:

- understood their strengths, weaknesses, values and worldview
- confidently innovated and adapted to embrace a changing world
- engaged others with a positive, loving attitude
- energised themselves and others through heroic ambitions

(ibid, p.9)

Most importantly, the Jesuits trained every recruit to lead convinced that all leadership begins with self-leadership. Of equal importance is the fact that this Ignatian pedagogy has produced confident performance despite uncomfortably shifting landscapes - in whatever

century. The Craighead Institute has confidence in it for the twenty first century. "Trust the process", was another oft repeated phrase heard during this study.

The Ignatian view of leadership is that leadership is not an act but is a way of living, 'our way of proceeding'. Becoming a leader is an ongoing process of self development. Leadership springs from within and is about 'who I am as much as what I do'.

Having examined the main theoretical sources cited in Institute documents as contributing to its pedagogy, Chapter Five will examine the research methodology of this study.

CHAPTER FIVE

The Research Methodology

Introduction

This purpose of this chapter is to discuss the methodological approach used throughout this study to examine the unique case which is The Craighead Institute. The case study method proved to be a particularly apt form to adopt when researching the 'methodology' of The Craighead Institute for, as Stake states, most cases of interest in education and social services are 'people' and 'programs'. He states:

> We are interested in them for both their uniqueness and commonality. We seek to understand them. We would like to hear their stories.
>
> (Stake, 1995, p.1)

While it can be argued that the case can be thought of as an object rather than a process, in the case of The Craighead Institute, there were research questions, a need for general understanding and the possibility of gaining insights into these questions by studying this particular case. The emphasis was on particularisation. What happens in this particular case? However the emergent issues may have wider implications for education generally and specifically for religiously affiliated Higher Educational Institutions.

There were three main stages in the research. Each requires to be discussed in terms of the methodological approach and decisions taken. The first was to explore the conceptual framework upon which the Institute was founded and out of which it claims to work. Secondly, the empirical element in this study took the form of an ethnographic study, undertaken in the field. An account will be given of how data was collected during this stage and how it was analysed and interpreted during the second and third stage. Ethical issues relating to the study will also be discussed along with a short biography of the researcher in order to emphasise the researcher's awareness of how her own presence might have influenced the study.

The purpose of this study was to clarify what the educational 'methodology' or pedagogy of The Craighead Institute is and to identify its impact on participants on its Integrating Life and Faith Course.

The strategic research question was:

What is the 'methodology' or pedagogy of The Craighead Institute?

Closely allied to this question is the question which initially prompted the need for this study:

Does this 'methodology' bring about change in the lives of participants who undertake the Integrating Life and Faith Course?

These two questions clarify the need for a case study approach.

Case Study

Adelman et al (1980), state that while case studies have made a substantial contribution to the body of knowledge and practical wisdom in education they often attract suspicion and even hostility due to their general qualities being poorly understood and their potential underdeveloped. They noted, however, several 'possible advantages' for using the case study approach among them being:

> Case study data, paradoxically, is 'strong in reality' but difficult to organise. In contrast other research data is 'weak in reality' but susceptible to ready organisation…
> (Adelman et al. (1980) *in* Bassey, 1999, p.23)

Supporters of the approach are Cohen and Manion who state:

> Unlike the experimenter who manipulates variables to determine their causal significance or the surveyor who uses standardised questions of large representative samples of individuals, the case study researcher typically observes the characteristics of the 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 their unit belongs.
> (Cohen and Manion, 1989, pp.124-5)

The unit chosen for observation in this study is The Craighead Institute and within that unit the ILF Course became the focus through which to examine the pastoral approach to critical pedagogy at the Institute. This pedagogy is held to be foundational to all other work in the Institute. (Anderson, 1999)

While case studies allow generalisations about an instance or from an instance to a class, their particular strength lies in their attention to the subtlety and complexity of the case in its own right. For Bassey, they are a 'step to action'. They both begin in the world of action and contribute to it in that their insights may be directly interpreted and put to use. (Bassey, 1999, p.23) In this sense, there is congruence between the methodology of the research process in this study and the pedagogy engaged in with ILF participants.

In the 1970s, the nature of case study research was the subject of debate. Two definitions were dominant: 'the study of an instance in action' as used by McDonald and Walker and 'the study of a bounded system' as used by Louis Smith. (Bassey 1999, p.24) However, Kemmis (1980) defines case study in such a way that elaborated on the duties, responsibilities and opportunities of case study workers and, because it chimes so closely with the researcher's experience during this study, the elaboration is produced in full below.

Case study consists in the imagination of the case and the invention of the study.

Such language might seem odd, but it makes explicit the cognitive and cultural aspects of case study research. It reminds us of the role of the researcher in the research: s/he is not an automaton shorn of human interests and programmed to execute a design devoid of socio-political consequences. It reminds us that knowledge is achieved through objectivisation: much as we may prefer to think otherwise, research is not a process of thought going out to embrace its object as if its object lay there inert, waiting to be discovered. And it reminds us of the active and interventive character of the research process: much as we may prefer to think otherwise, research is not merely the application of sophisticated techniques and procedures which yield up true statements as if we did not have to decide which techniques to use in which situations and how they must be modified to suit the particular conditions of any study.

The intertwined processes involved in the conceptualisation of a research problem, the investigation, the interpretation of findings and their application in the world beyond the study must be carried out with as much caution, rigour and compassion as the circumstances of each allow. In naturalistic research, these processes are especially 'visible': decisions about how they are realised in a study will very often affect life in the situation being studied. And often the decisions are taken 'on the spot', without the luxury of cool and considered reflection away from the real-life exigencies of the situation.

The imagination of the case and the invention of the study are cognitive and cultural processes; the case study worker's actions and his/her descriptions must be justified both in terms of the truth status of his/her findings and in terms of social accountability. Social science has the unique problem of treating others as objects

for study; the unique problem in case study is in justifying to others why the researcher can be a knowledgeable observer-participant who tells what s/he sees.
(Kemmis, 1980, pp.119-120, cited *in* Bassey, 1999, p.25)

Not all commentators see the issue of generalisation as an outcome and in the initial stages of this study the emphasis involved the collection and recording of data of this specific case. However, as Stenhouse notes, case study does not preclude an interest in generalisation. For him, generalisation and application are matters of judgement rather than calculation and the researcher's task is to produce ordered accounts of experience which 'invite' judgement and offer evidence to which judgement can be applied. (Stenhouse, 1985, p.49)

Sturman posits the belief that human systems develop a wholeness and integrity of their own and thus to understand and explain a case and to produce generalisations demands an in-depth investigation of the interdependence of parts and patterns that emerge. (Bassey, 1999, p.26)

Research Design of the Study

Case Studies can be 'qualitative' or 'quantitative' in approach. The approach in this study was qualitative and in the interpretive paradigm. Qualitative research is a field of enquiry in its own right even though it crosses disciplines, fields and subject matter. Although it includes an array of different traditions, concepts, terms and assumptions an initial generic definition is possible. It is multi method in focus having an interpretive and naturalistic approach to its subject matter. Qualitative researchers study things in their natural settings in order to interpret or make sense of phenomena in terms of the meanings people bring to them. The process includes the studied use and collection of a variety of empirical materials such as case study, personal experience, life story, interviews, observation, history, interactions, and visual texts. These describe "routine and problematic moments and meanings" in people's lives. The wide range of "interconnected methods" employed is with the hope of attaining ever deepening understanding of the subject matter. (Denzin, 1998, pp.2-3)

In qualitative research, designing methods which are open to the complexities of the study's subject is central to solving "rare issues". The object under study is the

determining factor for choosing a method. Rather than objects being reduced to variables, they are presented in their everyday context and in their entirety. As Flick states:

> ……the fields of study are not artificial situations in the laboratory but the practices and interactions of the subjects in everyday life. Here, in particular, exceptional situations and persons are studied frequently. In order to do justice to the diversity of everyday life, methods are characterized by openness towards their objects, which is guaranteed in different ways.
>
> (Flick, 2006, p.15)

In this study, the goal of qualitative research is less to test what is already known than to discover the new and to develop empirically grounded theories. Furthermore the validity of a study such as this is assessed with reference to the object under study, the central criteria being whether findings are grounded in empirical material and whether the methods are appropriate and correctly applied as well as the relevance of findings and evidence of reflexivity in the research process. (ibid, p.15)

Stenhouse identified four broad categories of case study as being 'ethnographic', 'evaluative',' educational' and 'action research'. This particular study was both an educational and ethnographic case study. The first stage of the study was to examine in depth the educational theories and concepts which lay behind the founding of The Craighead Institute and the evolution of the Integrating Life and Faith Course. The second stage was an ethnographic study of the ILF phenomenon. Throughout it has been concerned with educational action.

For Stenhouse, ethnographic studies belong in the field of social science. He states that where a single case is studied in depth by participant observation supported by interview, it belongs in the field of cultural or social anthropology. He states:

> …Of ethnographic case study it may be said that it calls into question the apparent understandings of the actors in the case and offers from the outsider's standpoint explanations that emphasise causal or structural patterns of which participants in the case are unaware. It does not generally relate directly to the practical needs of the actors in the case though it may affect their perceptions and hence the tacit grounding of their actions.
>
> (Stenhouse, 1985, p.49)

Stenhouse maintains that researchers in educational case studies are not concerned with social theory but with the understanding of educational action. He states:

> 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, 1985, p.50)

The subject matter of this thesis is a pedagogy designed to bring about social justice. Hence social theory and educational action are very much intertwined throughout the study. With social justice being one of the dominant current discourses in education, and with the growing complexity of educational issues, more cross disciplinary approaches would seem to be a requisite in the twenty first century.

Stenhouse describes 'evaluative case studies' as being in-depth studies for the purpose of providing educational actors or decision makers with information which will help them to judge the worth of policies, programmes or institutions. (Stenhouse, 1985, p.50) While not having this as the main focus, it would seem to the researcher that this would be an important outcome of this study.

Finally, the researcher would hope that the desired outcome quoted by Stenhouse for 'action research' case study is also applicable to this study and indeed the findings have already had considerable impact on the ILF Course. He states:

> Case Study in action research….is concerned with contributing to the development of the case or cases under study by feedback of information which can guide revision and refinement of the action.
>
> (Stenhouse, 1985, p.50)

Case study is not a methodological choice, but a choice of the object to be studied. Ultimately, the researcher is interested in a process or a population of cases. Each case is a complex historical and contextual entity having its own conceptual structures, uses and problems. The problems pertain to bias, theory, triangulation, telling the story and to ethics. (Denzin and Lincoln, 2000, p.372) In this case, the researcher provides information on such topics as the nature of the case, its historical background and its relation to its contexts and other cases.

Decisions taken during the design stage of this study were also analytic decisions, 'a sort of anticipatory data reduction'. (Miles and Huberman, 1994, p.16) Decisions taken at this stage were already restraining later analysis by ruling out certain variables and relationships while attending to others. Likewise, others permitted and supported later analysis in that they prefigured the researcher's analytic moves. The decision for this

study was to have a pre-existent conceptual framework, some research questions and some devices for collecting data. The conceptual framework expanded as new concepts emerged from the fieldwork. Thus, while there is merit in openmindedness and a willingness to enter a research setting looking for questions as well as answers, it is, as Wolcott asserts:

> impossible to embark upon research without some idea of what one is looking for and foolish not to make this quest explicit.
>
> (Wolcott, 1982, p.157)

Part One of the study lays the foundation for the empirical and data collecting stage in Part Two where ethnographic methods were employed.

Conceptual and Theoretical Framework

The conceptual and theoretical framework is iterated throughout this thesis, overtly during Part One where the founding theories on which the Institute has evolved were examined, and interwoven with the description both implicitly and explicitly in Parts Two and Three where the findings of the empirical study are interpreted.

The literature for review consisted of theoretical texts and articles, curricular and archive documents from The Craighead Institute, methodological literature, research journals, Vatican documents in the form of encyclicals on the social teachings of the Catholic Church, episcopal Statements from the Bishops' Conference of England and Wales and original archive documents of Cardijn's speeches and BBC broadcast from the YCW archives in London. The literature review continued throughout the course of this thesis as new concepts emerged during fieldwork, analysis and interpretation.

Part One

For the first part of the study, a theoretical and analytical framework was decided upon. A discursive, interpretive model was chosen in order to ensure conceptual clarity and rigour in defining the terminology and the concepts embedded in the case. The main approaches are philosophical, theological and historical in order to locate both The Craighead Institute and the empirical data, gathered during the second stage of the study, in their historical, theological and educational contexts.

Chapters 2, 3 and 4 describe, examine and discuss the conceptual issues which underpin the philosophy and practice of the pastoral approach to critical pedagogy which is the subject matter of this thesis. The justification for this is that research and professional practice appear to be linked. The underlying premise is that analysis, systematic evaluation and research are understood as a central part of a pastoral approach to education, not just an occasional trimming. Lang and Marland put it thus:

> In relation to education and pastoral care, research can make key contributions in the areas of description, prescription, the answering of questions and the provision of theory.
> (Lang and Marland, 1985, p.6)

Parts Two and Three

The empirical data was collected using ethnographic methods but as Wolcott (1999) notes, ethnography is more than a method: it is a way of conceptualising as well as a way of looking. It is 'a way of seeing'.

Ethnography has taken many different forms and is guided in different cultures by different orienting concepts but the main concerns of all ethnographers is for the description of collective human behaviour accompanied by the type and extent of analysis and interpretation deemed appropriate by one's colleagues and sponsors. (Wolcott, 1999, p.39)

Wolcott underlines the limitations of an ethnographic study, saying that no ethnographer can ever be expected to take responsibility for providing the full and complete account of some group of people. Such a goal is unattainable. All that can be done is to capture some of the relevant detail and even better, some of the "more elusive spirit of those whom we study". During this study, the researcher tried to capture and to convey as much of the relevant scene as possible. Wolcott cautions that the wisest ethnographers keep their public claims modest. (ibid, p.39)

Distinction is made between ethnography as *process* and ethnography as *product*. The term 'ethnography' is often used as shorthand to describe how data will be gathered without it being envisioned that the final report will be framed as ethnography. There is also a distinction between *doing ethnography* and *using ethnographic techniques*. The latter phrase indicates how data are to be gathered without prescribing how they are used

while the phrase *doing ethnography* implies that accounts will be framed in that genre. (ibid, pp.41-42)

Ethnographic research embraces multiple techniques and can be considered as much *mindwork* as techniques. (ibid, p.44) It is a multi instrument approach. The purpose of this study is what guided the choice of methods.

The Ethnographic Study

Multi Method and Multi Site

The methods used in this study were:

- ❖ Participant Observation
- ❖ Semi structured Interviews
- ❖ Analysis of 'personal documents'

The researcher joined three groups of participants undertaking the ILF Course between September 2006 and June 2007, attending all meetings of all three courses apart from one when two were running on the same day The groups were referred to by staff as 'The Portobello Group', 'The Loyola Hall Group' and 'The Invitation Group'.
The Portobello Group was the first to start on Saturday, 9th September, 2006. The venue for this course was St. John the Evangelist Church, Brighton Place, Portobello in the Archdiocese of Edinburgh and St. Andrews. This course was led by two women Course Directors.

The Portobello Group began with seventeen participants – eight men and nine women – mainly parishioners from a cluster of three parishes. These clusters have come about as a result of a shortage of priests in this Archdiocese. Two of these parishioners were religious sisters. In addition, this group was joined by a Maltese seminarian who was working in one of the parishes for a year and an Indian Jesuit priest who was on a sabbatical year in Scotland.   Three people left the course after Module Two. These were a married couple and a young woman who moved to London because of her job.

This course differed from the other two in that it was run on the original 'weekly model' with each module starting with a full day Saturday Orientation Day followed by six weekly meetings, of two and a half hours, on a weekday evening.

The Loyola Hall Group met at Loyola Hall, the Jesuit Spirituality Centre in Rainhill, Liverpool. It was run on the 'weekend model' with two full days on a Saturday and Sunday and three base group meetings in between each module. Eighteen participants started this course – four men and fourteen women. Two people who were uncomfortable with the process left during Module Two – a man and a woman. This group was mainly composed of people who had a connection with Justice and Peace in the Liverpool Archdiocese. This Course Director here was a man and he was aided by four 'trainees'

The third group, the Invitation Group, was held in The Craighead Institute. It was unusual in that it was composed mainly of people who were closely connected to the Institute but who had never been exposed to the ILF process. The Director of the Institute was a participant as was the Chairman of the Council and the Director of the Ignatian Spirituality Centre. This was a very small group of ten – three men and seven women. One person, an overseas student left because of other commitments and one person left for family reasons. This course had the same Course Director as the Loyola Hall Group.

Although 'the field', during this study, encompassed three different sites, the observations were equally intense and extensive and it is important to stress that this was primarily a single case study in order to establish both generalisability and diversity within the ILF process. (Bogdan and Biklen, 2007, pp.69-70)

Three categories are often cited for fieldwork techniques. These are participant observation, interviewing and archival research. The researcher prefers Wolcott's three categories of 'experiencing', 'enquiring', and 'examining' as they are more explicit about what has to be 'done' in order to collect appropriate data. (Wolcott, (1999, p.46)

Data Collection Techniques

Participant Observation

Participant observation is a term which can cause confusion being used in some cases to refer to all the activities carried out in the field. In this thesis, the researcher prefers to distinguish between participant observation and interviewing in order to emphasise the importance of interviewing techniques as a major part of fieldwork. (ibid, p.44)
Nor was participant observation unproblematic, initially, as questions arose as to how much participant and how much observer the researcher was to adopt as a stance. Raymond Gold's continuum was helpful in this regard. He distinguishes the observer-as-participant from the participant-as-observer drawing the distinction between the totally detached observer at one end of the two polarities and the totally involved participant at the other. (ibid, p.45)

There is a paradox in the role and to avoid unethical ambiguities, the stance adopted throughout the study was to err on the cautious side becoming only as involved as necessary to obtain the requisite information. Operating with that level of restraint allowed the researcher to enable everyone else to remain conscious of the research role as the work continued in order to avoid the risk of later complaints about pretended involvements. (ibid, pp.48-49)

Field notes were written up as soon as possible after leaving the field. These were extensive initially and becoming more focused as the fieldwork neared completion. The iterative - inductive process of ethnographic research meant movement back and forth between foreshadowed problems and theory grounded in the data throughout the observation period. Decisions taken during this stage were already imposing a structure on events as they were inevitably selective and were a way of reducing the data.

In this study, participant observation is combined with interviews as well as analysis of Learning Summaries, the data of each being used to illuminate the others. (Hammersley and Atkinson, 1993, p.131) The researcher reflected on how the experience of participant observation had an important effect on how what people said during interview and wrote in their Learning Summary was interpreted.

Semi structured Interviews

Thirty eight participants completed the ILF Course and only one of them preferred not to be interviewed on its conclusion. Thus thirty seven interviews were conducted with participants, three interviews with the Course Directors, one interview with the Founder, one interview with the Chairman of the Council and one interview with a Council Member making a total of forty three interviews. The participants were interviewed during July and August 2007 and the other six interviews were completed by the end of January 2008.

Qualitative research in education is often referred to as 'naturalistic' because the researcher frequents settings where the events in which the researcher is interested occur naturally. The data collected are termed 'soft', that is, "rich in description of people, places and conversations and not easily handled by statistical procedures". (Bogdan and Biklen, 2007, pp.2-3) The interview technique used in this study was 'semi structured' sometimes referred to as 'open-ended' or 'flexibly structured' While being relatively open ended, the interviews were focused around topics in and experience of the ILF Course and were guided by some general questions while allowing the subject to shape the content of the interview. (ibid, p.104)

After gaining permission from each interviewee, the interviews were recorded and then professionally transcribed in the University. Good relationships had been established between the researcher and participants so that interviews had a conversational style similar to but slightly more formal than interactions which took place during field work.

Personal Documents - Learning Summaries

To further illuminate the ILF phenomenon, another form of data was collected, namely Learning Summaries. A final Learning Summary entitled 'The Final Report' was submitted by each participant. These were professionally transcribed. While fieldnotes and interview transcripts were the result of major input from the researcher, the Learning Summaries were written as a normal conclusion to the course and were written during the last meeting of the course in the researcher's presence. ILF Learning Summaries fit into the category of 'personal documents', a term which in most qualitative research traditions refers to any first person narrative which describes an individual's actions, experiences and beliefs. They are labelled such because they are self revealing of a person's own view of experiences. The aim of collecting such materials is to obtain detailed evidence of how

social situations are viewed by the actors themselves and what meanings they construe from them. (Angeli, 1945, p. 178 *in* Bogdan and Biklen, 2007, p.134)

Transforming the Data

Data Analysis

There is a tendency to think that research proceeds in a neat linear fashion but ethnographic research is iterative and inductive and is more circular or spiral in its progress. In this important respect it differs from quantitative research. O'Reilly argues that this difference is crucial and is both ontological and epistemological. (O'Reilly, 2007, p.38)

The process of analysis and interpretation was already underway during the 'fieldwork' and became more formal on its conclusion. NVivo Seven was used to code the three sets of data – fieldnotes, interviews and Learning Summaries. It was an invaluable tool that aided the management and filing of the data. Analysis cannot be done by a computer. There is no mechanistic substitute for the complex processes of reading and interpretation. (Hammersley and Atkinson, 1995, p.203) Computers help to sort but not analyse. The researcher decides which paragraph or note belongs to which category and which illustrations are selected. As O'Reilly (2007) states, it is a very messy processs for which there are no short cuts. Miles and Huberman, emphasising that analysis can only be done by the researcher, point out that by the time the researcher has identified the themes and refined them to the point where they can be applied to an entire corpus of texts, a lot of interpretive analysis has already been done. They state:

Coding is analysis.
(Miles and Huberman, 1994, p.56)

Categories and codes arose out of the conceptual framework of Part One of the study and also emerged as the fieldwork and analysis progressed. Many qualitative approaches specifically reject a deductive approach, a 'theory-before- research' approach (Berg, 2004) favouring an inductive approach where data comes before theory. This requires that the researcher begins with an open mind and as few preconceptions as possible, allowing theory to emerge from the data. As O'Reilly points out, this is rather a simplistic view and most ethnographers now agree that it is in fact impossible to start without any

preconceived ideas and the best way to be inductive is to be open about one's preconceptions, to read the literature, consider what theories already abound and then to proceed in an informed manner which is "open to surprise". (O'Reilly, 2007, p.26)

> In this more sophisticated inductivism, theory is precursor, medium and outcome of ethnographic study and writing.
> (Willis and Trondman, 2000, *in* O'Reilly, 2007, p.27)

The purpose of such programmes as N Vivo is to enable researchers to code and retrieve by marking text and assigning codes to various segments to enable retrieval of all segments that share that particular code. The segments can then be brought back together while remaining in their initial context. In this study this was found to be of great benefit and memos and notes were also attached. Ezzy, (2002) notes that it is just *one* tool not *the* tool.

In this case- study, pre-existent categories ruled out adopting a fully 'grounded theory' approach but the researcher's goal could be described as wanting not just to describe but to "create new and theoretically expressed understandings". (Strauss and Corbin, 1997, p.8) Strauss and Corbin are not prescriptive about methods, recommending that researchers rightly use some of the grounded theory methods mixing them with techniques of their own for a range of applications. For Strauss and Corbin, the key goal of analysis is to discover concepts and relationships which are organised into a theoretical explanatory theme. (O'Reilly, 2007, p.201)

In this study some grounded theory strategies were adopted.

Coding

Initial Coding

'Initial coding' was the first analytic step taken on completion of data collection. Some of the codes were pre-existent and arose out of the data in Part One and out of observations during the field study, while others emerged as the coding progressed. Coding is an emergent process which shapes the analytic frame from which the analysis is built. Data was compared with data.

As the codes were constructed and compared, new categories developed crystallysing the ILF participants' experience. This provided an "incisive analytic framework" with which to interpret the ILF process and to make visible the relationship between implicit processes and structures. (Charmaz, 2006, p.54)

Focused Coding

'Focused coding', although not an entirely linear process, was carried out to synthesise and explain larger segments of the data. This clarified which codes made the most sense to categorise the data succinctly. (ibid, p.58)

Theoretical Coding

Finally 'theoretical coding' unearthed the possible relationships between the codes developed during 'focused coding'. They "weave the story back together". It was these theoretical codes which allowed the researcher to "tell the analytic story with coherence", to conceptualise how the substantive codes relate and to direct the analytic story in a theoretical direction. (Glaser, 1978, p.72 *in* Charmaz, 2006, p.63)

Ethical Considerations

Introduction

To be an educator is an ethical endeavour and there is an ethical imperative when conducting educational research. Qualitative data analysis is more than a technical matter. It is insufficient to focus only on the quality of knowledge produced. We also have to consider the 'rightness and wrongness' of what we do in relation to those we are studying as well as in relation to our colleagues and sponsors.

Qualitative research raises many ethical issues. When we move into people's daily lives, talking to them, watching them, asking them questions, thinking about what they say and write, analysing what they do, our actions could be construed as unethical rather than ethical.

There were several specific ethical considerations both before and during this study. The first to be addressed is what Miles and Huberman (1994) refer to as the 'worthiness' of the project.

The Worthiness of the Study

Unless a researcher is of the opinion that his/her research topic has real meaning and will contribute in some significant way to a broader domain, there is likely to be a shallow approach with lack of care and commitment in the design, collection of data, the analysis and conclusions. For Miles and Huberman, (1994) this is not a trivial question. Nor is it for the researcher of this study.

Both the subject matter and the research methodology of this study are congruent with the researcher's values and the opportunity to undertake this study only came about as a result of a long commitment to this area of the curriculum.

During Part One of the study all the concepts examined such as the Cardijn dialectic, the empowerment of the laity, humanising educational theories and critical reflection are ethical notions. The ethical responsibility for the researcher lay in the clear explanation and analysis of these concepts and their relevance to the holistic pedagogy of the ILF Course. The researcher was reflective of and sensitive to dilemmas and moral issues throughout the study but during the empirical study the two dominant issues initially were 'Informed Consent' and 'Harm and Risk'.

Informed Consent

Ongoing ethical debate has generally led researchers, as O'Reilly states, (2007), to become more thoughtful, informed, reflexive and more critical of their own actions and responsibilities.

Difficulties have arisen traditionally for qualitative researchers who have found the distinction between overt and covert research difficult. In the past covert research was common and some important studies came out of that tradition. There has however, been much criticism that such a betrayal of trust reflects badly on social science research. (ibid, p.61) This study was overt with the researcher believing strongly in the principle of 'informed consent'. While Eisner (1991, and Wax (1982) argue that fully informed consent in qualitative studies is impossible because of the flexible nature of the design, the researcher agrees that consent to participate should be freely given, fully voluntary and unco-erced. (Miles and Huberman, 1994)

Prior to the fieldwork, clear information was given to all three groups of participants, outlining the nature and the purpose of the study. All participants were asked to sign a consent form. It was stressed that they could withdraw consent at any time. It was also made clear that dissemination of the results of the study would be presented in a thesis or other publications. This both required trust and built trust and prepared the way for open dialogue about the research. Miles and Huberman state:

> Weak consent leads to poorer data. Respondents will try to protect themselves in a mistrusted relationship.
> (ibid, 1994, p.291)

Honesty and Trust

The importance of good relationships was of paramount importance in minimising the risk of harm to all participants and was congruent with the subject matter of the study. In a setting where participants were disclosing thoughts and feelings at a very profound level, participants would have been very vulnerable without it.

Van Mannen (1979) is of the opinion that wherever field workers work to "penetrate fronts" "symbolic violence" is done in that they are coaxed, persuaded or pressurised into disclosing information that they may prefer to keep private. (ibid, p.291) In this study much of what was disclosed came about as a natural result of the ILF process and appeared to be freely given and with deep honesty.

Anonymity and Confidentiality

Anonymity was agreed with every participant in the study with the exception of the three Course Directors and three Council Members. However, while the names of the participants have been anonymised, they may still be readily identified within their own settings in Edinburgh, Liverpool and Glasgow. In order to minimise risk of harm to any participant, and because of the confidentiality and 'privileged listening' stressed throughout the duration of the ILF Course by the Course Directors, the researcher will seek to have an embargo put on the thesis for a suitable period of time.

The Reflexive Turn

During the 1980s, armed with ideas from textual criticism, cultural theory and literary theory, researchers began to critically examine both how and what ethnographers write.

They were informed by philosophical ideas about the social construction of everything once thought of as "real" and they began to explore the production of ethnographic texts. They also explored the wider context in which the power relationships between researcher and the researched were unequal in favour of the researcher. This posed a "crisis of representation" but those who moved beyond this reclaimed some authority for the academic ethnography, while retaining what was beneficial, intelligent and insightful from the reflexive turn. O'Reilly summarises this as:

> ….an awareness that ethnographies are constructed by human beings who make choices about what to research, interpret what they see and hear, decide what to write and how, and that they do all this in the context of their own personal biographies and often ensconced in scientific and disciplinary environments.
>
> (O'Reilly, 2007, p.211)

In the light of this and in recognition that qualitative research is as much *mindwork* (Wolcott, 1999), as a set of techniques, the researcher will now present a short biography of herself. This is done in recognition of the part that a researcher plays in the shaping the process and outcome of a research project. The researcher is aware that her own background may influence the study in terms of bias and claims made.

Personal Biography

This section will be presented in the first person.

A married woman with a grown up daughter, I moved from England to Scotland in my mid teens. Of both English and Scottish descent, I have 'lived' between the two countries ever since as my parents returned south and my siblings are scattered throughout England. I am one of five children.

My professional life has been spent in teaching and Senior Management in schools in Scotland, where I developed areas of the curriculum such as Religious and Moral Education, Personal and Social Development, Citizenship, Multiculture and Equal Opportunities. I have co-ordinated Learning Support and Additional Support Needs as well as staff CPD while having curricular and pastoral responsibility for staff and young people.

I am a Professional Associate of The Craighead Institute and have both undertaken and directed the ILF Course. My interest in pastoral approaches to the curriculum has been

longstanding and my M.Ed. dissertation at the University of Glasgow was focused on this area.

The assumptions I make and the conclusions I draw are affected by who I am. In this thesis several theories are offered, not in order to impose but as another way of viewing, in the hope that it contributes towards the understanding of the pastoral approach to the critical pedagogy of The Craighead Institute.

> The way we see things is affected by what we know and what we believe.
> (Berger, 1973 *in* Wolcott, 1999, p.65)

PART TWO

CHAPTER SIX

Towards a Critical Pedagogy of Shared Praxis

Introduction

Chapters One to Four in Part One of this thesis are an introduction to The Craighead Institute and its articulated self-understanding. During the ethnographic study, the methodology of which is explained in Chapter Five, key pedagogical influences shaping the ILF process emerged. These are core to the development process and they will be examined in this chapter.

Although Groome's (1980) 'Shared Praxis' approach is not mentioned in any of the Institute's documentation or discourses, the researcher became aware, as a 'participant observer', that what occurs over the duration of the ILF Course mirrors closely each of the 'five elements' and 'five movements' outlined by Groome in his approach to Christian Religious Education. In this study the voices of the ILF participants and the researcher's fieldnotes are evidence of this.

Groome's Shared Christian Praxis Approach

Groome, himself, acknowledges Freire as being the most significant exponent of a praxis approach in education today. He attributes his own attempts at a praxis approach to meeting Freire and reading his foundational work 'Pedagogy of the Oppressed' in 1972. (Groome, 1980, p.176)

Although admitting to being challenged by Freire's insights, Groome underlines that one of his shortcomings is that nowhere in his writings does he explain clearly what he means by praxis. He states:

> As a result, it is not at all clear how one might attempt to construct an instructional pedagogical activity by a praxis approach…
> (Groome, 1980, p.176)

Groome also criticises Freire for placing undue emphasis on the present and the future to the neglect of the past. He attempts to correct this in the shared praxis approach by insisting that the story of the Faith community be constantly remembered. He reasons that

the past cannot be imposed upon the present as a final word, but rather it has to be placed in a dialectic with the present. Forgetting or unclaiming the past will lead to it determining and controlling our present. However if it is critically appropriated it can be emancipatory. (Groome, 1980, p.176) Many of the activities of the ILF Course involve participants going back to their own roots to reflect on the influences on their lives and faith. For participants, their earliest encounters with and memories of their faith will be cornerstones in the construction of their personal identity. Faith touches on one of the most sensitive boundaries between self and society.

The Components of Groome's Shared Praxis Approach

As mentioned above, shared praxis takes place in a situation of group dialogue. What is shared in the dialogue is an articulation of critical reflection upon one's present active engagement in the world as a Christian. According to Groome, that present engagement is the embodiment of one's own story and vision and critical reflection upon it takes place in the light of the Christian communities' story and the response which the story invites. This necessitates that the Story and its Vision be made available in the pedagogical context. For Groome, "the telos or end of it all is further Christian praxis that is faithful to the Story and creative of its Vision". (Groome, 1980, p.184)

Before looking at the Five Movements of shared praxis, it is necessary to understand what Groome outlines as the five main components in Christian education by shared praxis. These are:

- ❖ present action
- ❖ critical reflection
- ❖ dialogue
- ❖ the Story
- ❖ the Vision that arises from the Story

(Groome, 1980)

Present Action

Groome's term "present action" means as he puts it "much more than the overt productive activity of the present moment". Rather it is about our whole engagement in the world, our

every doing that has any intentionality or deliberateness to it. It is about the way in which we give expression to ourselves including physically, emotionally and spiritually as we live on personal, interpersonal and social levels.

The primary object of the reflection is the self who reflects. This occurs because when we reflect on our activity, we are in fact reflecting upon the self that is expressed in that activity. Only in this reflection on its own objectification in action can a subject come to appropriate himself or herself. This self-reflection is also of prime importance in the sense that in a praxis way of knowing the participants begins with their own constitutive way of knowing, with how one makes meaning out of their own present action. (Groome, 1980, p.185) Groome's premise is that to begin with what "they say" would be to fall back into a *theoria* epistemology. The self is socially mediated and therefore while critical reflection is primarily on self, it is ultimately on the social context by which the self comes to its self-identity. Thus the present action for the participants' critical reflection includes the whole socio cultural context with its norms, laws, expectations, ideologies, structures and traditions.

The word "present" for Groome has a threefold meaning i.e. the present of things present, the present of things past and the present of things future. It is the historical self and society that are reflected upon since our present action is the consequence of our past and shaper of our future. (Groome, 1980, p.185) Thus, in this study, we hear participants as they reflect on their childhood and the effect it has had on their present, at the same time as they are discerning and imagining ways forward.

Groome states that by reflecting on present action, we can uncover "pasts" that have brought us to such action and to raise to consciousness the "futures" in that action by becoming aware of its likely or intended consequences. He explains:

> That is why critical reflection on our present action is a way of coming to know and name what I will call our own stories and visions.
>
> (Groome, 1980, p.185)

The reference below gives some idea of how enthusiastically Participant 23 embraced the process of sharing present action.

> *"An enormous source of encouragement has come from the interactions within the base group and in the 'buzzing' It is so heartening to know that you are not alone in*

your so called 'screwed-upness'! I have been fortunate enough on my faith journey to have been part of many small groups and am completely, totally convinced that these groups are indeed 'Church'. A place where realness, confusion, fear, joy and messiness can sit down in communion. I guess my dearest wish would be for everyone in my church, workplace, deanery, street – to be able to experience the acceptance and solidarity found in such meeting places. God is indeed here. How wonderful to tell other people about the reality of their own 'sacred history'. I have experienced excitement at the idea of being able to write a page about the revelation of God in my life in God's "Continuing Testament". In fact I was so taken by it, I really have wondered about the feasibility of using it as an actual parish exercise. Imagine how powerful and affirming that would be!"[1]

Critical Reason to Evaluate the Present

The second main component of the shared praxis approach is "critical reflection". Critical reflection involves:-

- ❖ critical reason to evaluate the present
- ❖ critical memory to uncover the past in the present
- ❖ creative imagination to envision the future in the present

(Groome, 1980, p.185)

One pedagogical activity of the ILF Course which takes place early in Module 1 involves all three elements. In the Tree of Life Exercise, participants look at areas of their lives that they have largely taken for granted. A reference to this particular exercise from Participant 19 appears in Chapter Seven of this study. (Petrie, 2011, pp.165-166 Ref. 19) The data abundantly illustrates how these three components come into play. The following reference from Participant 13 refers not only to the 'Tree of Life' Exercise but also to 'My Faith Line'.

"The overall experience of participating in the Course has been enriching and challenging. From the outset we began our journey of self-awareness by getting in touch with our roots, influences, significant people and events by engaging in the 'Tree of Life' exercise. This made me more aware of my strengths and weaknesses. The other exercise which enriched my personal and spiritual growth was reflecting on 'My Faith Line'. This gave me a new gratitude and understanding of how God has been with me in the small and great events of my life."[2]

Initially, critical reflection attempts to perceive what is "obvious" about the present. The obvious is so much a part of our given world that it can be "taken" for granted and is either no longer noticed or seen as inevitable. Therefore, critical reflection is first an attempt to notice the obvious and to critically apprehend it rather than passively accept it as "just the way things are".

Gradually, critical reason moves on from noticing the obvious in the present to delving below the obvious. Through critical evaluative analysis we can attempt to discover the interest in present action, critique the ideology that maintains it and recognise the assumptions upon which it is based. For Groome, this requires a return to the genesis of present action and this brings us to the role of memory. (Groome1980, p.185) During the Tree of Life Exercise participants are required to go back to their early life and bring to mind the early influences on their lives as well as present influences and to reflect critically on them.

Critical Memory to Uncover the Past in the Present

Many of The Institute's activities involve using the memory to go back into the past. With the activity of memory Groome states that critical reflection becomes a reflection upon one's reflection, a process of remembering the source of one's thinking whereas in critical reason, the purpose is to discover the interest of present action, critique the ideology that maintains it, and to recognise the assumptions upon which it is based. Thus, the personal and social 'genesis' of our action needs to be brought to consciousness. This happens by remembering. This remembering is much more than mere recall which merely maintains the influence of the past upon the present.   Groome puts it thus:

> Critical memory is needed to break open the hardened shell of the past in the present so as to prevent it from determining the present.
>
> (Groome, 1980, p.186)

Crucially, a critically remembered past can be a basis from which to choose the present and its future whereas a forgotten past can have unconscious hold over the present and thus limits our freedom in shaping the future. Importantly, Groome reminds us that remembering is not only about looking backward to the personal and social biographies of individual and community. He states:

> It also requires looking outward, a *re-membering* of our present action with the source of that action in its present social context. It is becoming aware of the world of which we are *members*, and how that membership shapes our present action,
>
> (Groome, 1980, p.186)

The reference below illustrates how Participant 10 *re-members* her present action.

> *"As I progressed through the course, my feelings towards things changed. I think, looking back, that it began when I heard the phrase, "Our ministry is where our feet are". I don't know if I expected a big revelation as to what God's plan was for me, perhaps just an understanding of how I could contribute to His world but the idea that I could do lots of good work here in Edinburgh made me think that rather than God having some big elaborate plan for me it was actually very simple. I was to stop burying my head in the sand. I could no longer just sit back and bemoan the problems of society. I was being called to do something about it".[3]*

By reflecting upon the source of our own activity we come to know and understand our own story and to name our own constitutive knowing i.e. the knowing which arises from our engagement with the world. Reason and memory alone, however, are not sufficient as the purpose of naming our present and knowing our story is that we may have some freedom to imagine and choose our future. (Groome, 1980, p.186) The Tree of Life Exercise asks participants, to reflect not only on their past and present but also to imagine what their future achievements might be.

Creative Imagination to Envision the Future in the Present

Imagination is the third element of critical reflection. It is needed as we look at the both the present and the past but its most important focus is the future. The reason for attending to the present and the future is so that we may intend the future. If the future is to be something other than a repetition of the past, imagination is required. Groome stresses that he does not use the concept of the imagination as some kind of "idle wonderment" about the future. Something more robust is required. It must be a creative and shaping activity that gives intentionality to the future as it arises from the present and the past. Groome states:

> In critical reflection on present action (praxis) the exercise of creative imagination is an expression of hope. Hope is what makes the real seem less real than it is, and the imagination more real than it is already. Only humankind has this ability for hope, because we alone can dream, envision, fantasise. If our educating is to promote this essential dimension to being human it must encourage imagination.
>
> (Groome, 1980, p.187)

The dreams and imagination of the ILF participants are palpable in the evidence throughout this thesis. In a reference in Chapter Eight of this thesis, Participant 5, the

Jesuit priest, "dreamed" of using the ILF Course in his own parish in India. (Petrie, 2011, p.200, Reference 65)

Thus it can be seen that critical reflection requires reason, memory and imagination. However, as Groome insists, while a distinction is valid between the three functions separation is not. Furthermore, Groome makes two important clarifications about the word 'reflection' and 'critical' as he believes they hold possibilities for misinterpretation. These are important points in the context of The Craighead Institute. He holds that critical 'reflection' engages both the rational and the affective capacities of the human person citing his faithfulness to Aristotle's understanding of praxis as appetitive as well as cognitive. (Groome, 1980, p.187) He first became convinced of the affective dimension of critical reflection in his own experience with groups of people in a shared praxis situation. He found that emotions often ran high in such groups and he points out that curiously the language of critical reflection tends to mask this dimension and gives the impression of an "intellectualistic and strictly cognitive activity". (ibid, p.187)

Groome gives two reasons as to why the rational and affective are inevitably fused in a praxis way of knowing. Firstly, when we critically reflect on present action, it is primarily our own selves that we come to know, and we cannot know ourselves dispassionately. He argues that "head and heart" are inevitably fused in self-knowledge. (ibid, p.187) Secondly, the affective dimension enters into critical reflection because of the elements of memory and imagination.

In summary, Groome states:

> One cannot remember one's own story dispassionately, nor choose a future action without appetite to move the will. The acts of hoping and choosing not only include, but demand, desire. So when critical reflection is self-critical of one's own lived participation in the world for the sake of choosing further action, then the rational and the passional are copartners in the process.
> (Groome, 1980, p.188)

The Ignatian process of discernment throughout the ILF Course has a focus on feelings. Emotions play an important part an important part in determining our ethical stances in life. Participant 4, a young seminarian, recognises in his Final Report, that the ILF process has affected both "*head and heart*" of the people in the group as well as himself. He states:

Em, when people start talking, you see the other side of the personality, you see the more human side, em the experience behind the face, that person, and ....in almost every sharing there was that sense of emotion, you know.....people remembering certain events in the past, people mentioning things that struck them and that really helped them to change something in their life or moved them to action. Every time that people mentioned that, there seemed to be an emotion behind it. I could see it in myself when I was sharing my own experience, but I could also see it in every experience. And I think that says something about the whole course, ...it didn't just go into the heads of people but went to their hearts...This was a course which em couldn't be limited to and a half hours a week on a Thursday. It was a course that in some way....[4]

The second word requiring clarification is *critical* which often has only a negative connotation. In the shared praxis approach, Groome uses critical in the sense that he described dialectical critique, namely that a dialectical critique affirms what is good and true in present action, recognises its limitations and attempts to move beyond it. In this way, critical reflection is a positive and creative activity rather than being debilitatingly negative. Imagination has a vital role to play here as it is essential for the creative and transforming moment of moving beyond. (Groome, 1980, p.188)

Groome also emphasises that in critical reflection the source of discernment is not solely our own reason, memory and imagination but rather it is only by the Spirit's grace of discernment working within our own human efforts that we can come to know reality in the light of God's activity and contribute to its transformation according to God's will. (Groome, 1980, p.188) The Ignation contribution to shared praxis during the ILF Course is the raising of awareness as to where God might have been present in the dialogue and in the experiences shared in that dialogue and in the social analysis. The next two references illustrate how this was experienced for Participant 11 and Participant 13. Participant 11 states:

"It is through this realisation that God is in everything that I find myself looking at things in a different light throughout my days. God is not only present in the good things, the things that come easily and bring us happiness and laughter, no, God is there when things are taking a turn for the worse. God is there when we encounter bitterness and violence. He is there when we see victims of poverty and hunger. God is there when we have tears and sadness."[5]

Participant 13 states:

"The experiences on the Course which have helped me understand better the reality of God's presence has been the listening to the Faith stories / journeys shared by the individuals in the group. God's presence is very alive and real. The dynamics of the

group have been very conducive to deep sharing and have challenged me in my personal spiritual growth."[6]

Dialogue

Dialogue is the third component of a shared praxis approach. Dialogue and the necessary conditions for dialogue are vital to the success of this approach. In the shared praxis approach to Christian education used on the ILF Course at The Craighead Institute, the participants' critical reflections on their present action as Christians are shared in dialogue within the pedagogical setting from the very first session of Module 1.

As Groome asserts, dialogue is necessary for building Christian community within the group and as the general context of Christian education needs to be a community of Christian faith, the learning environment of the intentional pedagogical activity itself needs to be a Christian community. The extent to which that Christian community can be created within the community will be the extent to which that context will be effective in sponsoring its members towards a lived Christian faith. (Groome, 1980, p 188) The following references are testimony to the fact that Christian community was created during the ILF Course during this study. Participant 14 writes in her Final Report:

> *"As I start to write this Final Report (having prayed about it and put it off all week) I feel that it is a really difficult if not impossible task to put on paper what we / I have experienced on this course. We have all been on a journey together… a spiritual journey, where we have been helped along the road by listening to each other and sharing, sometimes at a very deep level.*
>
> *I personally have really enjoyed getting to know the other members of the group It has been an uplifting and faith building experience for me to hear of the wonderful ways that God is at work in the Church in the people today and a privilege to be trusted with their stories."[7]*

Participant 13 reflects on some of the tensions within the ILF community as well as the tensions she experiences in her own parish community.

> *"Em, some people haven't moved much outside a sort of small local community, and they've always maybe lived, worked, gone to church, within quite …and even though it's in the city, it's like little villages. And I've lived in London I suppose and I've lived in different places and I've travelled quite a bit for work.*
>
> *And sometimes I would think it's very closed in some ways, you know, that em you need to open up a wee bit. But I wondered about that 'cause you know these communities in America where the Christians keep to themselves 'cause it's the only*

way they can protect their world in a way…em and I wondered about these outside influences and whether these outside influences are a force for good all the time. They're corrupting in some ways and it made me think going through airports and seeing consumerism and duty free and how we're all tied in to getting a bargain and all this sort of stuff….and buying, buying and I thought it isn't really what it's all about. So then I really could appreciate what a community would be like. I'm not part of this community in the way that a lot of other people are 'cause I haven't lived here all my life, and I don't have those roots, and when I take part in things in the church…like it was the senior citizens em dinner and we were serving it…and we were talking outside. Those women had all known each other most of their lives em, and there was a sense of community and a sense of belonging that was really, and it's the same where I come from and where my mother still lives. There's the same sense and I'm not really part of that. Em, that's fine by me 'cause I like to stand apart sometimes. But I could see the value of it. I could see that it reinforces the faith and it reinforces practising the faith and all the rest of it."[8]

Sharing in dialogue contributes to building community. Often people use the word dialogue when they mean debate or discussion. Groome asserts:

> Only in the dialogue of what Buber calls I / Thou relationship is it possible for us to form human community, and Christian community requires no less.
> (Groome, 1980, p.188)

The whole content and process of a shared praxis approach is dialogical and dialogue, paradoxically begins with 'self'. What was observed during the ILF field study was what Groome describes as:

> a conversation with our own biographies, with our own stories and visions.
> (Groome, 1980, p.188)

To be truly known by us our own self dialogue must be externalised and shared with others and they too must be heard in order that we may know our own stories and visions more clearly. In this subject to subject encounter in which two or more people share and hear their reflective stories and visions, "the world can be named and common consciousness created for transformation".(ibid, p.189) Thus there is both 'telling' and 'listening' in dialogue. Module 1 focuses on the importance of 'listening', listening with the heart as part of the Communications and Trustbuilding component of the course. Only by deep listening can participants be affected by the exchange. By listening to others disclose themselves to us we can help them to discover themselves and vice versa, in disclosing ourselves to others we discover ourselves. Instances of increased growth in self-awareness and identity as a result of such listening during the ILF process are discussed and illustrated in the following chapters.

A common misconception when undertaking a shared praxis methodology is that the lecture should never be used and it never is at the Craighead Institute where short inputs are usually followed by group activity. However Groome dispels us of that notion by saying that the educator can make present the Christian Story and Vision by using a variety of pedagogical techniques, including the lecture but he warns that it must be made available in a 'disclosure' rather than a 'closure' manner . (ibid, p.189) In other words it is invitational. It cannot be imposed upon participants through monologue but rather should invite dialogue with the tradition from the participants' lived experience. The dialogue Groome proposes is the modus operandi of shared praxis and is, he says, "qualitatively different from discussion". Through his own experience of the approach, he became aware that telling one's story and vision and attempting to name one's world elicits a sense of reverence on the part of the listeners. (ibid, p.190)

Dialogue was of prime importance to Freire. He states:

> Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between dialoguers is the logical consequence. It would be a contradiction in terms if dialogue – loving, humble, and full of faith – did not produce this climate of mutual trust which leads dialoguers into ever closer partnership in the naming of the world…..Whereas faith in mankind is an a priori requirement for dialogue, trust is established by dialogue.
>
> (Freire, 1996, p.72)

Hope, according to Freire, is another prerequisite for dialogue. Hope, Freire maintains, is rooted in men's incompletion from which they move out in constant search, a search which can be carried out only in communion with others. (ibid)

The final prerequisite for Freire is critical thinking. He describes it as:

> a thinking which discerns an indivisible solidarity between the world and the people and admits of no dichotomy between them – thinking which perceives reality as process, as transformation, rather than as a static entity – thinking which does not separate itself from action, but constantly immerses itself in temporality, without fear of the risks involved.
>
> (ibid, p.73)

Freire holds that for naïve thinkers the goal is to hold fast to the guaranteed space and adapt to it whereas he quotes Furter who states:

> The universe is revealed to me not as a space imposing a massive presence to which I can but adapt, but as a scope, a domain which takes shape as I act upon it,
>
> (ibid, p.73)

Furthermore, Freire asserts that only dialogue which requires critical thinking is also capable of generating critical thinking. He argues that without dialogue there can be no communication and without communication there can be no education. (ibid, p.74) Groome notes how surprised he has been in his own experience at how quickly the level of trust built up. (Groome, 1980, p.191) It might be imagined that it would be wise to wait for an atmosphere of complete trust to be present before beginning but, as in Groome's experience, The Craighead Institute often begins with a group of strangers to each other and sees in the praxis, dialogue emerging as the participants share their critical reflections on their present action. Here Participant 34 asserts:

Filled me with a sense of the goodness of people…

"Meeting people to share ideas about our deepest thoughts cannot leave us unmoved. There is an honourable and respectable "depth" to the thoughts and ideas of participants, and these were shared with generosity and commitment to what we're all about".[9]

The Story

The Story is Groome's fourth component. Groome does not intend the word Story to be only taken in the literal sense. If taken only in the literal sense he fears it could be misleading but prefers to use the metaphor *Story* rather than *Scripture* or *Tradition* as they are terms which might evoke memory of past polemics and divisive feuds among Christians. (Groome, 1980, p.191)

However, by narrative, he does not mean simple narrative. Narratives are part of the Story but the Story is much more than our narratives. For this reason, he capitalises the word. By Christian Story, he means the whole faith tradition of our people however that is expressed or embodied. Groome propounds that God has been active in the lives of our people (as He is active in the lives of all people) and they in turn have progressed through history attempting to respond to His actions and invitations. As a result of this covenanted relationship, there have emerged particular roles and expected life styles, written scriptures, interpretations, pious practices, sacraments, symbols, rituals, feast days, communal structures, artifacts, "holy" places and such like. (ibid, p.192) All of these

express and recreate some part of that covenant. Thus the term Story is intended as a metaphor for all such expressions of the Christian faith tradition as they are all part of the Christian Story. Groome warns that care must be taken in case it is assumed that by Story we are referring to is "just another story" as if it were made up and he stresses that the Christian Story is grounded in historical events and has its high points for Christians in God's historical presence in the life, death and resurrection of Jesus Christ. In short, the historical Jesus is the Story incarnate. (ibid, p.192)

Explaining that the Christian community can do little more than authentically represent its Story, Groome quotes Niebuhr, who argues that the Church has an 'inability' to state what its meaning is without telling the story of its life. (ibid)

Because the Story is still ongoing and God is still active we are constantly called upon to respond and participate in that activity, if we are to have anything by which to recognise God's will and work then the Story of the Christian faith community must be made accessible "over and over again". Groome argues that if we are to know God and find salvation in our present, then we must remember the Story of that faith community (Groome, 1980, p.193) Throughout the ILF Course, after reflection on present experience and action, participants are encouraged to find parallel "stories" or something which speaks to them from scripture. The use of the Pastoral Cycle encourages constant recourse to the Story through theological reflection. This reference from Participant 19 indicates what struck a chord for him in the Story. Participant 19 reflects in his Final Report:

> *"One thing in the course which has transcended all others is the consequence of the concept of Jahweh....'I am'...and the 'now' and applying it to my situation."*[10]

The Vision

The fifth component of shared praxis is the Vision. Groome intends the metaphor Vision to be a comprehensive representation of the lived response which the Christian Story invites and of the promise God makes in that Story. By Vision, he means the Kingdom of God, God's Vision for creation. . It invites a lived response and through that response we help to make the Kingdom present already. Christians believe that God's promise of the completed Kingdom comes to us as a sure hope and therefore the call and hope through which we are to live our lives is the Vision of God's Kingdom. Participant 19 who in an

earlier reference spoke about his desire to further the Kingdom, considers some of the
difficulties of integrating the theory and practice in the reference below.

> *"The course has made me question my work in the Green Party. That is the
> approach to the work and the weightings I attach to responding to or pushing
> various issues. It's all too easy to join the game to manipulate and control so as not
> to" lose votes". Am I giving precedence to this rather than loving my neighbour and
> pleasing God?"[11]*

Story and Vision are not to be seen as separate entities but rather as two aspects of the
same reality. For pedagogical reasons only, Groome separates them in the Five
Movements but neatly explains their unity thus:

> The Vision is our response to and God's promise in the Story, and the Story is the
> unfolding of the Vision.
> (Groome, 1980, p.193)

Groome argues that the Christian Story and its Vision find expression though not perfectly
in the Christian Community. Furthermore, they can be encountered there in the
reflectively lived and shared faith of the whole community. Here the educator has the
responsibility of ensuring that Story is encountered and its Vision proposed. The
Craighead Institute's ILF programme, content and activities, is planned for this encounter.
Groome maintains that in the community encounter between our own stories and the Story
and the Vision, we can come to "know God" in an experiential / reflective manner. It will
be a praxis way of knowing that arises from our own praxis, from the praxis of the
community of pilgrims in time and from the praxis of God in history. (Groome, 1980,
p.193)

Groome warns that another responsibility for the educator is to ensure that we avoid giving
the version of the Story and Vision that we know as hardened ideology i.e. "as a final
theoria imposed on our praxis from outside lived experience" That, he says, would be to
fall back into the old 'from theory to practice' epistemology. Theoria and praxis should be
held in dialectical unity. To maintain the unity between theory and praxis, the Story /
Vision and present praxis must be held intentionally in a dialectical unity with each other.
The hermeneutical principle that underlies shared praxis is termed by Groome "present
dialectical hermeneutics". (ibid, p.195) The use of the Pastoral Cycle throughout the ILF
Course and the action / reflection encouraged by it promotes this outcome.

Present Dialectical Hermeneutics

Each of the three above words describing the process they give rise to, in a situation of shared praxis, require further explanation.

- ❖ 'Hermeneutics' can be seen as the science of interpretation the root being "hermeneuein" which means both "to make clear" and "to interpret" thus implying both the search for meaning and the activity of explaining that meaning / discovery to others. For Groome, this hermeneutical activity is required in Christian religious education as its task is partly to discern God's will in their lives and to provide a space where that discernment can be shared. (Groome, 1980, p.195) The Craighead Institute sees, as one of its major functions, the provision of a safe space in which both to discern and to share that discernment to further the cause of social justice. The participants' experience of the ILF 'space' during this study is analysed in Chapter Seven of this thesis.

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- ❖ By 'present' in the hermeneutical context, Groome means the time of our existence in which the consequences of the past and the possibilities of the future co-reside. Thus we look at the present and from the present to both the past and the future within it. As we critically reflect on our own story and the visions within it, we must look to the faith story of the people before us and to the Vision which arises from the Story. Moreover, the Story and Vision must be critically appropriated into our own understanding and so we need a dialectic in the middle of our present hermeneutics. (ibid, p.196)

- ❖ 'Dialectical' - For Groome, in the context of present hermeneutics, there are three discernibly different moments – "affirming", "refusing" and "moving beyond". The first moment of affirming is positive while the "third moment of moving beyond is a creative radical 'yes' rather than a debilitating 'no'". As Groome points out a hermeneutical dialectic between present praxis and the Christian Story and Vision recognises the limitations in both our own praxis and in the Story and Vision as we know them but recognises the truth in them both and that takes us forward to a new point of understanding and way of living the tradition. (ibid) Very occasionally, during the ILF Course, there can be people who do not reach the

point of "moving beyond". They find the second moment just too uncomfortable or painful to continue. Four participants left for this reason during the 'participant observation' period of this study.

The present dialectical hermeneutics used in a shared praxis context of Christian education can be seen as a four part process:

Story to present   Firstly, Story is a source of critique for the present. In this participants are affirmed in some of their present praxis and also become aware of their failings are thus called to live the tradition more faithfully.

Present praxis to Story   Secondly, here are dimensions of our story that are reclaimed as of value and lasting truth. Hence we can affirm the truth but must seek to forge beyond our present understanding of it and way of living it.

Vision to Present   By this process we can discern what to affirm in our present praxis and its limitations. It calls for us to be more creative of the Kingdom and responsive to God's invitation.

Present praxis to Vision   Groome asserts that the questions being asked here are 'What does the Story say to our present praxis?' and 'What does present praxis do to and ask of the story?'   Groome stresses that this last part of the dialectical hermeneutics calls for intentional decision which is appropriate to the reign of God. (Groome, 1980, p.197) In Craighead's terms, this 'intentional decision' would come about as a result of the Ignation discernment processs. The data is an illustration of how deeply involved ILF participants are in that "intentional decision".

Shared Praxis – Five Distinguishable Movements

As well as the five components of shared praxis, there are five distinguishable Movements. At the Institute, as Groome suggests should happen in shared praxis, there are opportunities for participants to name some dimensions of their Christian action, to reflect critically to whatever extent they are capable and to share their reflection in dialogue. As the critical reflection on present action is to be informed by the Christian faith tradition the Story and the Vision as they pertain to the issue are made accessible to the group.

(Groome, 1980, p.207)   What happens next is in keeping with "present dialectical hermeneutics" and the dialectical unity between theoria and praxis. There is an opportunity for participants to personally appropriate the Story and the Vision for their own lives and to choose an apt lived response. While throughout the data, there are examples of people choosing specific new pathways as a response, the following reference for Participant 9 who decided to change his career outlines some of his thinking.

> *"Em, I don't know. Maybe a sense of duty, having been through the course, I think you know, well, you know, I've got this awareness, you know, and a responsibility as a lay person, you know to speak up for what I believe em, it's having that, you know, it's a bit like the Nelson Mandela quote 'We're more afraid of the power we have'.... as opposed to [laughs"][12]*

Each shared praxis unit has a particular focus that is a dimension or experience of the Christian faith. It is usually the educator who establishes the focus of attention in the group. (ibid, p.208)   In the case of the ILF Course, it is the ILF syllabus which determines which dimension and activities are chosen.

The five Movements are:

- ❖ First Movement - Naming Present Action
- ❖ Second Movement - The Participants' Stories and Visions
- ❖ Third Movement - The Christian Community Story and Vision
- ❖ Fourth Movement – Dialectical Hermeneutic between the Story and Participants' Stories
- ❖ Fifth Movement - Dialectical Hermeneutic between the Vision and Participants' Visions

First Movement

This is an invitation for participants to name their present action in response to the focus of the unit. This may be an expression of participants' reactions, feelings, sentiments, overt activity, valuing, meaning making, understanding, beliefs, relationships etc. Often at The Craighead Institute participants are asked to reflect alone before sharing in pairs, groups and finally the larger group. The educator's task here is to elicit a personal statement on present action "rather than a statement of theoria based on what 'they' say". (ibid, p.208) Indeed, this is the movement where the shift from a theoria way of knowing to a praxis way of knowing begins.

Far from providing answers, the educator's task is to pose the correct questions and as Groome expounds a great deal of time is required to formulate the opening questions which should then be presented in a gentle and non-threatening manner. (ibid, p.210) Participants are invited to come to self-awareness of their own learning and to name it for themselves. The richness of the learning and the articulate manner in which the ILF participants 'named the world' even initially proved a joy for the researcher to encounter.

Second Movement

This movement sees the critical reflection deepen. For participants it is a reflection on why we do what we do and what our hopes are in doing it as related to the topic. Participants are becoming aware of their own stories and visions as they are expressed in this present action. They look discerningly at present action and see the "obvious" but also try to go below the obvious to become aware of its source, "the genesis of present action". Here the movement attempts to help participants to a consciousness of the social conditioning, norms, assumptions and prejudices embodied in their present action. Critical memory is required to probe into the biography of the self and the influences which have affected what we do. In this critical reflection imagination is required to ascertain the likely consequences of one's action and to imagine desired consequences i.e. one's own vision.

 Participants on the ILF Course often surprise themselves by what they say. Groome argues:

> A discrepancy between the likely and the desired consequences often arises; however in the dissonance lies the possibility for change, development and growth. The movement often releases dialogue that was previously repressed which is part of its purpose.
> (Groome 1980, p.211)

Among other examples, Participant 36 described his terror of groups and his confrontation of this issue during the course. (Petrie 2011, p. 205-206, Ref.74 and 75) Participant 24 had always identified with the 'elder son' until a new way of looking at herself developed out of the process of ILF. (ibid. p.204-205, Ref.69, 70, 71, 72 and 73) Being freed from these 'oppressions' and 'repressions' which were deterrents to self actualisation, allowed these participants to see a much more hopeful way forward was possible.

The main task of the second movement is to enable all in the group, educator as well as participants to critically reflect on their present action, the reasons for it and the resultant consequences. While critical reflection is a combination of reason, memory and imagination, all three dimensions were not equally attended to in each session of the course. The emphasis varied according to the task.

Third Movement

Groome uses Story and Vision as metaphors to represent the faith tradition of the Christian community and the lived response and promise toward which this tradition invites us. The third movement provides the opportunity for participants to encounter the Christian community Story concerning the topic upon which they are reflecting and the Vision that the Story invites in the light of the Kingdom of God. (ibid, p.214)

Groome insists that the success or otherwise of this pedagogy lies in the ability of the educator to make accessible to the participants, both Story and Vision through an accurate representation of the faith understanding of the broader Christian community in whose name the educating is being carried out. This requires that the educator be well informed, as was the case in this study, by contemporary scholarship and Church teaching. Groome underlines the point that bad theology is harmful to the faith life of people no matter what their age. (ibid, p.214) This does not require that every Institute Course Director has to be a theologian but that they must have reliable resource material from which to draw.

Thus, the main purpose of the third movement is to enable the group to encounter the broader community Story and Vision which arises from the Christian faith tradition. If they have never personally experienced it, it requires first of all to be made present to them in the context of their own lived experience. Further, they need to be enabled to appropriate for themselves and to accept responsibility for their response to it. The data shows many examples of participants showing awareness of the need for a greater responsibility and a readiness to accept that greater responsibility.

The fourth and fifth movements combined bring together what was done in the first two movements with what was made accessible in the third. *Theoria* and *praxis* are placed in a dialectical unity with each other in order to invite appropriation of the tradition.

Fourth Movement

The fourth movement involves the critique of the Story in the light of the stories and a critique of the participants' own present stories in the light of the past Story. The aim is to see how the community's Story affirms or calls into question, recognises the limits of or pushes beyond the community's Story. (Groome, 1980, p.217) Critique is used not in any narrowly conceived negative sense but in the dialectical sense.

The educator's task is to ensure that lived faith experience is informed by the Christian faith tradition and that the appropriation of the tradition is informed by, and be in the context of lived faith tradition. Groome argues that in this fourth movement lies the opportunity for participants to perceive the "why" of the Christian Story, or as he quotes from Piaget, the opportunity "to reinvent it". During the second movement, while participants reflect on their individual knowing, during the fourth movement they have the opportunity to reflect on, appropriate, and to name their "new" knowing of it with a sense of discovery. (ibid, p.220) Groome states:

> It attempts to create an "aha" moment when participants come to see the Story as their own, in the context of their own lives.
> (ibid, p.220)

Examples of such "aha" moments are provided by these references from Participant 23.

> *"Looking back through my log book and learning summaries, I realise that the whole Course has confirmed what I know to be true deep down in my gut – that God is indeed in everything and that I am in Him. This is not to say I came believing the answers, but rather that I am glad and grateful that the "I wonder ifs" and" could it be" were actually on the right lines! It is hard, sometimes to dare. To dare to give voice to the belief that yes, you S…….., have indeed been called out of all eternity for such a time as this. The enormity of such a statement, the audacity of such a statement is beyond comprehension at times, and yet you, or rather I cannot get away from the nagging truth. I have been affirmed on this course that this is true, not the ravings of a Catholic woman with a bee in her bonnet about men deacons!"[13]*

> *"Freedom, liberation, letting go have also been incredibly significant for me whilst on this course. I came on this course feeling that I knew myself pretty well – and yes, I did. However, I have been challenged to re-examine two aspects of my life and to respond to them in ways I wouldn't have chosen. Finally, in letting go of my dreams of doing something or rather "SOMETHING" for God, and secondly realizing that one of the relationships in my life was not working and having to do something about it. I identified the re-emergence of my "passion for right" only to be thwarted by God and realising that I had to redirect my passion to my husband! And I am also coming to an awareness that I am dissatisfied with my need to be thought well of.*

My log book has revealed my struggles to let go of this and also my realisation that it's ok to spot injustices in MY LIFE! This has led to the recent acknowledgement, and indeed, dreadful realisation that I have been let down by someone and, horror of horrors, will have to do something about it, otherwise be eaten up by resentment. Module 4's examination of conflict, confrontation and power could not have been more pertinent, challenging or encouraging".[14]

Fifth Movement

The purpose of the fifth movement is to critique the visions embodied in our present action in the light of the Vision of God's Kingdom and to discern what future action would be a proper response to that Vision.

For Groome, the question requiring to be addressed at this stage is about how our present action is either creative or uncreative of the Vision and how will that lead us to act in the future. This is the opportunity in the group to choose a faith response, a Christian praxis in the light of what has gone before. (ibid, p.220) One example of this fifth movement is the reference for Participant 25 when she tells of responding to God's call and having a new vision in Chapter Seven of this thesis. (Petrie, 2011, p.174, Ref. 28) A second very full account of this movement is the reference of Participant 5 in Chapter 8. (ibid, pp.199-200, Ref. 63- 65)

Thus it can be seen that while the ILF curriculum and 'way of proceeding' draws from the Institute's own unique sources, it is a form of Shared Christian Praxis and a critical pedagogy. Groome's own Shared Praxis approach is a form of critical pedagogy and, as can be seen above, was developed as a result of being exposed to Freire's thinking. The five main components and movements can be recognised in the following four chapters where the data is interpreted through four different metaphorical and theoretical lenses which emerged from the data both during the field work and during the period of further analysis and interpretation.

PART THREE

CHAPTER SEVEN

Interpreting the Data **(1)   Liminality**

Introduction

This case study proved to be a particularly apt form of research to adopt when researching the effectiveness of the methodology of The Craighead Institute's ILF Course for, as mentioned in Chapter 5 of this thesis (p.109), we are interested in the 'stories' of the 'people' and 'programs' in the case being studied. The stories illuminate the case.

The 'stories' in this study emerge both through the philosophies and theories in the conceptual framework as well as through the richness of the data of the ethnographic study where the participants' own voices are heard.

In this chapter, in order to create an understanding of the wider context of the course, the data will be interpreted through the lens of liminality as this emerged from the data as having an important part to play in the ILF process.   On reflection, the researcher realised that Cardijn, Freire and Ignatius themselves were in liminal positions while trying to develop the educational and pastoral processes dear to their hearts.

Context – The Craighead Institute as a Liminal Space

As a starting point and in order to make full sense of the evidence in the other categories, an examination of some of the evidence under Liminal Space seems apt. The uniqueness of the Craighead Institute as an educational space lies in its liminality. The evidence suggests that the Institute falls into the category of a liminal space and that the liminal space provided during the ILF course was the context in which people were allowed to reflect upon their experience and their lives in a way not experienced anywhere else previously – either in Church, family or society. Indeed that very liminality would seem to be responsible for the nature of transformational change evident in the data.

As a Christian ecumenical charity and not for profit business, The Craighead Institute is independent of Church governance and could even be looked upon with suspicion by more traditional Christians. It is itself 'betwixt and between' lying on the interstices of the various Christian denominations and a variety of educational pedagogies and practices. Conroy's definition of an "interstitial condition" could fittingly be applied to the Institute's condition. He states:

> An interstitial condition is to be found between categories, on the margins, neither at the centre nor on the outside. In the context of education it provides a metaphor for pedagogies and practices, dispositions and attitudes and even institutions that escape the confines and constraints of the centre while fleeing neither into anarchy nor solipsism. Not being directly subject to the control of the centre, the liminal position opens up new ways of construing the myriad relationships alluded to above and holds to account our established conceits about the worthwhile, the good and the right.
> (Conroy, 2004, p. 8)

Cardijn had to struggle to gain recognition of the value of his liminal pedagogy for the empowerment of the laity and from Christine Anderson's early vision for the Institute, Cardijn's revolutionary influence can be detected. During an interview with Sister Christine Anderson, the impression can be gleaned that the Institute was never going to be a 'cosy' or mainstream place to be. She states:

> R   *"Well, the idea of starting the Institute didn't really come from me. I was working with Family and Social Action in London with a man called Pat Keegan. This is all written up, actually, in "The Life of The Craighead Institute" but Patrick Keegan had been the lay person who had addressed the Council fathers on the role of the laity in the world today, and his whole thing was that laity shouldn't be hanging round churches, we need to be in the politics and the…"*

> I   *"He was YCW wasn't he?*

> R   *"He was originally YCW and then he became a friend of Cardijn's. But then he became the head of the Christian Worker Movement worldwide and it was in that capacity that he spoke to the Council. Now I was just privileged that when I left school … I asked to come out of school to work with the parents of the children because we weren't seeing them. They were working in restaurants, you know. They could never come to Parents' Evenings or they couldn't speak the language, this sort of stuff. So I worked with Pat for five years and just absorbed all this stuff about social teachings of the Church, the methodology of the YCW but I was YCW as a youngster myself so that also influenced me. And then I mean during that time we started running all sorts of training programmes, and I was the training officer for Family and Social Action "*

> I   *"In Westminster?"*

> *R   "No, nationally in Britain and Ireland. So we just travelled Britain and Ireland. I belonged to an organisation in em Paris and in Brussels which was the European Party so already and because YCW is international, it's very spread across… During that time Pat used to say to me "We really need an institute for the training of laity and we thought we'd do it and we called it INSTAR – Institute of Social Training and Responsibility.""*
>
> *I   "Oh, so that was started?"*
>
> *R   "Well it wasn't. We put fifty pounds in the bank and we registered it but it went nowhere because we had no money. We had no money for Family and Social Action. Lay people have no money."*

It was then that Anderson took time to write up what an institute with an integrated approach to Christian formation would look like and also wrote a document which she submitted to Cardinal Hume. She states:

> *R   "So, and then I had several interviews with Cardinal Hume and I had two offers. He was suggesting I started the institute in the basement of Westminster Diocese, in his very house. And Heythrop wanted me to lecture in Heythrop, do an M. Phil. And they would help me start the Institute. But neither felt right because I was totally committed to working with the poor and the social justice element really was getting lost. Em with Family and Social Action and YCW we always worked round three poles: one was education, one was service and one was representation, the advocacy. And what was coming out in the adult education was it was all about the sacraments, it was all about the scriptures etc. etc. but it wasn't really dealing with the hard and harsh realities of life today."*
>
> *I   "And that's what made Craighead different?"*
>
> *R   "Yeah, that's what makes Craighead different." [15]*

The above reference is coded under Identity as well as under Liminality. The way in which participants analyse the realities of life within a hopeful pedagogy which seems to strengthen their faith and allow them to live with the ambiguities is a mark both of the Institute's identity and liminality. That there seemed to be no existent facility for such an approach in the Church in the 1970's and 1980's meant that Anderson sought out the margins as a workplace. Much of the curriculum content would grow out of the realities of life as experienced by the participants she engaged with there.

Anderson's remarks clarify for us that what she had in mind for lay development could not be achieved in a formal lecture or seminar situation at Heythrop College and nor did she feel that a bishop's palace would be appropriate. Rather, she wanted to work with the poor. She wanted to address the harsh realities in people's lives and to help them to attain

a faith that does justice.   She wanted to empower people to use their faith as a resource to change unjust situations, to be historical beings who could effect change. She understood that this would necessitate an approach which would enable people to acquire a more mature and realistic faith than could be gleaned from what she saw happening in adult education in the Church at that time or in purely intellectual study in a university.

Conroy describes liminality thus:

> The first and cornerstone metaphor upon which the others are built is *liminality*; that is a metaphor which points to a space that is neither inside nor outside but lies at the threshold of our social, political, cultural and educational spaces.
>
> (Conroy, 2004, p.7)

In Craighead's case it would also lie at the threshold of religious and spiritual spaces. The space created for the YCW by Cardijn lay at the threshold of the Church, the world of work and everyday life. The evidence from this study suggests that The Craighead Institute occupies a similar space today with the everyday life and work places of participants in this study being perhaps more diverse than Cardijn had originally envisaged. They included, among others, education, politics, building sites, social services as well as the Church and religious orders.   The following references from an interview with Participant 12 point to the liminality of the Institute's space as compared to the many work spaces in today's world and also to the possibilities for transforming those workspaces.

> *I   "Em, you've done many courses and you've done communication skills for your own professional life. Was there anything different about that group work, about the methodology of that course?"*
>
> *R   The practice, I suppose. Well, the context is the first thing isn't it because the context is in a Christian view of things where we know we've to be tolerant of others, where we know we've to be loving and all that, that context. You know, there wasn't any competition. Em, you weren't in that sort of environment where you were competing against other people or being judged in that way, so because you were not being judged, you see, I'm quite forthright and I think 'What have I got to lose, you know? They can excommunicate me if they like, you know?' Here's my views.' But it was interesting to get equally strong views from a different perspective where some people have equally strong views but totally diametrically opposed to mine. And for them to think 'Well, they've got a point of view.' Yeah, that was different because you had to do it in that context." [16]*
>
> *"That's right. She's lovely. You know it's the different people eh that have made me think more about how I do things, and what I believe and what I think, and I do tell*

myself off sometimes, and I do have conversations with myself about the way I'm behaving (at work) or whatever."[17]

It is interesting to read between the lines that in other work contexts in which the participant finds herself, the practice does not appear to match the rhetoric. Of note also is the fact that despite the forthrightness of views expressed during the course, there is evidence of people experiencing a high level of cohesion akin to Turner's 'communitas' (Turner, 1997,1974) which is examined later in this section.

Cardijn's belief that in order to humanise the world we must humanise the world of work still has as much relevance in the twenty first century as it did in the 19th and 20th centuries. While physical conditions may have improved there are many other insidious pressures on the workforce which are not conducive to its wellbeing. One participant, on joining the course, was specifically looking for a job where she was not called upon to compromise her beliefs and values having already experienced one where she felt she had to be one person at work and another outside of work. These next references, coded under Faith and Reason for Participant 19, point to the value of being able to step into a liminal phase in order to discern the best way forward.

I   *"And what was that job, D....?"*

R   *"I was working in Human Resources."*

I   *"Human Resources?"*

R   *"I had originally trained as an archivist which is really what I wanted to do em… Up here, I couldn't get a job and ended up in Human Resources and em that (ILF) really appealed to me …this idea of trying to make some sense and of feeling like I'm two different people. D…. had to be D… at work and the real D… that could live her faith and a life outside work so that drew me as well and it seemed to be the answer to the question as well, the question I had just asked God 'What do I do next because I don't know how to get better?' It's hard to get better when you're not sure whether the life you were leading before you were ill is the one that'll make you happy."[18]*

In the following reference the same participant, despite the awkwardness she felt about her situation, tells how she overcame these fears during one of the early exercises.

"During the Tree of Life, I was a bit nervous about this because I had to explain why there was no job in my tree and em, so I explained that my tree was looking very different than it would've twelve months earlier because of these things that have happened. And I think it was P.. who was sitting next to me . He just turned to me

when I'd finished and he said 'But you're so calm and together'. And I thought 'I am aren't I?' And just having people sometimes talk back to you and tell you what they've just heard, really makes you appreciate some of the things about yourself that you haven't. And then as the weeks have gone on, I just had this feeling that I could relate to people on a level that I hadn't appreciated I could. For example, like you know somebody who's having problems with their children and while you've not got children so it's hard for you to understand. Em, because I'd been through something major in my life that had really impacted, it meant I felt better able to listen to and to respond to people who did that to me…."[19]

The next reference points to Participant 19 being strengthened even after a relatively short period in the liminal space of the ILF Course.

"The level of honesty and sharing that we achieved even in Module 1 gave me the courage to apply for the job I now have (archivist). Again, I now realise that I used Discernment in making the decision. I also had the courage to be utterly open about my recent post – not that I ever would have been dishonest, but God, through the experience of ILF drew me to share, not hide and I was embraced for it rather than rejected."[20]

A sense of liberation and humanisation is evidenced as she becomes aware of her identity in this liminal space.

"With each module I have been amazed by the increasing depth to our sharing. I think that sharing will be my lasting memory of the weekends themselves. I would like to think that there could be ways we can increase sharing at a parish and pastoral area level. We share the Eucharist and the Word but to have other opportunities too and ways of sharing would be wonderful.

The sharing has given me a renewed sense of who I am. In fact, I can barely recognise who I am now compared to who I was at the beginning of the course only eight months ago. I was broken and through this experience I have put the pieces back together and come out stronger for it.

I have been nourished, challenged, occasionally annoyed, put back on track, reawakened myself, I've found my confidence again and in doing so I feel that I have found a real sense of freedom; freedom to listen and to respond to God's call; freedom to listen and to reject values pressed on me by society. Freedom to be."[21]

A Transitional Process

The ILF Course can be described as a transitional process and Turner cites Van Gennep, the father of processual analysis, when proposing that all rites of passage or "transitions" are distinguished by three stages. These are separation, margin (or limen, signifying "threshold") and aggregation. The initial phase of separation involves:

the detachment of the individual or group either from an earlier fixed point in the social structure, from a set of cultural conditions (a "state"), or from both.

(Turner, 1997, p.94)

Thus, for example a head teacher can step out of his/her role and a joiner out of his/ her role. They are of equal status as ILF participants. The wisdom they might acquire could be invaluable to their role when the process has been completed but as they submit to the discipline of the process, they do it as equals. Turner states:

> During the intervening "liminal" period, the characteristics of the ritual subject (the "passenger") are ambiguous; he passes through a cultural realm that has few or none of the attributes of the past or coming state.
>
> (Turner, 1997, p.94)

Insofar as ILF participants can be called "passengers" during the ILF journey of faith, they are very participative ones. The expectation of such active participation by participants together with the deep reverence for person by staff marks The Craighead Institute as an unusual cultural realm as can be seen in the references from the research data above and below.

The third and final stage, the "reaggregation", sees the consummation of the passage as Turner puts it.

> The ritual subject, individual or corporate, is in a relatively stable state once more and by virtue of this, has rights and obligations vis-à-vis others of a clearly defined and "structural" type; he is expected to behave in accordance with certain customary norms and ethical standards binding on incumbents of social position in a system of such positions.
>
> (Turner, 1997, p.95)

While there might be some general expectations on completion of the ILF Course the way forward for each participant is for him/her to discern rather than have anything imposed although it would be hoped that participants would be able to live out their Christian vocations more fully thus contributing to a more just world, Sometimes, however, if participants have been sponsored by a parish or organisation there is an expectation that participants might join the Parish Council or some other organisation in the Church and, similarly, as some participants were during this study, if sponsored by CAFOD there is an expectation that the Justice and Peace Commission might benefit from new input.

Participant 26, who was responsible for Adult Education in an English diocese, makes it clear in the following references where she sees the place of the ILF Course in her own diocese. Her vision is very true to Cardijn's hope that the laity would be empowered to humanise the world of work and everyday affairs rather than specifically working within Church based organisations. As well as being considered in the structural terms of 'separation', 'margin' and 'aggregation', liminality may also be considered with reference to spatial transitions and Van Gennep's terms for these transitions were 'preliminal', 'liminal' and' postliminal'. (Turner 1997, p.166) Those charged with faith development / religious education through the use of such resources as the ILF Course are naturally interested in what kind of impact it may have in the postliminal stage.   Although a participant, Participant 26 was undergoing the ILF process with a view to introducing it into the Roman Catholic diocese she worked with. She had asked another three people active in the diocese to enrol on the course also in order that they could discern its efficacy together. As an educator, she was enthusiastically curious at every stage. She states:

R   ,,,ow the[laughs] "So that was em good learning. Em, the third area I think the fact that we want to pursue… it was to use, em, in the diocese and I feel it has a contribution to make in the diocese. That I think speaks volumes of how I just thought it was an excellent all round course and the line I'd taken in explaining it to the diocese is that it is for mature disciples that want to deepen their faith. But we're not offering it as a skills course or a formation say for parish councils eh as such. But rather that it is for any eh disciple who wants really to reflect on how they're living."[22]

R   "Em, yes, all of them have been very encouraging that it would have a very important place in the diocese, that it's not a beginner's course em, and that the commitment and demands from people, if they can make the time to do it, it's really, they will get a lot from it."[23]

I   "Was your experience of the base group a good one?"

R   "Tremendous and I mean, I was with three of them em, most of the time there were just three other people. Two of those three had em. Sorry there were four other people. Three of those four had done the Limex Masters em or certificate level. One hadn't completed it but had eighteen months of it, so they were all three used to working with groups and peer facilitation, peer, em, reflection and taking stuff at a deeper level, so I'm aware…. I think I was with a very special group in that they straight away took stuff a much deeper level than might normally be expected."[24]

The data suggests that most participants are at the stage of discerning their own next steps by the time of the Final Report.

Evidence of each of Turner's stages can be clearly seen in references above from Participant 19 and the following reference is another example of "reaggregation" and thoughts of next steps.

> *"Moving forward – I spoke in my learning outcome for Module 3 of the need to reassess what I do and why in the light of my new found knowledge and sense of liberation. This last weekend has made me even more certain that I need to take some time for prayer and discernment. I need to see where my priorities lie or rather God's priorities for me. Otherwise, there is a real danger of stretching myself too thinly and resenting myself or others in the process*
>
> *Finally, I am in a job where I feel that I truly belong and that allows me to integrate my life and faith and I am very happy which gives me energy + space to devote to other things. I want to make the most of this. I have increased awareness of myself and wish to put that to good use.*
>
> *I don't know where the path may lead me but I am confident that it is God's path I am on."*[25]

Crucially, it is the Institute's very liminality which allows participants such as Participant 19 to withdraw from the centre and its values and to reassess and discern a path which feels more meaningful and true than the one she felt trapped in while in her former occupation.

 While the liminality of The Craighead Institute seems to have happened by chance rather than deliberation, the data seems to affirm Conroy's theory that there is value in cultivating the liminal in educational settings both as space and disposition as a way of maintaining the openness required for optimal growth and development of citizens. (Conroy, 2004, p.39) Interestingly, Conroy holds that liminality is the key to unlocking a variety of metaphors which offer diverse ways of making sense not only of one's own place in the world but also of the world itself. He states:

> Other metaphors such as laughter and play, hero myths and tricksters, poetry and ambiguity, and religion are included because they offer particular instantiations of the liminal.
> (Conroy, 2004, p.7)

Such genres are employed throughout the ILF Course, are conducive to a high level of engagement by participants and provide the content for the subsequent dialogue. As

Conroy suggests, because of their complexity they match the complexity of our lives and allow possibilities to reflect not only on our own way of being but also our way of being collectively. (Conroy, 2004, p.7) Groome's 'shared praxis' approach which Joldersma sees as appropriate for 'doing public theology' outlined in Chapter 10, and evidence of this process throughout the data illuminate how effectively the ILF Course allows this to happen.

The following reference, taken from the researcher's fieldnotes during Module 1 at St. John's Portobello, is an example of how even the shyest of people may be drawn to engage in such genres and activities when a sense of injustice has been aroused. Traditional didactic, non-participative methods would have been unlikely to have engaged the learners in such a meaningful fashion.

> *"We were put into groups of four to discuss and to make up a play illustrating one or more of these barriers. The horror we felt initially soon gave way to a kind of panicky planning as we tossed ideas around realising we would have to produce something quickly. I was in the group with Sr Y..., X... and Z..... A surprising thing happened. X...., who outwardly probably seems shyest of us all shared a recent experience with us. He had been listening to a radio programme where George Galloway had been discussing Pope Benedict's recent remarks in Regensberg, X... had been angry that things had been taken out of context, that no-one seemed to have read the complete text etc. and no-one seemed to be listening to anyone else. At the end of the programme X.... felt so strongly about the subject that he sent an email saying what he thought. As a group we applauded X.... saying how often we felt angry or felt an injustice was being done but never carried it any further. We decided that we would adopt X....'s experience as our scenario to illustrate four different barriers to Listening. X... took the major role and played it very well. The audience was very kind and I felt that X..., in particular was pleased with the reception and I felt pleased for him. Later, at feedback time, Sr Y ... shared with the large group that our scenario was based on T...'s recent experience. Sister Y... has just joined the group but her people skills are obvious. She knows how to encourage and motivate and if she is feeding back on behalf of her group she constantly enlists their help with comments like "Am I doing alright?" X... took his own role and told us about this experience. Sister Y... answered from the 'Red Flag' point of view, L from the 'Too Deep for Me'" point of view and I took on the 'Don't Rock the Boat' role. We were the second group to 'perform' and were relieved when it was over."[26]*

The above extract illustrates both the cognitive and affective aspects of learning using both faith and reason resulting in faith based knowledge that that can be intellectually justified and is experientially meaningful. This session also involved groups discussing Hugh Lavery's 'The Listener' and ended with this reflective poem.

The lights were dimmed for the Reflection and the candle lit.

LISTENING

When you attend to me,
When you really listen,
my words are drawn
into your waiting silence.
I'd almost say enticed.

When you listen like that
I find myself
saying things I've never said before,
hearing things I've never thought I'd hear,
coming from the other side of me
I scarcely know.

Your listening
makes me brave to feel and speak
And even weep.
Your gentle hearing
Takes my cries and words
And cradles them.

And when the raging me I so much fear
erupts into your vulnerability,
your powerful listening sets my fury free
to show itself for what it really is.

Then I can see more clearly
what I really am
and what through love and grace
I may become.

Again, I wonder how the reflection affects the participants. I think Alice has a talent for finding appropriate materials to match the content of the session. I feel very conscious of a different feel, perhaps a more spiritual feel to the sharing in the groups in terms of reverence for others, sense of privilege. It could just be that that was voiced tonight.[27]

The Thresholds of Work and Community

Having as one of its foundational principles the Cardijn dialectic, it is perhaps not surprising that The Craighead Institute should lie at the threshold of the world of work. It has also long been involved with the political space, again at the threshold, facilitating the meetings of the People and Parliament Group prior to the opening of the Scottish Parliament. One ILF participant in Bosnia was a Member of Parliament in the new Bosnian Parliament formed after the war in the 1990's. Several of the Liverpool

participants during this study were members of Justice and Peace and were active in campaigning on various issues. One such participant, a retired headteacher, whose husband was also a course participant, decided, as a result of discernment throughout the course, to stand as a Green Party candidate. The following reference shows her identifying with part of the Christian story and vision in the way described in Groome's 'shared praxis'. (Groome, 1980)

> *R   "Yes. It felt like a big awareness em and also importantly that the woman then went back to the village and told them all that the Lord had told her. And I felt that was what me being on this course..... was called to ...."*
>
> *I   "Called to do?"*
>
> *R   "Yes invited to do, to go and tell. And that thing about women and women's realm and that our Lord appeared to them first before the guys and he said to the women "Go and tell," but he said it to this one woman em, and that really struck me that that's what I'd been called to do. And whether it's because of that or whether it would have happened anyway, but this year my husband's been very active in the Green Party and has been for a couple of years now. And at the beginning I was saying 'Oh J....., you know you are taking on too much. We're both retired.........so we're going to have a happy, easy, lazy retirement with you know and you're taking this on, you're taking on that, you're doing too much,' and I was trying to get him to sort of let go. And this May I stood for the local elections!"[28]*

Liminality can be understood as a phase, a state or a process such as the tribal "rites de passage" as studied by Turner (1974, 1997). It is possible to view the ILF process as a "rite of passage", a liminal process where participants are on a journey from one stage of faith to another as outlined above. Whatever their level of faith, they are likely to be affected in some way by the bonds that are formed as a result of the depth of faith sharing during the process. This is evidenced throughout the research data. Here are two examples from one of two participants interviewed together who said, during the interview, although not in the Learning Summaries that they had not really learned anything new: The first reference shows the 'preliminal' stage and the second the 'postliminal' stage.

> *R   "Well, it was the big group that em when I walked in and thought "Well if anyone thinks I'm sharing anything with this lot [laughs] think again', you know a bunch of strangers..."[29]*
>
> *I   "If you, em, don't feel changed and you've both been involved in different things at different stages, did you notice any change in other participants?"*
>
> *R   "Well, I wouldn't say that I don't feel I've changed because em I think just being in that, in that situation, you know, sort of forced into it almost, but meeting*

those, you know, those lovely people, does change you. I mean definitely. I've definitely been changed, em. It's given me em, oh how do I say this, em…much more accepting of em, you know, that God is working in people em, whether they know it or not almost. You know that he is em, and it's given me a new respect for the human race if you like em, and I found that very powerful and very, very moving em. So you know if I've said something that makes you think I haven't been changed, I don't mean that at all em. So, and this is the way I find God works though not, you know go on a course and you think di di di di, and what I'm going to get from this….? But God is full of surprises. And em, well it was a very powerful experience, and em again, like Y….. , I see enormous potential for people to be used and I'm sure they are being used in service, even if not in the Church, em..."[30]

Liminality and Communitas

The powerful bonding of the group alluded to in the previous reference can be likened to what Turner calls 'communitas'. During the field study the researcher, particularly during Module 1, observed that participants made themselves quite vulnerable by sharing some of their deepest beliefs and reflections about their life and faith. What was interesting about this was that it was done voluntarily although not without discomfort for some. They were allowing themselves to be vulnerable. It was as if they humbled themselves in order to share fully rather than keep anything back. The bonds between participants were cemented during this process and the evidence throughout the data, as in the reference above, shows how keenly aware the participants were of this 'communitas'. Turner noted that the process of tribal rites of passage, presented a blend of lowliness and sacredness, homogeneity and comradeship. He explains:

> It is as though they are being reduced or ground down to a uniform condition to be fashioned anew with additional powers to enable them to cope with their new situation in life. Among themselves, neophytes tend to develop an intense comradeship and egalitarianism. Secular distinctions of rank and status disappear or are homogenized. (Turner, 1997, p.95)

Equally, this could apply to the ILF Course, although, rather than being "reduced" or "ground down" it is as if participants choose to cast off the normal hierarchies and statuses that are present in what Turner would term a "structured model" of society and for the period of the course, at least, choose to adopt something more akin to Turner's second model of human interrelatedness. This model of society is unstructured or very basically structured and emerges during periods of liminality as:

relatively undifferentiated *comitatis*, community or even communion of equal individuals who submit together to the general authority of the ritual elders.

(Turner, 1997, p 96)

In the present study it seemed rather more as if the ILF participants embraced the process of the course wholeheartedly.   The "ritual elders" were gentle guides, neither above nor below but *with* the participants.   Importantly, in terms of transformation, Turner posits that something of this "sacred" component is retained after reaggregation, something of the humility. (Turner, 1997, p.97) In the case of the Shared Christian Praxis process, that is the ILF process, this would seem to be a very appropriate outcome. In Christianty, Christ's very humility and vulnerability become His strength.

One critical juncture, which seemed to deepen the participants' humility, occurred at the beginning of Module 2 when participants were asked to share their Learning Summaries from Module 1. Their initial apprehension is palpable. Perhaps such experiences, as are evidenced by the next two participants' references, could be viewed as part of the rituals involved in the ILF process. Participant 17 expresses it thus:

I   *"And the sharing, you share very deeply the learning summaries. Did you find that difficult to begin with?"*

R   *"Em, writing them no."*

I   *"No."*

R   *Em, I can remember the first one because I don't think we'd cottoned on when we went back for the second session… Suddenly, you had to read out…. That was heart-stopping."*

 I   *[laughs] "Yes."*

R   *"And sort of em, I mean we were told, you know, you can either read it as it is, or if you want to sort of shave it a little bit but I remember I was so paralysed with fear, I couldn't even think what I could…"*

I   *"Pick out." [laughs]*

R   *"Pick out of that. [laughs] I just had to go with it. Em, but that actually got easier as you got to know the group."*

I   *"I think it did, yeah, and maybe as the trust built up."*

R   *"I think so, yeah, 'cause certainly, I noticed a difference when we commented in the last session, that it was much easier and we noticed even within ourselves, that we had all gone a bit further each time."*

I   *"Yes, yes."*

R   *"Yeah and as you say it was to do with trust."*

I   *"And you are making yourself very vulnerable to begin with em…"*

R   *"Yes, because we just thought that was, well I think everybody else did too, it was just for yourself, I'll be sending it in to the facilitators and that was it."*[31]

Participant 29 expresses similar thoughts:

I   *"If you could just cast your mind back, B… , to the sharing of the first Learning Summary, how did you find that sharing? Was it a shock?"*

R   *"It was."[laughs] More than a shock. Em, and I think we were all in a state of shock during that first one, and we were all making sort of regrets that maybe we'd put a little more than we should've done down. But then, having said that, when we got to the second sharing, that was altogether different, because I think by then we'd got to know each other better and it certainly didn't, the shock of the first one hadn't prevented any of us from really opening our hearts and putting down what was in them into the second one. And there were one or two members, at least two members of the group, that had quite difficult situations in their lives at that time. And were really, really quite emotional in sharing those summaries. But that was just such a privilege to experience, to be there and…."*[32]

Contrary to what might be expected in secular life, this ability to make oneself vulnerable, this humbling of self during the 'liminal' process of the ILF Course could be what enables participants to exercise their power more effectively as Christians in the 'postliminal' period in everyday life. Although exploration of 'Power and Authority' is part of the content of the course, the growing confidence of the participants observed during the field study seems to be as much due to the process and relationships as to the content. Here, again, it is apt to draw on Turner as he summarises some of Verino's observations:

> Men 'know' less or more as a function of the quality of their relationship with other men. Gnosis, 'deep knowledge', is highly characteristic of liminality……….. It is not merely that new knowledge is imparted, but new power is absorbed, power obtained through the weakness of liminality, which will become active in postliminal life when the neophyte's social status has been redefined in the aggregation rites.
>
>   (Turner, 1974, p.258)

This 'deep' knowledge is akin to the Ignation idea of 'sentire' used to explain experience which has more to do with 'felt knowledge' rather than with an intellectual knowledge. The author would argue that both are necessary for effective human agency.

Participant 18, a deputy headteacher whose view of her role changed as the course progressed, expresses her thoughts on the exercising of power in the following reference.

> *I*   *"That's interesting. And the reflections, did any of the reflections, were they helpful at the end or thinking about the..?"*
>
> *R*   *"You mean the sort of em?*
>
> *I*   *"'The Daily Awareness'... What else was there? 'It Takes Time' What else?"*
>
> *R*   *"There was the Nelson Mandela one. I liked that. I certainly could have, you know, that part about we fear how powerful we are. And that definitely struck a chord. Yes that's definitely me."*
>
> *I*   *"Do you feel any more powerful?"*
>
> *R*   *"I'm aware of being powerful, particularly in school, obviously, em. That's there all the time em. But I suppose I'm now more aware that it's not just a power 'Do this, do that,' but it's a power of eh values, I suppose. You know, you're introducing or you're confirming definite values, as opposed to you know, rules and regulations. I mean they're there but that's the deeper meaning of the power, I think."[33]*

Commenting on what she saw happening to others in her base group, this same participant has this to say further suggesting a strengthening or empowering of other participants:

> *"Yes em…. She voiced opinions, not opinions, em observations about herself, which I would never have put against her, in the sense that she seemed to be very ill at ease with herself, em, and was working through that, em. Now whether she's more at ease em, I don't know, but I sense that there was definitely something happening there em, and I think she gained an inner strength that she felt she hadn't felt before. I'm not sure about, I think W… did too, as well. I think W… , well I certainly learnt a lot from W.. ..Em[34].*

Structure and Anti-Structure

Many participants express sadness as the communitas experience of the ILF draws to a close. However, as Turner points out, social life is a dialectical process involving successively communitas and structure, homogeneity and differentiation, equality and inequality. Each individual's life contains alternating exposure to structure and

communitas as well as to states and transitions. (Turner, 1997, p.97) For Turner, communitas emerges where social structure is not. He states:

> Liminality, the optimal setting of communitas relations and communitas, a spontaneously generated relationship between leveled and equal total and individuated human beings stripped of structural attributes, together constitute what one might call anti-structure.
>
> (Turner, 1974, p 202)

Turner is at pains to clarify that communitas is not simply structure with its signs reversed but is the source and origin of all structures and also their critique. It allows a questioning of the rules of all social structures and promotes and creates new possibilities. (Turner, 1974, p.202) There is, however, a structure to the course. Its framework is the Christian Story and Vision together with the participant's 'Story and Vision' This framework allows Groome's hitherto 'taken for granted', alluded to in Chapters 6 and 10, to be "looked at afresh" within the reflective process of the Pastoral Cycle which ensures that experience is acknowledged, analysed, reflected upon theologically and action planned as a result. The data would suggest that communitas is experienced within this structure but the therapeutic conditions created by the course leaders and the stance taken by them within this framework seem necessary to its emergence. The anti-structure component comes about through the person-centred approach, the deep reverence for each participant by staff and also by each other as they learn the pastoral skills alluded to in the data.

Roger Shutz of the Taize Ecumenical Community in France refers to time spent together building trust in ecumenical groups as a "pilgrimage of trust on earth" (Schutz, 1980) In the same way, the ILF course could be viewed as a pilgrimage of trust. Turner cites Deleury when he refers to pilgrimages as social processes and the communitas which arises as being of the 'normative' variety. He states that although the spontaneity is not hampered by a stiff frame, a definite organisation canalises the enthusiastic participation of the pilgrims while not imposing upon them a totalitarian regime. (Turner, 1974, p.171) Thus anti structure seems to emerge within the structure of the ILF course.   This next reference is very pertinent here as only certain educational structures would allow its emergence. The Council Chairman encapsulates the structure in the following interview reference.

> I   *"And you talk about the whole person and fragility and em vulnerability em, I wonder em, Christine Anderson used to talk a lot about the Institute being a space for people, is it a space where people can allow themselves to be vulnerable?"*

R   "I hope so, I think it, what it's not, I think it's got to be a structured space because the other thing you talked about was structure. Well structures are very interesting and very tricky areas. One of the analogies I like to use is that of an egg. Em, an egg is essentially of two parts. One is the yolk and the inside is where the chicken is going to come from or the bird or whatever it is. And the shell is there as the structure to protect it. If that structure is too fragile, the bird will break out prematurely and die. If the structure is too strong the bird will never break out at all. So structures have to be in balance with the creativity you are trying to create. So getting the balance between the creative and the structure is a very important dimension. And that analogy of the egg seems to me to be quite an interesting one to say we do need structures, but actually at the end of the day, it's the creativity that matters. It's the spirit that retrieves what you are trying to develop through structures. Now having said that, do the structures of em Ignatian methodologies lead to creativity? Good question. Em"[35]

Turner describes some of the myths and rituals during tribal rites of passage as having perhaps 'a pedagogical function' which forces those who have taken their culture for granted to question what they have hitherto taken to be its axioms and 'givens'. He states:

> For each society requires of its members not only adherence to the rules and patterns, but at least a certain level of skepticism and initiative. Initiation is to rouse initiative at least as much as to produce conformity to custom. Accepted schemata and paradigms are to be broken if initiates are to cope with novelty and danger.
> (Turner, 1974, p. 256)

Although the ethos of the ILF Course was observed and experienced by the researcher as being gentle and caring, this concept is roughly analogous to what happens during the ILF Course as participants grow in critical consciousness of the world around them and begin to reconstruct their knowledge. It could be said to be a safe liminal space where 'dangerous' questions can be asked. This kind of liminal experience in other fields of education seems to be what Conroy is advocating when he states that:

> ……..*liminality* may offer the possibility of deliberately displacing our understanding, beliefs and ideals (in short, our *cognitationes*) outside the realm of others, or indeed our own, socio-psychological (and numerical) containment in order to view them afresh.
> (Conroy, 2004. p.7)

These next three references, coded under several nodes, for one very articulate participant, Participant 12, point to the importance of the liminality of the space and also to the discomfort which was experienced when 'viewing things afresh'.

"Em when we started to talking about social action, I had a lot of difficulty with it. I didn't like some of the views that I was hearing expressed round about me. It troubled me and I wrote and I read it out to them all when we did our summaries at the end of each module so I don't think I hid anything about how I was feeling about it. But I find some of the Church's teaching difficult on things like homosexuality and em to a certain extent abortion. The fact it's always wrong and I think that's a very purist view that doesn't take into account the human being that's actually alive at this moment in time, and I have some problems em around eh the Church's views on the family say and how it's always got to be one way....divorce is wrong, people can't take the sacraments after they're divorced, that sort of thing. I have problems with that. And I think that's part of our age group if you like, because we were, we came to adulthood during that time when sort of it was like a social revolution, a liberal revolution, and I think there's a lot of influences in me from when I was a teenager. In my early twenties it was very liberal. So I find it hard to reconcile these two things. Em so when we did the social action, I found that really challenging because it was making me face up to things that I probably just pushed to one side before, and I still have problems with it em.."[36]

"Em, I did enjoy the one on understanding the Bible, eh because I haven't really, I don't think we did Bible study as we grew up as Catholics. We didn't study the Bible. We went to Mass and we listened to the gospel and the masses on Sunday but we were never really taught to read the Bible for ourselves. That was a Protestant thing."[37]

"So I did enjoy that, I enjoyed it and I wished I had been able to attend more of the last one on Ignatian spirituality. I missed a couple of them that I thought I would really have liked to have been at, because what I found about the whole course was I could read everything and I thought about it, but it was the interaction with other people that really shaped your understanding."[38]

I   *"Yeah, would you say that was the most powerful thing about the course was listening to other people?"*

R   *"For me, yes it was that interaction and hearing that other point of view. Uncomfortable as it was."[39]*

Much as participants may want to prolong or replicate the experience of communitas, it is not a permanent state. During the ILF Course, the researcher noted that the course leaders, whilst trying to create the optimal conditions for learning and growth, were often surprised by particularly deep 'communitas moments'. Turner expresses it thus:

> Communitas breaks through the interstices of structure, in liminality; at the edges of structure in marginality; and from the beneath the structure in inferiority. It is almost everywhere held to be "sacred" or "holy" possibly because it transgresses or dissolves the norms that govern structured and institutionalised relationships and is accompanied by experiences of unprecedented potency.
>
> (Turner, 1997. p.128)

He cites Goffman when describing how the subjects involved appear to be flooded with affect as a result of this levelling process. (Turner, 1997, p.128)   However, of great relevance to what was observed during this particular study is Turner's theory as to what produces this phenomenon apart from a liminal environment. He asserts that while instinctual energies are undoubtedly liberated by the processes undergone, communitas is not solely the product of biologically inherited drives resulting from a relaxation of social constraints. Rather, its production involves a combination of:

> peculiarly human faculties, which include rationality, volition, and memory and which develop with experience of life in society…
>
> (ibid, p.128)

The data affirms Turner in his thesis that both the cognitive and affective domain are engaged during the emergence of communitas. The next two references give insight into some of the reasoning and emotions generated during group work. Participant 8 had been a team leader with an IT company and was well versed in group work while Participant 4 was a religious sister and former teacher. Participant 8 states:

> *"This module also brought us a different way of looking at the Gospel through role-play, each of us thinking of ourselves as one of the characters in the story about the Labourers in the Vineyard, and its enlightening difference to the way we think and act and the way God thinks and acts. The next module developed this way of examining the Gospel stories and for me the story of Zaccheus especially, brought new life and insights to stories I thought I knew very well. It was surprising how emotional we were about the roles we were playing and how forceful our arguments could be. Could we really trust Jesus? It seemed to depend on how you thought you would be affected. Shocking! I had always thought the love of Jesus would simply draw us in. I never thought we would question God in such a practical and reasoned way. I have already used this a little with the children's liturgy groups. I think it made it a little more interesting for them so I will use it again."[40]*

Participant 4 states:

> *"One area where I really felt challenged was in group discussions and role-play. This became easier as the course went on, especially in smaller groups as I got to know the group members more. I have felt challenged and edified by them – especially by those who have not had the help that I have had. They are a real inspiration to me and I feel that it has been a privilege to belong to this group"[41]*

Turner is at pains to point out that communitas is not some kind of "herd instinct" but is the product of "men in their wholeness wholly attending". (ibid, p.128) In liminal situations the kinds of cultural activities previously mentioned allow people to reclassify

reality, society, nature and culture. During participant observation the researcher became aware of participants becoming both more comfortable in themselves and more able to "wholly attend". The following reference from the researcher's fieldnotes, on Participant 6, shows his awareness of his own growth in this area.

> *i…… then volunteered and was rather hesitant in the reading of his summary. He apologised and said he was not used to doing such things but his new insight moved me. He talked of his new realisation of how important Listening was. He said he had always had an optimistic outlook on life and could never really understand 'people going on about their worries' but now he wondered if this 'optimism' could have been a negative rather than a positive quality as it had prevented him from listening to what was important to people. "I've never paid attention to people's worries." It is strange to contrast this new insight with what I….. said in a small group very early on in Module 1….."I've never had any bother in listening or being listened to." He seems to have a much greater awareness of the different levels of listening now and the need to exercise those skills[42].*

In a discourse on liminality, Conroy cites Buber's 'I – Thou' relationship as distinguishing 'a way of being', a way of being without any façade or titles or trappings of normal everyday life. This enables a different level of encountering the 'other' than is normally experienced in everyday living. (Conroy, 2004, p.56) This is very much akin to the Rogerian ideal of deep respect for person and the conditions necessary to promote the 'freedom to learn'. (Rogers and Freiburg, 1994) The interpersonal relationship could be said to be at the heart of the pastoral approach to critical pedagogy at the Institute. Rogers has this to say:

> The client centred approach, then, is primarily a way of being which finds its expression in attitudes and behaviours that create a growth promoting climate…. It empowers the individual, and when this person power is sensed, experience shows that it can be used for personal and social transformation.
>
> (Rogers, 1973, p.427)

The 'person centred' approach at the Institute ensures that staff and participants, experience each other in dialogue in a subject to subject encounter which some participants find unusual enough to remark upon. In the interview data, staff use the words 'accompany' and 'walk along side' to explain their way of being with participants.

Coded in the Liminal Space node are Christine Anderson's own thoughts as to the kind of space she had in mind when setting up The Craighead Institute. She states:

"So em, we talked about this and eventually Pat said to me "You know, if anybody starts an institute, Christine it's going to have to be a religious and you need to get the backing of the Congregation. So that was really what we wanted to do – the calling, forming and sustaining of lay people for their own mission in life and we wanted to get at this piece of the integration of life and faith that we hold in tension. Nobody ever integrates life and faith but how you hold that in tension and to work in the space between."[43]

Elsewhere in this study both Rogers (1988, 1994) and Taylor (1989) have been cited in connection with the idea that we are only ever in the process of becoming, only ever in the process of self actualisation. A second reference throws more light on how Anderson envisioned the space where lay people would engage together in the process of self actualisation.

"Well, my passion was really just to accompany people. You see it's linked to my FCJ vocation. Our vocation is to accompany people where they are in life and I wanted to create a space where people could really talk about their experience, what was happening to them in life and how God was working in their life in relation not to going to church on Sunday, but to what was actually happening in their work scene or their unemployment scene or in their local area scene or these sort of areas. So I had a passion for people's experience, for being with people. And I also had a passion for prayer, for really praying this through and wanting God to work, you know among it. I had no big plan, Pauline. I had no notion that The Craighead Institute would become and institute of training, research and consultancy. It had always been going to be international because I was already working internationally."[44]

During the study the Chairman of The Council was interviewed firstly in his capacity as the Council Chair and then as a participant on the Invitation Course in Glasgow. His views give us a glimpse as to how precarious life has been for the Institute as key people have striven to keep it afloat. He states:

I   "And once again the Institute seems to be at a critical juncture. Where do you see the future direction of the Institute?"

R   "The Institute has always been at the crossroads. There has been no time since its inception where we have sat back with large cigars and glasses of sherry. It is not the Ignatian way, it appears. So it has always been an institute which has lived on the margins. In almost every way it has lived on the margins. It's lived on the margins financially. It's lived on the margins socially. It's lived on the margins spiritually. It's lived on the margins but of course change comes from the margins. Change never comes from the centre. So it's no bad place to be. On the other hand it's not a comfortable place to be. You need a steady nerve and you need a degree of courage to say 'This will survive and this will change and it's through that that we will serve God.' Em where do I see it going? It will stay on the margins,   It will

continue to serve God but it will serve God from the margins. Er, what that will look like in five year's time, in ten years time, I don't know."[45]

'Naming the World' Through an Ignatian Critical Pedagogy

A Council member who used to be a member of staff is a Church of Scotland minister and a former leader of the Iona Community, another liminal space. He has worked with The Institute in countries which were just emerging from Communism – Lithuania, Croatia, Bosnia where The Craighead Institute appears to have provided a very liminal space for participants who had never previously been able to voice the fact that they had a faith. In Freirean terms participants are invited, through dialogue, to 'name the world' for themselves through the ILF process. John Harvey, in interview puts it thus:

> I   *"...and what you're saying is very much there about a space where people, whether they're in Calton in Glasgow or wherever they are, they haven't had that space to be able to talk about their faith in that way."*

> R   *"It's a safe space as well, you know. That's important as well. That was something we do in Iona. We give people a safe space to let their hair down and let out stuff that they would keep in. So I think the approach is not confined to Craighead obviously but the methodology is, I think, is very much Craighead's gift to Church!"[46]*

Commenting on the implicit message of co-working, he states:

> *"Well, it was. First of all there were always two of us so we never gave the impression of you know, 'Here is the teacher coming to teach'. It was much more you know people coming to walk alongside you, you know."[47]*

As evidenced above, one participant, an adult educator, identifies the course as being for "mature discipleship". The above Council Member shows recognition, in this next reference, of the fact that the clergy of the Christian churches may have had a tendency to infantalise the laity in the past. There has not always been subject to subject dialogue. Attitudes have tended to be paternalistic and yet, McDade (2010) emphasises the need for 'grown up' Christians asserting that the Church has lost the ability to form positively. John Harvey states:

> *"So em so, that was good and secondly em well you know, it's a very participative course in every sense of the word so that people were constantly being enabled to explore their own feelings, experiences, understandings, faith in a very liberating*

way and when you think that you know for so many of these folk, not just in that course but in other courses I was involved in, no one had ever asked them what their faith was like, or what they believed or what they thought. You know I can remember so clearly that one very senior member of a Church of Scotland congregation, who would be in her middle sixties, and held various responsible posts in the congregation, saying to me 'You know, nobody has ever asked me before what I think.' And I thought 'Oh dear, what a terrible indictment on ministers like me, you know that we are so busy telling people what they should think.'"[48]

It is a policy of the Institute that no one can staff an ILF course without undergoing the process himself / herself. The Professional Associate staffing the Liverpool and Glasgow courses during the period of this research was instrumental in bringing about the courses first in Lithuania then in Croatia and Bosnia followed more recently in Latvia and Romania. There are now sister Institutes in all these countries except Romania. This next reference highlights a more urgent need for a liminal educational space in an educational setting in the more extreme case of countries emerging from oppression. Alan McKell states:

"But what communism seemed to have done to people's mindset, it seemed to have disabled highly intelligent, highly educated people. Their creativity wasn't there. Their professional autonomy wasn't there. They didn't seem able to em, take ordinary positions themselves. Everything had to be taken upstairs to an authority figure. And I couldn't understand what was going on. And I went over to Lithuania with Christine and Noel Donnelly, and we began to do exploratory workshops with school staffs, trying to free up their mindset. Em, I'm still being paid by the Jesuits as their Education Adviser at this stage, but that cemented my link with the Institute. And when my stint with the Jesuit Secretariat was finished I worked seriously into full time work with the Institute. By this time, I'd helped to deliver the ILF or Social and Pastoral Ministry programme as it was still called em two or three times and my remit with The Craighead Institute was to foster its development.. And then that involved going back and forward to Lithuania em six, eight times, ten times a year sometimes, em delivering the ILF programme eh usually with at least two other people, sometimes three Institute staff. Em, at times trying to stay rooted and deliver it in Glasgow so that's where my connection came. Em why have I stayed so long? I think because I'm still learning from the process. It's still working in me."[49]

The lack of critical consciousness and human agency alluded to in the above situation are not confined to such situations although they may be seen more starkly in such contexts. Another example of 'a way of being' that may not be encountered very often in day to day life is noted in this second reference from the same Professional Associate.

"The listening to one another is done much more deeply. The listening to self is done much more deeply, and the way trust builds up so quickly in little groups and the depth of the sharing in those little groups. Em, I've seen that very dramatically even within a group of siblings em. I can recall one particular group, two married

women and a man. You didn't know from their surnames so it was only some weeks into the course, I realised that they were siblings, two sisters and a brother. And they came to me later and said 'We've always been on good terms, we've always been in and out of one another's houses but only through this course have we ever actually shared our journey of faith in the way that we do so easily in there'."[50]

The following references from participants illuminate how they feel about the 'space' afforded them during the ILF as they learned the art of 'listening' required for true dialogue and referred to above by the Course Director. Participant 11 puts it thus:

"I   "And you were talking about C------ making you feel comfortable. Did you find it difficult to share in those small groups to begin with?"

R   "At first I did. Yeah. It's not something I've done on any level apart from with my wife. I tend to keep myself to myself with what's going on. Em, so I found it quite difficult but easier as the course went on. Em there's obviously somethings that you keep to yourself...em, but I felt as the course went on it was easier."[51]

I   "For example the Learning Summary, the first time we had to share the Learning Summary was that a comfortable process or?"

R   "I enjoyed doing them. I thought they were probably the best part of the course."

I   "Sharing?"

R   "It gave me the chance to sort of write things down and say things that was around in my mind. I really enjoyed doing the Learning Summaries. There was obviously a wee bit of apprehension. Is it going to be what they are looking for or... I mean the first one I thought 'This might be totally the wrong direction of what's expected', and of course it turned out it wasn't but it could've been so... That was at the back of my mind but em no, no, I enjoyed doing them. I thought they were good."[52]

 Participant 11 would have fitted the profile of the type of young man that Cardijn was hoping to recruit for his YCW. The Institute's liminal space gave him "the chance" to reflect on his experience and voice his insights. It sounds almost as if it were a need waiting to be addressed.

Equally appreciative of such a space at a particularly important time in his life was Participant 4, a young Maltese seminarian. The course provided him a space for openness where he would not be judged or assessed. He asserts:

"I was going through a very hard time at that time. I can relate to that time particularly before Christmas and eh this course was giving me a sense to stay here

in Scotland almost which might seem quite too much when I say it but it's true. It was keeping me here. I was looking forward from week to week to this and I knew that when I came here… ..when I went to the course I felt relieved. I felt like a sense of easiness and that kept me going.[53]

"But I think this course can make such a big difference in people's life in, you know, in giving people a chance, a time to just go through an experience of openness and of being together. I think that's you know, as I started I have concluded and of being in a group and of sharing. I think that's so important especially in this society where no one seems to have time for anyone."[54]

Another young man in his twenties was also appreciative that the ethos of the course offered possibilities for a more humane interaction with fellows than he had met in other groups. Participant 9 states:

"Yeah, em maybe a bit more honest in a group like this, willing to share em not as publicly materialistic as people in other groups em that I've been involved in. People here are, you know keen to learn from other people…. and from a personal and genuine point of view as opposed to 'What can I get out of them?'"[55]

Participant 13, a religious sister, attributes the strength of the course to the other participants. While this undoubtedly true, the quality lies in the interactions which take place and these largely depend on the robust processes of the course. Participant 13 shares:

"It was the people, the group that made the course for me. That's the bottom line really. It was the people on the course em. Maybe every group says they're special, maybe they don't, but I would say that our group was a special group, and em, and there was great honesty there which you were entrusted with so much. It was amazing how we grew together really. And I think that we totally agreed with how you saw God really working in people you know. Em .. It was always tangible. A living faith was there. You were surrounded with this."[56]

What is interesting about this participant was that she was one of the few participants who when interviewed along with another participant said she had learned little from the course although her Final Report would indicate differently. She was, however, fulsome in her praise of the group. The subtleties as to how that group cohesion had come about and how that 'space' was created, seemed to evade her. Because of illness in her family, she had missed several sessions.

Why we need such liminal spaces as The Craighead Institute in a liberal democracy can be seen in the participants' growing awareness of the realities of the world and discernment

about their part in it, evidenced in the data. The mantra of social justice is often quoted in education but often without a clear notion of what it involves and how it might be achieved.

Change and being changed are central to the ethos of the Institute. A liminal space is required in order to defamiliarise roles, to 'see afresh' and to take ownership of new roles. Such liminal educational spaces are of increased importance for the "maintenance of discursive freedom" especially when there are tendencies towards "discursive closure in late liberal democracies". (Conroy, (2004, p.67)   It is in the liminal process of the ILF Course that participants are empowered to use their Christian voice in the public discourse, continuing the tradition started for the laity by Cardijn.

The next chapter will look at the findings through the lens of 'the affirmation of ordinary life' to see what happens when participants 'step out' of ordinary life to look at it afresh in a liminal space.

CHAPTER EIGHT

Interpreting the Data (2)

Transformation through the "affirmation of ordinary life"

Transformation

The initial impetus for this study was prompted by the existence of anecdotal evidence from ILF Course participants suggesting that some kind of change or 'transformation' had occurred which caused people to view their lives differently and to engage with others in their daily lives in an altered fashion.   Moreover, the emphasis on change is the central concern of critical pedagogy. It was the central concern of Cardijn, Freire and Ignatius. It seemed wise, therefore, in the first instance to look at the interviews for evidence of this 'change'. Thus, the first category coded in the NVivo nodes was 'Transformation'.

References, which appear to show evidence of some kind of change, have been selected from the Interviews and final Learning Summaries and Field- notes. The nature of these changes is diverse and will become apparent as the evidence from the other nodes is investigated. However, in most instances, there seems to be some relation to what Taylor calls "the affirmation of ordinary life". Ordinary life was the focus of attention in the theories of the three main thinkers drawn on when the Institute was evolving, namely Cardijn, Freire and Ignatius and it seems a very appropriate to examine Taylor's thinking on how the "affirmation of ordinary life" impacts on self and society in today's world. He asserts:

> 'Ordinary life' is a term of art I introduce to designate those aspects of human life concerned with production and reproduction, that is labour, the making of the things needed for life, and our life as sexual beings, including marriage and the family. When Aristotle spoke of the ends of political association "being life and the good life" (*zen kai euzen*), this was the range of things he wanted to encompass in the first of these terms; basically they englobe what we need to do to continue to renew life.
> (Taylor, 1989, p.211)

Just as in the last chapter, it was useful to look at the data through the lens of the metaphor of liminality, so in this chapter the ILF data is interpreted through the lens of 'the affirmation of ordinary life'.

The Affirmation of Ordinary Life

The Craighead Institute was founded in 1987 to enable people from all Christian denominations to use their faith as a resource to promote social justice. A desired outcome is that people are enabled to work for "the common good" in order to live out their Christian lay vocation. This requires that participants learn to discern that good. Taylor, (1989) could be seen as giving a dominant conception of the good in his account of the "affirmation of ordinary life". Moreover, the context of the ILF Course lies in the ordinary lives of the course participants. Much of the dialogue, analysis and reflection engaged in throughout the course, hinges on the ordinary lives of the participants as they articulate "present action". (Groome, 1980)

In Aristotle's time the ordinary aspects of life were necessary to the good life but not sufficient for the good life. They were seen as sufficient for slaves and animals but a more fully human life would require debates about morality, politics, the common good and the law. Aristotle, along with other later ethical traditions, includes in the good life theoretical contemplation and participation as a citizen in the polity. Plato was not entirely convinced that competing for office as a citizen contributed to the good life while the Stoics had reservations about both. (Taylor, 1989, p.212) Ordinary life in the twenty first century is a somewhat more sophisticated business and many of the elements considered to belong to the good life appear more commonplace now. Many ILF participants do hold office in community and Church organisations and take their responsibilities as citizens seriously. It is part of their ordinary life.

The Stoics thought that detachment was a necessary component of the good life. Detachment from such things as the fulfilment of "vital and sexual needs" was thought to be necessary in order to be free to follow a path towards the accumulation of wisdom. Thus contemplation and participation became the values to be sought as distinctions were made between higher and lower forms of knowledge.

Some lifestyles were seen to be more worthy than others. Life as a mere householder came to be seen as inferior to a life of participation as a citizen. The pursuit of wealth and possessions could be seen as endangering the republic. Taylor states:

> If the means of mere life bulk too big, they endanger the good life.
>
> (Taylor, 1989, p.212)

Taylor compares the citizen ethic to that of the aristocratic ethic of honour stating:

> It involved a strong sense of hierarchy, in which the life of the warrior or ruler, which turned on honour or glory, was incommensurable to that of men of lesser rank, concerned only with life.
>
> (Taylor, 1989, p.212)

As the qualities of honour and glory began to be decried, in the 17th century, by writers such as Hobbes, Moliere and Pascal, new ideals of life began to be promoted, some elements of which had been around in much earlier times. We are reminded that in earlier times Plato had had misgivings that the honour ethic was concerned merely with outward appearances. (ibid, p.214)

Taylor describes a gradual transition. An overturning of "the hierarchies" began to place the activities of mere "life" into the "good life" and the "good life", the full human life, began now to be seen in terms of labour and production and marriage and the family while previously held "higher activities" came under attack. The full human life began to be regarded as being within "life", within labour, production, marriage and family. (ibid, p.213)

Whereas, previously, science had been seen as a higher activity which ordinary life should subserve, it began to be seen as something which should benefit ordinary life. Taylor describes the transition as a "Baconian revolution". There was a reversal of values and hierarchies. What was previously thought to be exemplary was now held to be pompous and vain and what was previously held to be mundane became exalted. Thus as Taylor states:

> The lowly artisan and artificer turn out to have contributed more to the advance of science than the leisured philosopher.
>
> (Taylor, pp.213-214)

Importantly, Taylor notes that "an inherent bent towards social levelling is implicit in the affirmation of ordinary life". (Taylor, 1989, p.214) This was a more inclusive concept which envisaged everyone playing a part in the good life rather than only the leisured few. Thus ordinary life was an important vehicle of social change. (ibid, p.214)

 No small contribution to modern liberal society was made by the bourgeoisie, through the eighteenth century and beyond with their ideals of equality, their sense of universal right, their work ethic, and their exaltation of sexual love and the family. He states:

> What I have been calling the affirmation of ordinary life is another massive feature of the modern identity, and not only in its "bourgeois" form: the main strands of revolutionary thought also exalted man as producer, one who finds his highest dignity in labour and in the transformation of nature in the service of life.
>   (ibid, p.215)

He points out that there could be counter arguments in favour of the ethics being replaced but for his purposes, in examining modern identity, he wishes to stress the positive new valuation put on ordinary life. In this study the analysis of the data confirms that ILF participants experience an "affirmation of ordinary life".

Rediscovery of the 'Good' in Ordinary Life

One of the most evident sources of delight for participants, as the data shows, was this rediscovery of the 'good' in their everyday lives. The search for the good in ordinary life leads us back to Judaeo-Christian spirituality which was its theological point of origin. Taylor argues, that its emphasis in the modern era came first of all from the Reformation and in particular from the Calvinist and Puritan movements as they rejected, in a more total way, the Catholic theology of the sacred and also the Church's mediating role. By rejecting the idea that the Church had the monopoly on the sacred and in rejecting the idea of mediation, believing that salvation could be achieved through God alone, the Protestant Reformers paved the way for a more elevated status for ordinary life which previously had been looked on as "profane life". (ibid, p.215 -217)

This new stance caused vocations such as monasticism to be questioned and rejected by the Reformers. Because previously the celibate life under vows had been seen, mistakenly, "as part of the economy of the sacred" and because of the role monks and nuns played in

mediation, it was supposed that there was a "hierarchy of nearness to the sacred" with monks and nuns living a life closer to the sacred than lay people.

An important point made by Taylor is that while ordinary lay people had been made very aware of their dependence on the religious orders for mediation through prayer there was no reciprocal awareness of their dependency on the laity. This resulted in a lower spiritual status being accorded to ordinary lay people especially for the family and productive labour. Thus, in turn, they settled for a lower level of commitment leaving such aspects as mediation to those more dedicated. Taylor likens this to being a "passenger in the celestial ship on its journey to God". (Taylor, 1989, p.217) The Reformers saw this as an acceptance of a less than full commitment to the faith. The link he makes is between the Protestant rejection of a special order of priesthood in favour of the doctrine of the priesthood for all believers, the rejection of the special vocation to monastic life and the affirmation of the spiritual value of lay life. (ibid)

However, this would seem to be at the extreme end of Protestantism as not all Protestant churches did reject a special order of priesthood and there are still Anglican religious orders in existence today although they were not revived after the Reformation until 1841 after the Catholic Revival. Nevertheless, what is significant is the way in which Taylor sees the Reformation as integrating the sacred and the so called profane. He argues:

> By denying any special form of life as a privileged locus of the sacred, they were denying the very distinction between sacred and profane and hence affirming their interpenetration. The denial of a special status to the monk was also an affirmation of ordinary life as more than profane, as itself hallowed and in no way second class.
> (Taylor, 1989, p.218)

That this view of monasticism was distorted, Taylor says, is not entirely surprising given the laxity with which it was being lived out. What is important to him, and to the researcher of this study, in tracing modern identity is "the affirmation that the fullness of Christian existence was to be found within the activities of this life, in one's calling and in marriage and the family". (ibid,) For Taylor, although not necessarily for the researcher, the entire modern development of the affirmation of ordinary life was rooted in the spirituality of the reformers. He does, however, stress that different branches of Protestantism put different emphasis on or did not develop such doctrines as 'the calling' or marriage to the same extent. The strand he draws from is Puritanism both in England

and America and his reason for doing this is that this is where he sees the "affirmation of ordinary life" in its most radical form. (ibid, p.227)

For Taylor what the Protestant Reformers had achieved was the enablement of a return to some of the original Christian potentialities. In this case, it was the potential to conceive of the hallowing of life, not only at the limits but also across all the experiences of everyday life. Taylor asserts that concept took on a life of its own spreading to other countries both Catholic and Protestant, dovetailing "nicely with the anti-hierarchical side of the gospel message". (ibid, p.221)

That some ILF participants had still experienced this hierarchical stance well into the twentieth century is evidenced by statements in the research data. For Participant 1, a retired serviceman, eleven references are coded in the 'Transformation' node. The third reference alludes to the fact that the laity were not encouraged to read the Bible for themselves and were thus only exposed to it through the readings at Mass. Through imaginative contemplation and role play participants have been exposed to the Bible in a new way throughout the course. Participant 1 explains:

> *"The Bible didn't exist for me, and the prayer book, you know, and the catechism, you know and em..*
>
> *So, yes, I've learned all this."[57]*

Perhaps more surprising was a change to a less hierarchical attitude in a young twenty one year old Maltese seminarian. What was perhaps surprising about it was that such a young person should have absorbed such attitudes against the rights of the laity to discuss the Church openly. What is evidenced here is that the notion that laity should know their place and accept the status quo is still common in some Church cultures. There are twelve references for him in the 'Transformation' node. References 2, 3 and 4 illustrate the point above. He reflects:

> *"…….. And then I think bringing, eh, challenging most of my ideas about the Church, about life in community. That was ongoing in the course. I mean there were moments when I felt angry, when I felt too challenged, maybe, you know by…"[58]*

> *"Well, moments when people seem to be a bit too critical of the Church and maybe the way, I shouldn't do this but the way I feel so much for the Church and I feel like sometimes and again I say I don't agree with myself for doing this, I don't like myself*

when I think about things this way, but eh sometimes I feel like I'm representing the Church. Maybe because I'm in seminary, maybe because I grew up in a very Catholic experience and eh upbringing, but I feel strongly about the Church and I, you know, wish to see positive things in the Church. Without ignoring that there are things that have to be, and this course, in particular with the experiences of different people, you know always pushing em pushing me in this case to look at things in a more objective way. That was a great challenge which I have to value in its own context."[59]

I   *"And even when people were criticising sometimes…it perhaps seemed that that was quite healthy….. that they were taking part because they're as much a part of the Church as the clergy?"*

R   *"That was, I think that was the step I was helped to make through this course. Well, at the beginning when I was, I say at the beginning of it when I wasn't so prepared to accept the challenge, I found it more hard. Then, em, along the course, when I saw that these people at the same time they have such em, they're thirsty to know Christ and they want to know Christ better and even through the Church and the majority, all of them, I could see that wish to know Christ better through the Church and to make the Church better, a better place for Christ to be known. And that helped me to understand that we're all here together to try to make better our own life and…."*[60]

As Taylor points out, this re-emergence of the value of ordinary life was a return to a very old Christian theme in the Book of Genesis where God himself affirms life repeatedly with phrases such as "and God saw that it was good". For those Protestants adhering to the idea of a "calling", such a life could be fully Christian because it could be seen as participating in this affirmation of God's. Ironically, the first people who had pioneered this idea of living the life of prayer in work had been the monks themselves. (Taylor, 1989, p.218)

Ignatian Contribution to the Affirmation of Ordinary Life

While Taylor attributes this rediscovery of the "affirmation of ordinary life" to the Protestant Reformers there was, as it were in parallel, another emergent movement in the Catholic Church, the Society of Jesus, which was to bring about a focus on the sacred aspects of ordinary everyday life and it was from the resultant Ignatian Spiritual Exercises of this movement that much of the rationale for the ILF Course was derived. What makes the *Exercises* relevant for the laity as well as clergy is that they aim to enable those undertaking them to find God and the sacred in ordinary everyday life. These Exercises grew out of personal experience of Ignatius of Loyola in his day-to-day life when he was recuperating after a battle.

As mentioned in Chapter 4, by the end of the 15th century such was the demand for these Exercises that there were not sufficient Jesuits to conduct them on a one to one basis as had been the intention and they began to be undertaken by groups.

Although Ignatius became a priest and founded a religious order, he broke with traditional monasticism preferring that his Company of Jesus should be 'contemplatives in action', not cloistered and remote from life but in the midst of ordinary life. The Exercises have been cited as a reason for the success of the Jesuits (Lowney, 2003) and yet they are not specifically for priests or religious. Explaining their purpose, Alphonso asserts:

> In other words, the goal of the Exercises is 'Election', or the seeking and finding of God's will in the arrangement or ordering or orientation of my life for salvation.
> (Alphonso, 2003, p.19)

Further explaining this "Election", Alphonso describes it as:

> *…a becoming aware in growing inner freedom of God's personal design or plan for me,* so that I can accept it profoundly into my life to live it out faithfully and generously.
> (ibid, p.20)

For Alphonso, the most profound and radical meaning of the 'Election' is the discernment of one's deepest self which he calls the "Personal Vocation". (Alphonso, 2003, p.14) "Personal Vocation" is explored in a later section but it seems useful at this point to highlight a seeming similarity with what the Puritans were describing as a "calling". Could it be that Participant 1, in expressing his desire to be a Eucharistic Minister after years of estrangement from the Church, senses this as a personal vocation or calling to be lived out faithfully and generously? He states:

> I   *"Is there anything that you would feel moved to do differently?"*
>
> R   *"My ambition now is to be a Eucharistic Minister because I was an altar boy oh, from the age of nine, until I was seventeen eh…..."*[61]

Similarly, it might be argued that Participant 9, who left a career in banking halfway through the ILF Course to go back to Glasgow University to gain a PGDE in order to become a teacher, felt some kind of vocational pull. He had begun to feel dissatisfied with the banking culture. Below, he reflects:

"Eh, I just think you know thinking more about people through work or college now. Just thinking em how things would affect them em. Maybe just reading more and about the Church and about God and Jesus and you know the saints and sharing that with people em.. Just, you know, setting seeds. Even today somebody was talking about 'Oh, I'm not gonna bother voting.'. I was just saying, you know 'You really have a duty to vote, you know. People are laying down their lives.' Just things like that which in the past I probably would've just said 'Well if you don't want to vote you don't want to vote'. So it's really just trying to bring out, you know, the privilege of something like that."[62]

Selfhood and the Good

In arguing that one of the main cultural shifts of the Enlightenment was the changing perception of "ordinary life", Taylor (1989) identifies three main areas of ordinary life. These are the family, ordinary work and our relationship with others beyond the family. Family life was honoured as it had not been previously when the "warrior" ethic was pervasive. Ordinary work had been given a dignity akin to a calling or vocation and it was here that one not only earned one's living but also made a contribution to the community. The "affirmation of ordinary life" is a concept of the good which reaches out beyond the family ties and into relationship with and contribution to others.

Previous mention has been made that the ordinary life of the Christian lay person can be seen as the context for the ILF Course – the ordinary life at home with the family, at work and in the community. This is where Christians can transform both self and society through human agency.

The word 'identity' was not used explicitly throughout the whole study. It was never referred to by name by either educators or participants. Nor did it appear in any documentation and yet the ILF Course, as a process of conscientisation, is concerned with exploring identity, both the individual identity of each participant and the collective identity as a Christian community. This involves, as Taylor propounds, "tracing various strands of our modern notions of what it is to be a human agent, a person, or a self". (Taylor, 1989, p.3) However, it is not possible to make much progress here without some further understanding of how our ideas of what constitutes the good have come about. Taylor suggests:

> Selfhood and the good or put another way selfhood and morality turn out to be inextricably linked.
> (Taylor, 1989, p.3)

The narrow focus given in much contemporary moral philosophy to morality makes this link incomprehensible and its focus has been on "what it is right to do" rather than on "what it is good to be", defining the content of obligation rather than on what constitutes the good life. (Taylor, 1989, p.3) This, as Taylor says, leaves no place for an understanding of:

> a notion of the good as the object of our love or allegiance or, as Iris Murdoch portrayed it in her work as the privileged focus of attention or will,
>
> (Taylor, 1989, p.3)

The following three references coded under Transformation taken from the Final Report of Participant 5, a Jesuit priest, illustrate how a notion of good may become this "privileged focus of attention or will" through use of the Ignatian processes.

> *"Integration of Life and Faith is one of the most remarkable happenings of my sabbatical year. The programme has helped me to value my Jesuit vocation and rediscover the core values of the Ignatian spirituality."*[63]

> *"'An unreflected life isn't worth living' is a famous saying of the ancient Greek philosopher, Socrates,   ILF as the title of the programme indicates has two realities: life and faith. It brings these two realities face to face. The whole programme, I felt is geared to reflect critically on life from the perspective of faith. And it has challenged me to make my faith active in love. The pastoral cycle: experience – social analysis- theological reflection – action, the pedagogy for committed action makes me a better self-aware person sensitive to the signs of the times. The starting point of this process is experience – experience of life and the reality. Experience is then critically reflected upon for its wider implications using the socio-cultural tools; the reflection is further deepened in the light of Christian and biblical teaching. The critical reflection is discernment to engage in appropriate action in response to what God is asking of me at the moment. It is a continuous and ongoing process of action, reflection and action… The four modules as a unit and as individual units reflect this methodology. This methodology is the main contribution of Integration of Life and Faith for me. "*[64]

> *"The core of this pedagogy is the Ignatian practice of self-awareness. It is a tool designed to 'reflect on the run' (expression of Chris Lowney). It is a tool for the active disciple of Jesus to remain recollected while all hell is breaking loose around. The practice inculcates in me a habit of continual self-reflection and learning. I have come to appreciate this practice as it enables me to find God in the busy-ness of the day. Keeping a Log Book is another habit I have developed during the programme. It is an exercise to treasure the 'nuggets of gold' – my responses and reflections, thoughts and feelings, insights and intuitions. I believe in its potential to enhance my self-awareness and critical processes of thinking.*

ILF has deepened my awareness of the world as a 'graced reality'. The world that I live in is not a religious desert but a divine milieu where God in Jesus is active. It is a world with which God has fallen in love. ILF has made me reflect on my image of God who is compassionate, loving and forgiving, a God who listens to the cry of the poor and the oppressed, who labours to bring about wholeness and Shalom to all. I am a disciple and a companion of Jesus carrying the Cross. It is a privilege, challenge and a task. Orthodoxy cannot be just words but it needs to be orthopraxis. The words of one of my co-pilgrims in the group echoes in my ears: 'You need to stand up and be counted'. Though there is a desire for total commitment, the unknown and the difficult are scary. I remember a powerful little poem of a heroic devotee of god Siva, who went about naked in protest against an oppressive society singing the praises of God:

> *'People*
> *male and female*
> *blush when a cloth covering their shame*
> *comes loose.*
> *When the lord of lives*
> *lives drowned without a face,*
> *in the world, how can you be modest?*
> *When all the world is the eye of the Lord*
> *on-looking everywhere, what can you*
> *cover and conceal, O Lord white as jasmine?'*

All through the modules I was exposed to the inspiring examples of life – models of faith such as Abraham, Mary, Ignatius – of prophets such as Moses, Amos, Isaiah – present day prophets such as Mahatma Gandhi, Mother Teresa, Nelson Mandela, Jean Vanier. These inspiring examples and a reflection about them in small groups have elicited heroic desires in me. In the feelings of inadequacy I find the words of Nelson Mandela challenging and comforting:

> *'Our deepest fear is not that we are inadequate*
> *Our deepest fear is that we are powerful beyond measure.*
> *It is our light, not our darkness, that frightens us…'*

I believe that ILF is a powerful instrument in transforming a Christian Community. I dream of using this instrument in my ministry for renewing parish life and building Christian leaders. I appreciate the methodology employed in conducting this programme which was experiential and participatory."[65]

Grounding for Discourse in the Public Square - Voice

In order to play their full part as citizens in a democracy, Christians need to know their 'world view', their stance and the principles from which they operate. In 'doing public theology' during the ILF process, participants become more aware of and confident in their 'world view', their stance and therefore their voice as Christians in society.

Taylor explores the background picture of our spiritual nature and predicament, the picture that lies behind some of our moral and spiritual intuitions, holding that much contemporary philosophy has ignored the important dimensions of our moral consciousness and beliefs even seeming to dismiss them as irrelevant. Taylor sees them as crucial. (Taylor, 1989, p.3-4) Their exploration is core to the ILF process.

When defining his use of the term 'moral', in addition to the usual notions such as justice, respect for life and dignity, he includes the idea of what makes our lives meaningful or fulfilling. This expands the idea of the moral into questions about what makes our lives worth living. The reason for this is that these additions have in common with moral issues the right to be classed as 'spiritual'. Taylor asserts:

> …….what deserves the vague term 'spiritual', is that they all involve what I have called elsewhere 'strong evaluation', that is, they involve discriminations of right and wrong, better or worse, higher or lower, which are not rendered valid by our own desires, inclinations or choices, but rather stand independent of these and offer standards by which they can be judged,
>
> (Taylor, 1989, p.4)

The ILF process offers an opportunity where such notions can be explored in dialogue, sometimes discerning between two goods. The Ignatian pedagogy promotes a process of discernment throughout the course, a process which encourages participants to explore the background picture lying behind their moral and spiritual intuitions and their moral consciousness and beliefs. The methods used, the questions asked are designed to bring about raised levels of consciousness about these issues. The dialogue is never aimless. A later chapter, Chapter 9, outlines Martin's call for Christians to use their voice in the "public square". He asserts that Christian discernment today must be about the nature of being a human person. He urges that such discernment requires deep reflection about humanity created as a family and the integrity of creation. Such reflection should result in a challenge to people as to how they should behave and how they should work towards building the future. (Martin, 2007, p.447)

Participant 25, a CAFOD board member recognises the value of the course in deepening levels of awareness and discernment in order to be able to use our voice effectively and with integrity in public life. She reflects:

> *"Yes it made me, I felt quite appalled really at how little consciousness and involvement I would have. Partly it would be because all my time, em evening time,*

weekend time, normal time for joining things with others, em and actually working so that em it's not a complete excuse, but it would be there but I'm also on the board at CAFOD so it was very interesting just seeing how it broadened my awareness of that em, how that em, I suppose the principles of working with that and em…"[66]

Another voice in the "public square" was the Chair of the Council. The following references give some insight into how the course impacted on him.

"…..when I was in Lithuania, I facilitated bits of… This was very different. Em, I found it an enjoyable course. I think it was a very interesting, pleasant experience. Em, I thought that it eh was a course which overall made me much more reflective than I'd been. Eh, whether I would say it was life-changing as people sometimes suggest it might've been, em it certainly made me reflect on parts of life, but it had a, whether I feel transformed by it … I don't think I was transformed by it but I was changed and developed and formed by it. Em the kinds of areas that I was particularly struck by were issues such as em, 'What is your, what is my view of God?' You know, what does God mean to me? What is my image of God? And I found that very interesting, a very important part of the course, you know, though it was only a small piece of it, em and that did change my thinking quite a lot. Although I should say my image of God now is one that actually wasn't shared on the course but made me think about it in that…. Just to be a bit more explicit about that. My image of God now would be very much that of the Trinity. In other words, there isn't one image that persists all the time but it's a kind of changing view of where you meet God in life and I found that really quite important. I thought having a world view of who you are, where you are, where you're located, what you're doing in the world, a very important part of it too, and there were various parts like that that struck me as really quite important, em and spoke a lot to me about it so.. But a lot of that was about promoting my own reflection. It wasn't about getting information from the course. It was about the consequences of reflective practice. And I think that is the heart of the methodology. Em, in terms of the course itself, eh, I found the base-group that I was part of, quite an important element in the em exercise. Eh, there were two other members of the base-group I was in, one of whom was Director of the Spirituality Centre and the other who was not a Catholic em, and we had some very interesting conversations and discussions. Em, to some extent it was also a bit cathartic eh to come and talk about things that were either eh stimulating to us, or frustrating to us."[67]

Interestingly, although the participants in this base group did appear to experience certain aspects of the course as frustrating, there is an acknowledgement both above and below, by this participant that there were also considerable benefits.

Making Sense

In order to have an understanding of the human person it is important to have a deep awareness of self. Having discussed the 'background picture' lying behind our spiritual and moral intuitions Taylor targets the moral ontology which articulates these intuitions.

And he asks the question: "What is the picture of our spiritual nature and predicament which makes sense of our responses?" 'Making sense', for Taylor, means articulating what it is that makes our responses appropriate and spelling out what all this assumes about ourselves and our place in the world. What is actually articulated here is the background we assume and the sources upon which we draw while defending our claim. Taylor would say that we are sometimes forced to spell out that background in order to defend our responses as being right. The conditions necessary for true dialogue and the ethos of Institute would aim to ensure that no-one felt pressurised during the ILF Course although some of the above data points to the tension shown before the sharing of the first Learning Summary. However, as Taylor argues, this articulation, at least in the very beginning, can be a difficult and challenging process with some participants, as in any group, drawing from a theistic account while others may be drawing from a more secular account when discussing something like the respect for life. (Taylor, 1989. p.8-9) Even as Christians, we are influenced by the secular, often insidiously so. This is a powerful argument for critical pedagogies and liminal spaces.

The following reference evidences the honesty and also some of the discomfort of the risk involved in this participant's search to make sense and meaning of her life when listening to the strong beliefs of others. Participant 35 articulates:

> *"One of my reasons to join the course was a prompting to re-connect with other Catholics to discuss faith and experiences and to feel part of that community again. During the first module the focus was on groups and communicating and building trust. I was part of quite a small base group and found that in that place I took the risk to voice my spiritual doubts at that time. I'm sure it wasn't a comfortable experience for anyone but I was not judged and efforts were made to understand and support me. At the time I was not clear how any of this had impacted on me but by the second module I found I was coming into contact with others who had hidden doubts. These encounters were in all kinds of places and I found when I discussed doubts openly and linked these to the experience of some writers and even saints then the doubts began to lose their power."*[68]

What is significant, from the point of view of ILF participants is that the moral ontology behind any person's views can remain largely implicit and it normally does until there is some challenge which forces it to the fore. In daily life, whether one's moral thinking has a theistic or secular basis normally remains hidden unless something as controversial as abortion is being discussed. (Taylor, 1989, p.9) The process of ILF can be seen as a voyage of self discovery as well as of discovery of the world around us. In exploring their own roots as well as issues of social justice against the backdrop of the Christian Story and

Vision, that moral ontology of course participants becomes more explicit. It is part of the Ignatian self awareness, part of the conscientisation process both of which bring about increased understanding or 'making sense'.

These next references for Participant 24 illustrate how she discovers what has been part of her moral ontology in the past, influencing her stances and actions and how there seems to be some kind of 'reaggregation' going on.

Identity seems intimately linked to the transformational process as Participant 24 injects her own narrative into the narrative of the Christian Story. She is articulating the background and sources she had previously been drawing on. She relates how she saw her place in the world without having really been aware of it until now. She is articulating her own 'background picture' in the following four references:

> *"People had dropped out…..but we were very lucky. Em and they were lovely people. We were all very able to get on and it was very rewarding. Em, the social justice was my biggest challenge because I think I've been very much a Mary and naturally, I enjoy sitting and doing nothing but talking to God em, and to be active in em in almost political ways you sort of shy from. So during this last year, I have changed and I'm not certain it's because of the ILF Course totally, or whether it's because of it partially, or whether it's because of it not at all, or whether it's some of the people I met on it."[69]*

> *"Yes…………………. The biggest impact for me and it really sort of changed my life…I feel I've been a journey of self discovery and I don't think it would have happened if I hadn't come on this course. But it didn't happen directly as a result of Weekend 3 or Weekend 2 or whatever. One of the people in my base group at a base group meeting, when we were talking we both seemed to recognise within each other the similarity in character if you like and that was quite an eye opener. And we were able to phone each other up, not a lot but phone each other up and we'd meet in the base group and it developed more. I was suddenly made aware I don't even know if we'd looked at the story of the prodigal son or the forgiving father or whatever you want to call it, on the ILF Course, but I was reading it, the book on it and was hit for the first time in my life and I've read that book a couple of times now, that I was indeed very much like the eldest son. I'd always seen myself as the youngest son who never did the things God would've wanted me to do, and totally made a mess of my life. Not quite debauchery but you know em, and I was always very aware in prayer of this forgiving parent with arms open waiting to hold me. And that had been where I was. But during this last year, I suddenly saw myself as someone who was holding back and indeed on this ILF Course, some of the activities em especially in the first weekend, I can't remember what they're called now…"[70]*

> *"And the potato exercise and I sort of swithched off during those thinking 'I know why we're doing this, and I don't need to waste energy doing it'. I remember what was happening. And I was amazed that everyone was getting engrossed or lots of*

people were. But then in thinking about the eldest son, I thought 'That's me, isn't it?' That's like standing back and holding back. So there's that experience and also the Zaccheus story when I was a member of the crowd and I heard myself asking of Jesus 'Why didn't you choose to come to my house?' And again that similarity with the eldest son over 'Why are you having a feast at his house?' 'Why am I not good enough?' And this sort of resonance there, very, very strong."[71]
"Well this person in my base group said…and that really helped because, in a sense, a journey of self discovery can end up with you beating yourself up about it, but you need to sort of perhaps acknowledge, accept and .."[72]

"Yes, I don't, know. It certainly came into my prayer. And then I started to read more of … because I had read the prodigal son em, "The Life of the Beloved" and that's, I found really impacted upon me. And then I seemed to come to "The Woman at the Well" em and it just seemed to fit very, actually with what the whole thing had been about. A well is a meeting place where people in the village go for their water, and we're given to understand that it was a place where women would go to, really for a chat to meet up with each other because in their situation, there wasn't another way to do that. Em, the woman at the well would've done but she didn't seem to mix with the other women. But for me coming here was mixing with people. It was a chance to talk, a chance to listen, and in listening to our Lord in prayer but through other people was, well, I saw, I understood more about myself. I felt I'd been told as the woman at the well said, 'He told me things about myself that I hadn't previously known, i.e. that I was an elder brother, I was a jealous member of the crowd. I was you know all those things I spoke about. I was a person who listened to negative thoughts."[73]

Following this, as we saw in an earlier reference this participant began to feel she was then "invited to go and tell". She was aware that her own identity had changed.

In normal daily experience, over many and diverse areas, the background picture to our moral ontology tends to remain unexplored and may even, Taylor says, be resisted.

> This is because there may be – and I want to argue, frequently is a lack of fit between what people as it were officially and consciously believe, even pride themselves on believing, on the one hand, and what they need to make sense of some of their moral reactions on the other.
>
> (Taylor, 1989, p.9)

This lack of fit could account for the need for what Groome calls a "reconstruction of knowledge" in his shared praxis approach. (Groome, 1980) This can be a less than comfortable process for some participants. This lack of fit can be seen throughout the data, quite starkly so in the case of the young seminarian who felt discomfort when he heard participants 'criticising' the Church in a reference above and the following reference for

Participant 36 shows his acknowledgement of his resistance to group work although, as a Christian, he believes in community.

"I have always had a lifelong fear of groups and these have always been difficult for me. After the first day of Module 1, I was all for going home but something made me come back (Was this the Holy Spirit?) During the first few base groups (which were a revelation) I became much more comfortable with groups and sharing, but this was easier because I had got to know the members of the group.

In Module 3 there was a "Road to Damascus" event. We were asked to share with someone who we hadn't shared with before and I was physically stuck to the chair and "forced" to exchange with that particular person. A revelation – groups and sharing are now not a problem in the least. We also had role play in Module 2 and I was an "all day worker". This was fine as it suited my personality. In Module 3, however I was a "Zealot". This was very different and I didn't find it easy because it felt alien to me. Afterwards, on reflection, I began to realise that there was a part of my personality that could be zealous depending on the cause – quite a revelation!"[74]

From the next reference we can infer that through working with others in groups, this same participant came to deeper self understanding.

"What was I expecting from this course? My life and faith were totally integrated. I had a very secure spiritual life and one to one relationship with God. I think I was hoping for a deeper understanding of God and the Church. This is not what I got. Instead, I got a much deeper understanding George."[75]

Articulating the 'Good'

Articulating the good is an important focus of the shared praxis approach at the Institute from the very first moment of what Groome calls "articulating present action". (Groome, 1980). As the Institute is founded on the Cardijn dialectic so a major question of social justice is "How do we ensure that all people live with dignity?" For Taylor, we are all universalists now about respect for life. (Taylor, 1989, p.6) He states that morality is often defined purely in terms of respect for others. In other words morality is thought only to encompass our obligations to others. Even if we accept this, we have to accept that there are other vitally important questions which involve his 'strong evaluation'. His questions are very pertinent to a course which aims to integrate life and faith and are addressed in depth in the various activities throughout the course. They are:

- "How am I going to live my life?"
- "How should one live one's life?"
- "What kind of life is worth living?"

(Taylor, 1989, p.14)

From an ILF point of view, Taylor's next question highlights what is required in order to become "people for others" which is an important strand in Ignatian pedagogy and is a very important strand in bringing about social justice. The question is:

> "What kind of life would fulfil the promise implicit in my particular talents, or the demands incumbent on someone with my endowments, or of what constitutes a rich meaningful life – as against one concerned with secondary matters or trivia?"
> (Taylor, 1989, p.14)

The following two references from Participant12 address these questions.

> *"Another insight that encouraged me was that we could and should act 'where our feet are'. Even so I felt challenged when we looked at being a prophet today and the barriers to freedom of action that exist inside me. I have always been uncomfortable about public displays of my faith, but the experience of the course nagged away at me – that small voice that won't go away. Starting small, this year I took part for the first time in the Seecat (South East Edinburgh Churches acting Together) Good Friday walk and service outside Morrison's store in Gilmerton Road – and I found that in good company with other Christians, it was quite easy."*[76]

> *"I was brought up to believe that I had a duty to make the most of any talents that I had because they were a gift from God. I hadn't realised how this view must be influenced by the teachings of Ignatius of Loyola… Hearing the challenge in the words of Ignatius 'You have no idea what God would make of you if you were to leave yourself totally in his hands', I had a physical reaction, a sort of shiver. Over the course of Modules 3and 4, I started to wonder if I could reconcile my commitments to my family and friends, many of whom are not religious, and to this message to let go and let God work in me and on me. Looking at the theme of Kingdom had made me examine the way that I live my life – the pull of material things in our consumer society, being so busy with work that family and friends get less attention, never mind finding time to reach out more widely and influence change in society. I saw some of the conflict in the' Story of Patricia', although her situation was much less mundane than mine.*

> *I cannot say that I have made any big changes in my life, but what struck me is that once you really hear the message, it is very difficult to ignore it. I have sung the hymns and listened to the stories in scripture without really listening but I feel now that I have a much better understanding. Reading scripture and imagining myself in the role of a character such as those surrounding Moses or Jesus has brought a deeper understanding. So this week, catching 'Thought for the Day' on radio and listening to the message of 'Follow me', I felt that I was really starting to understand what it meant to be called as one of the first disciples."*[77]

Although the emphasis on critical pedagogy is on change and there is often a searching to see what action is happening as a result of the ILF Course, perhaps it is really more about a

way of being. We return to Taylor's already mentioned assertion above that we need to look at the question of what it is good to be. The integration of life and faith seems to be bound up with the question of how we live our lives as Christians. Broadly speaking, for Taylor, there are three axes of moral thinking. These are:

- our sense of respect for and obligation to others
- our understanding of what makes a full life
- the range of notions concerned with dignity – the dignity woven into this modern notion of ordinary life – myself as householder, father of a family, holding down a job etc.
     (Taylor, 1989, pp.15-16)

The references which follow show how the course impacted on this participant, who was a husband, father and deputy head teacher, as his family was undergoing a stressful situation and he was having to discern the way forward in the areas of spiritual and moral thinking outlined by Taylor above. Participant 21 reflects:

"God is present and the Kingdom is here. I have found this is a recurring theme throughout the last nine months. In my expectations, I had not expected to have returned to the parental figures that E….. and I have had to adopt since L…'s illness. The ILF course has been a safe haven and anchor, and I am sure that it is His will that the course coincided with illness and family healing

As there has been less introspection and meditation than I had originally anticipated, the need to reflect and carefully discern has been paramount for me during the course. I have found quiet and peace in my meditation, and know that despite the trauma and tribulations of this last Year, God is with us and has been in the 'thick' of the mess."[78]

"My challenges have been:

a)   *Put work on 'hold and back burner' and believe that we can enjoy his FREEDOM.*
b)   *Engage within our parish community, and forget previous experiences – a WAKE UP CALL. Mission came in the form of 'LIVE SIMPLY' – really delighted that 'Live Simply' has taken off.*
c)   *'Go' to places in L……..'s illness which I have found painful, but trusting in God that He will really be there with us in our journey.*
d)   *Love all people – and try to have a greater awareness of others. The challenge has come from the group, the Base Group and from family.*
e)   *Belief that I am a child of God, made in his image and filled with his spirit. This instrument of His will."*[79]

Taylor alludes to "inescapable frameworks" by virtue of which we can make sense of our lives spiritually. Not to have one is to live a life which is spiritually senseless. (Taylor,

1989, pp.17-18)   The ILF Course can be viewed as a quest for sense. The frame work in which the questions are posed at the Craighead Institute is the Christian Story and Vision as relevant in the lives of the participants. The framework of the ILF with its Ignatian discernment was acknowledged to be timely for the above participant.

While some traditional frameworks have been discredited, Taylor asserts that the forms of revealed religion have survived.   They are, however highly contested. (ibid, p.17) In the twenty years since Taylor made this assertion they have been more contested than ever.

Of immense significance in explaining what happens to participants during the process of the ILF Course is what Taylor asserts about the importance of articulation as the reflective process is always followed by articulation in the shared praxis process. Taylor states:

> But the invocation of meaning also comes from our awareness of how much the search involves articulation. We find the sense of life through articulating it. And moderns have become acutely aware of how much sense being there for us depends on our own powers of expression. Discovering here depends on, is interwoven with inventing. Finding a sense to life depends on framing meaningful expressions which are adequate.
>
> (Taylor, 1989, p.18)

The enjoyment gained, as previously shown by Participant 11, (Petrie, 2011, p.187, Ref. 52), from writing and sharing his Learning Summary is only one among many examples in the data of participants being enabled to clarify their thinking and find sense in their lives whilst increasing their faith. Writing the Log Book and Learning Summaries were as crucial as the dialogue in the process of articulation and discovery of meaning. Participant 10 has this to say:

> *"As I progressed through the course, my feeling towards many things changed. I think, looking back, that it began when I heard the phrase, "Our ministry is where our feet are". I don't know if I expected a big revelation as to what God's plan was for me, perhaps just an understanding of how I could contribute to His world. But the idea that I could do lots of good work here in Edinburgh made me think that rather than God having some big, elaborate plan for me, it was actually very simple. I was to stop burying my head in the sand. I could no longer just sit back and bemoan the problems of society. I was being called to do something about it."*[80]

ILF as a Space for Exploring the Self in Moral Space - Identity

When evaluating the efficacy of the framework of the ILF Course, we can again draw on Taylor. He defends the thesis that doing without frameworks is utterly impossible for us saying that the horizons within which we live our lives and make sense of them have to include the strong qualitative discriminations mentioned above. Moreover, and importantly for Craighead's mission, he claims that living within such strongly qualified horizons is constitutive of human agency and that stepping outside these limits would amount "to stepping outside of what we recognize as integral, that is, undamaged human personhood". (Taylor, 1989, p.27) The best way to look at this issue is through the question of identity. People often ask the question "Who am I?" but the answer to that question requires much more than simply name and genealogy. The answer lies in an understanding of what is crucially important to us and the data in this study gives a very clear picture of what is important to the ILF participants. Furthermore, knowing who you are is a species of knowing where you stand.

> My identity is defined by the commitments and identifications which provide the frame or horizon within which I can try to determine from case to case what is good or valuable, or what I can endorse or oppose. In other words, it is the horizon within which I am capable of taking a stand.
>
> (Taylor, 1989, p.27)

This is analogous to the Ignatian 'world view' outlined in a previous chapter. Through the Spiritual Exercises, the Jesuits were constantly reflecting on their daily experience, on where they were driven or drawn, on where they experienced God in their lives or otherwise, on where they experienced consolation or desolation. This process produced a great self awareness and a deep knowledge of their world view which has been attributed to their success particularly in new situations. (Lowney, 2003) They were very sure of their stance.

The following two references for Participant 25 show him grappling with the question "Who am I?" and realising that identity is not 'fixed'. The value of the Ignatian Daily Awareness Exercise is that it allows participants to see themselves and their responses as the circumstances of their daily lives change. Participant 25 muses:

> *"A recurring theme for me which has occurred through role playing has been the consideration of how I view myself in terms of the good person, the golden boy who is without blemish and the reasons why I might view myself like this. The fairy tale view of yourself formed by other relevant people and yourself in the past which tends to be continued throughout your life with minor changes to protect and defend the*

self. One of the benefits in recognising the process is that you attempt to start to love the parts of yourself you haven't really accepted."[81]

"Yes, that's right. Yeah, em, I think you take things for granted, that you em, you have ideas about things, about everything really, and I think I mentioned this in one of my learning summaries that em to a certain extent you imagine that how you perceive yourself is fixed in our early years you know, and we can all…. Perhaps we're all taught a fairy tale of ourselves and this is what we're about. And very much I see myself, as this is the message I got, as the intelligent one in the family, but the one who was em eh interested in the person who was not succeeding, you know the em eh, I can't remember what they used to describe me as… but I was always wanting to get involved with people who, you know………needed to get involved with…type of thing, em. So, I've always seen myself as this…. I mean I became a social worker and it's almost as if em that is what I had to be, you know, em. And you build this impression of yourself and it's layered and you em. And one of the things that came out of this course, I think I mentioned this to you before, was recognising the fact that em I, you have this idea of yourself which you know, I was feeling….was you know , I'm very good at everything. But once you start questioning the motives behind it…… you know what you're doing. I've still not worked out whether em I'm, I don't know…. I feel very, I'm trying to think of the words….gifted that I've been given a gift em, and I'm very thankful for that. I feel a lot of joy. I have done em. And I want to give that to other people em. This course you know em in a way has em has made me think about that on a deeper level……"[82]

The evidence shows a relationship between identity, stance and voice. The relationship between identity and stance is an important one because as people see themselves in a different light their stances on life change. People may see their identity as defined by some moral or spiritual commitment such as Christian or anarchist. It could be they define it by the tradition to which they belong or their nationality. Not only will they be strongly attached to this spiritual world view but it will also provide the frame within which they discern their stance on what is good worthy or valuable. (Taylor, 1989, p.27) Participants draw their frameworks from the variety of Christian traditions represented on the course and also from the nationalities represented on the course.

The next reference from Participant 15 is evidence of how identity and the 'good' is intimately bound up with her Christian beliefs. During the course this participant also spoke movingly about her lack of literacy skills and of how she was now on a pathway to rectify the situation. The Learning Summaries were bravely tackled. She states:

"This has been about me getting to know me. God has put me through the pain to cleans[sic] me so I can become more open to his love and work. I have relized [sic] that my [sic] little I do in my life by giving love, caring, understanding, patience,, openness and honesty is important in God [sic] name. I eel [sic] open to do God[sic] work in everyday life, knowing that God is there for me.

I feel a different person inside today than the one who arrived last October. My wants have changed, my fear has gone. I am willing to do the work I need to do and the work God wants me to do. I trust God trust me[sic]. I have learnt so much it will take time for it to all fall into place. There is a knowing inside of me I can't put into words yet. I have learnt to let go of self and move on in life. Thank you all so much."[83]

As Taylor asserts, to know who you are is to be oriented in a moral space. This is a space, perhaps a way of being, where questions arise about what is good and bad, what is worth doing and what is not, what has meaning and importance to you as well as what is trivial and has only surface meaning. (Taylor, 1989, p.28) The 'public theology' practised throughout the ILF brings about a greater understanding in participants of who they are and a greater confidence in their moral stance as a result of a clearer understanding of their own moral ontology. Articulate as many of our participants are, as Taylor reminds us our identity is deeper and more complex than any of our possible articulations of it. (ibid, p.29)

The importance of identity for the ILF participant is to be able to answer for oneself. To be able to do this one needs to know where one stands and what one wants to answer. That is why we naturally tend to talk of our fundamental orientation in terms of who we are. To lose this orientation, or not to have found it is not to know who one is. Once attained, this orientation defines where you answer from, and thus also defines your identity. (Taylor, 1989, p.29) Evidence would seem to suggest that the ILF Course strengthens participants' identity as Christians both individually and collectively and brings about a new awareness of and change in stance and a new confidence in using the Christian voice.

Participant 7, a very committed parish worker, demonstrates this in a somewhat unusual way when he wanted to make a wooden cross for the parish Easter celebrations.

R   "Now normally, I would just have …I would think about it myself. And I thought more about it. I'm a joiner on a site and I spoke to Billy I said 'Billy, can you do me a wooden cross about that size and do you know where I could get barbed wire/". He said 'I've got a roll of it in the house….What's it for?' I says 'It's to make a barbed wire cross', and he says, 'Are you off your head?' I says 'No, I've got this vision Billy', just I said 'I want it rough as you can make it with a base so it stands about….' It stood about that high, and the two of us on a Friday afternoon, spent an hour wrapping barbed wire around this cross and various people came up and says 'What are you doing?' I said, so we made it anyway. Turns out…
Now if I hadn't maybe done this course, I might not have had the strength of conviction to go ahead and make this cross up. Cause to do it on a building site, there's quite a lot of…."

I   "And you created quite a lot of flack, I think?" [laughs]

R   "Aye, there was a fair bit of flack. People would say 'Och, you're off your head and all yous papes are all the same, you know. But it makes no difference. It was actually..." [84]

Humanisation

Cardijn wanted to humanise the world through the world of work. The deepening awareness of the participants' identities is part of the ongoing humanisation process of the course and the growth in self awareness can never happen in isolation from others. The other participants are a vital resource in this respect for one can never be a self without the surrounding others. One can only be a self among others. Self definition is understood as the answer to the question "Who am I?" This question for participants finds its original sense in the interchange of speakers. What Taylor holds is aptly borne out through the ILF data. He states:

> I define who I am by defining where I speak from, in the family tree, in social space, in the geography of social status and functions, in my intimate relations to the ones I love, and also crucially in the space of moral and spiritual orientation within which my most important and defining relations are lived out.
>
> (Taylor, 1989, p.35)

Even for the most mature and independent adults there are moments when it is not possible to clarify what we feel without talking about it to those who are close to us or have a special wisdom or with whom we have an affinity,

In detailing the concept that one cannot be a self on one's own, Taylor outlines how we are self only in relation to what he calls "certain interlocutors". He highlights the importance of the first conversation partners of our childhood. Several exercises during the course require use of Groome's 'critical memory' to remind and raise the awaresss of the influence of these important early 'interlocutors'.   From them we learned the language of discernment. Those present in our lives today continue to support our grasp of the language of self-understanding. Thus a self only exists in what Taylor terms "webs of interlocution". (ibid, p.36)

ILF participants and leaders are significant interlocutors for each other when deeply held beliefs, which are not usually aired elsewhere, are articulated and shared in dialogue along

with the basis for them and the background picture to them. Participant 1, an ex service man, had some less than happy experiences with some of his early interlocutors. He states:

> *"I wasn't hoping to get anything out of it but you know something did happen because I left the Church for a good number of years, and em, I felt that I was under too much pressure in them days, you know, from your parents. I use the word force but, you know, I daren't say that to my parents…that I'm not going to church so….and I think….I just had to. And then when I left school……I saw a different world. I saw a different life, you know, and I didn't go to church. And I didn't agree with the Church a hundred percent in what they were doing and I had , you know…..sometimes the priest couldn't help me and give me answers, things like that……Oh I did question, oh yes. If I could just break away from there, it was in the paper the other day that Pope Benedict said there's no such thing as Limbo. I don't know if you read that?*
>
> *She never left the Church and em then all of a sudden, I started going back again. So this course has em made me understand more about what the Church stands for…..the whole concept of that…..I was raised parrot fashion."[85]*

During the shared praxis process, participants articulate their own story, tell their own narrative and also discuss the Christian Story. In this context, a concept Taylor emphasises seems particularly important in the analysis of the data and it is a point made elsewhere in the chapter about the "core conditions" which are necessary to allow the freedom to learn. Like Carl Rogers (1994), Taylor asserts that we are always changing and becoming and thus must not only be concerned with "where we *are* but where we're *going*". Hence the issue of the direction of our lives arises for us. (Taylor, 1989, p.47)

Taylor makes another connection which is also very pertinent to the process of the ILF. This is that human beings need "an orientation to the good which involves some sense of qualitative discrimination, of the incomparably higher". (ibid) This sense of the good requires to be woven into our lives as an unfolding story. We can only make sense of our lives when we see our lives as narrative.

> It has often been remarked that making sense of one's life as a story is also, like orientation to the good, not an optional extra; that our lives exist also in the space of questions which only a coherent narrative can answer. In order to have a sense of who we are, we have to have a notion of how we have become, and of where we are going.
> (Taylor, 1989, p.47)

The data in this study is evidence of the participants making sense of the narrative of their lives while at the same time making sense of the Christian narrative.

There is a close link between the different conditions of identity or as Taylor puts it of one's life making sense.   It is in making greater sense of their lives that ILF participants begin to be more become more fully human as they become more reflective and thus more sure of their own identities.

As we orient ourselves to the good and determine our place in relation to it we determine the direction of our lives and we cannot but see our lives in narrative form as a 'quest'. Even if we took a different starting point because we have to determine our place in relation to the good, we cannot be without an orientation to it and thus must see our lives in story. Taylor asserts:

> These conditions are connected facets of the same reality, inescapable structured requirements of human agency.
> (Taylor, 1989, pp.51-52)

 It seems that the more critically conscious participants become in this area, the more they wish to pursue this quest for sense not only in their own lives but also in the current issues and situations in the world. As they do this in greater depth they seem to acquire greater agency stemming from a new desire to change those things which don't make sense or fit their heightened awareness of social justice. For some what seems to be part of making sense in their own lives is to become involved in working for solutions to unjust situations thus orienting themselves more consciously in relation to the good and in determining the direction of their lives.

For husband and wife participants, who had long been involved in social justice issues, the change in direction is evidenced when they decided to facilitate a 'Living Simply' group, in their parish, in the style of ILF rather than using a more didactic style. It was found to be harder work but more worthwhile.

> R   *"I think we have facilitated differently. I think that, I think some people in the room wouldn't have felt comfortable about giving their ideas if it'd been a led group……I think these are people that are sort of more inclined to be quiet, and I'm thinking of one person, J…, for example, who was a very powerful lady but in terms of being facilitated in the group…….she's been freed up…I think because she realises that E…. and I aren't experts and everybody else in the group is the same. And although there is probably somebody who's steering it, or a couple of people who are steering it….*
>
> *We tried to combine the idea of people starting from experience …pastoral cycle…, hearing what everybody's got to say and………..a chance to share ideas together,*

explore ideas on how we can live more simply……an agreement and we had to keep to it."

I   *"Is that a more enjoyable way of doing it, em?"*

E   *"No, it's hard work [laughs] that's very different as to how I would normally do something."*[86]

Choosing the Common Good

The danger with critical theories is that they can remain at the level of critique. The practice of 'critical thinking' can become nothing more than a constant unmasking which leads to narcissism and nihilism. The Institute's concern lies not only with realities being critiqued but also created. As can be seen in the data the cyclical nature of both the Pastoral Cycle and the Daily Awareness Exercise encourage participants to want to take responsibility for how they live their lives both individually and in society. The evidence shows that participants are not only more critically conscious of societal issues but are discerning where their own contribution lies.

Above we have seen the connections Taylor makes between 'identity' and the 'good' and the stances required in order to choose the good. Recently the Catholic Bishops of England and Wales have been concerned to communicate with the laity on this matter.

In response to both the forthcoming General Election and to the anticipated visit of Pope Benedict XVI to the United Kingdom in the Autumn of 2010, the Roman Catholic Bishops of England and Wales have returned to the issue of 'the common good' having first published a document on this subject in 1996. It can be seen as a blueprint for Christian ethics and presents the underlying principles by which a just and civil society is built. It draws on key themes in Catholic Social Teaching in the light of current concerns and social conditions in Britain. While the 1996 document bore the title 'The Common Good' the latest document appears with the title 'Choosing the Common Good' which seems to imply that it is not sufficient to *understand* what constitutes the 'common good' but in understanding that there is also responsibility to *choose* those paths that bring it about. The focus of the ILF Course is aimed to make this a reality.

The emphasis of this document is on how to live well together and on the fact that it is the whole network of social conditions that enable human individuals and groups to flourish and to live as fully human lives as possible.

> At the heart of the common good, solidarity acknowledges that all are responsible for all, not only as individuals but collectively at every level. The principle of the common good expands our understanding of who we are and opens up new sources of motivation. (Bishops' Conference of England and Wales, 2010, p.8)

This last statement would seem to refer to our Christian identity and perhaps to our personal vocation. What the evidence of this study suggests is that we need a higher level of critical consciousness about our identity as Christians both individually and collectively if we are to be enabled to live out our Christian vocations more fully in order to facilitate the common good.

The following references for Participant 11 are evidence of a heightened awareness of his responsibilities in his contribution to the common good. This participant runs a small building firm.

> *I*   *"Em, do you feel changed in any way because of the course, X….? Do you look at things in any different way?"*
>
> *R*   *"I would like to think so, aye. I think em I maybe look at things in a more spiritual sense rather than em just sort of let things pass me by and what have you… Em maybe things are happening and I can look at it and see God in it and see what God, what part God's playing in certain things, em the awareness of God. As I says, God in everyday life, definitely.*
>
> *I*   *"Has your wife noticed any anything new in you?"*
>
> *R*   *"She did for a while em… She's started this college course, she's no noticed much of anything since she started but she's…"*[87]
>
> *I*   *"She's busy (laughs) yes. And em you run a business…Has it changed your way of thinking about that business or your employees at all? How you might….*
>
> *R*   *Maybe I need to say it has a wee bit because em, I mean even today….. There was a guy who jumped out the van and walked off a couple of weeks ago and I've known him since I was twelve and he's got a young family and that and I knew he must have been toiling but the pressure of work was getting to him and what have you, but I knew he must have been toiling for money, so I phoned him up this morning and offered him his job back. That was only because I was thinking about the effect it was having on other people. It wasn't him. He probably cost me about two thousand pounds by leaving but he's got a wee boy who's five and he's got a wife em and I think it was maybe…. Cause the way I look at things now is the effect on everybody else rather than just the immediate effect em so I wouldn't have done that before I started the course. It was just that…* [88]

While urging a rediscovery of the centrality of personal responsibility and service to others, the bishops stress the duty of each person to develop their full potential as far as the Christian social message is concerned. They state:

> ….for life itself is a vocation, a summons which finds its final fulfilment only in the mystery of God.   (Bishops' Conference of England and Wales, 2010, p.9)

This after all, is what Herbie Alphonso holds is the purpose of the Ignatian Exercises the discovery of one's own unique vocation in order to live out the gospel values which promote the common good. During the ILF Course, participants become acquainted with not only Catholic Social Teachings but also those of the Church of Scotland and the Anglican Church. In their latest document, the bishops point out that such documents have provided a language whereby the common good can be discussed across society. Certainly the current educational principle of the importance of helping all to reach their full potential can be recognised as coming from the Church. The bishops state:

> The simple definition of the common good is 'the sum total of social conditions which allow people either as groups or individuals, to reach their fulfilment more fully and easily'. (Catechism of the Catholic Church, 1906)
> (Bishops' Conference of England and Wales, 2010, p.8)

The document emphasises that at the heart of the Christian social message is the need for 'integral human development'. The Bishops state:

> We are not created for futility, integral human development is our vocation and it points to the capacity in each person for responsible freedom, a freedom to be formed by truth for the service of truth and love.
> (Bishops' Conference of England and Wales, 2010, p.10)

Evidence from this study would suggest that this is where the humanising elements from the different sources of the Institute's philosophy and methodology come into play to assist that 'integral development'. 'Identity' as a concept was never explicitly spoken about amongst Institute staff, nor was 'philosophy' whilst the word 'methodology' was in constant use. Not withstanding that, the Christian humanist philosophies outlined in the conceptual framework of this thesis seemed to be embodied in the staff facilitating the ILF experience i.e. Cardijn's wish to humanise the world by humanising the world of work, Freire's pedagogy of hope and freedom which sees man's ontological vocation as becoming more fully human and the Ignatian awareness of God in all things.

In answer to the fact that there has been an expansion of regulation in recent times, the bishops indicate that to form a healthy society much more than rule-keeping is required. Rather there is a need to practice virtue as this shapes us as people. However, there is an echo of the 'being rather than doing arguments' already drawn on, in this work, from both Taylor and Alfonso. The bishops state:

> the virtues are not about what one is allowed to do but who one is formed to be.
> (Bishops' Conference, 2010, pp.11-12)

If, as McDade (McDade, 2010) recently asserted, the Church had lost the ability to form positively, the question arises as to who is going to be responsible for the formation of such Christian citizens. The Craighead Institute's contribution in this area could be invaluable. In a reference above, John Harvey, a former leader of the Iona Community, acknowledges the ILF Course as being "Craighead's gift to the Church". In pursuit of a more adult and a more 'owned' faith, the virtues, stated by the bishops, are explored both implicitly and explicitly throughout the course – prudence or right reason in action, discerning the good, courage to stand by your beliefs. (Bishops' Conference of England and Wales, 2010, p.12) Justice when striving to give what is due to others is an especially important part of the course. Of justice, the Bishops declare:

> It expands our notion of 'self' by strengthening the ties between us all.
> (Bishops' Conference of England and Wales, 2010, p12)

As the bishops enunciate, such core principles are not a recipe or a 'detailed political programme'. Necessarily there will be differences and debate and this is appropriate to the business of party politics and democratic participation. (ibid, p.13) While one or two participants during this study were involved in party politics, most are called on to participate in democratic participation in work or community situations as well as in the family. Their desire to be responsible citizens was clearly in evidence.

Participant 2, a widow, had been in the YCW as a young woman and at one time served as a sacristan. She was quite vocal about the place of women in the Church and had been hurt by her perceived second class status. The following reference shows her carrying out her research thoroughly before voting in the local elections.

> *I*   *"And what about issues in the parish or issues in everyday life, is there any way you might speak out differently about those?*

> *R   "Yes, I would. I've always been able to speak out. I'm not this quiet wee thing everybody thinks I am… . I've always been able to speak out. But for instance, you see, there was a meeting in the kirk up the road on Tuesday night. They had a forum and we invited all the councillors. There were six councillors there. And I asked the question but the questions had to be in by quarter past seven. So I was up there at seven o'clock and I had questions written out…." [89]*

Personal Vocation

The quest for sense, involving as it does the search for what constitutes the good and our place in relation to it, involves both faith and reason as we have seen above. Taylor, above, is critical about the fact that in contemporary society, there is often too much emphasis on what it is good to *do* rather than on what it is good to *be*. In Ignation terms, this search for true self is encapsulated in another Jesuit's thinking, that of Alphonso. Alphonso voices:

> ….personal vocation is *not* on the level of doing or of function, but on the *level of being.*
>   (Alphonso, 2003. p.42)

This argument may seem strange when applied to a pedagogy concerned with change but, as Alphonso stresses, vocation cannot be interpreted solely "in terms of function or mere doing". That way, he says lies disaster. One needs the resources of "being" to fall back on in times of crisis. (ibid)

Should crisis befall, the resources of "being" which are unique to one's own "personal vocation" will sustain and integrate it because of the very personal meaning, on the level of being that one can find even in times of the crisis itself. He states:

> For all doing flows from being.
>   (ibid)

The next two references are evidence of a change in his way of being for Participant 1, a change which freed him sufficiently to volunteer for Eucharistic ministry. The second reference shows understanding of a more mature and realistic faith. He asserts:

> *"Oh, I certainly did, and I've lost the bitterness. I was very bitter because em, I em, I've lost my mother and father, my older sister and em I lost an older brother….*

You get these drug addicts. I look at them and I say 'Well, they need a prayer, they need help, you know, whereas before, I was bitter, very bitter. You know….they knew you don't take drugs and not…. you know what I mean…"[90]

R   *"My wife says 'Well you don't, you haven't changed' and I says 'What, do you want me to come running back all holy, holy and you know 'God Bless' and things like that?' and I said 'No, no, no, no', you know, I says 'It's nothing like that!'*

I   *Do you feel changed S…?*

R   *"Yes I really do."*

I   *"How do you feel changed within yourself?"*

R   *"I feel more comfortable."*[91]

For Alphonso, the purpose of the Spiritual Exercises of St Ignatius, which are undertaken during long retreats is "transformation in depth" through the Exercises and a discovery of one's "personal vocation". (Alphonso, 2003) Although participants do not withdraw to undertake the full Spiritual Exercises, the course was designed to encompass the same elements as the Exercises throughout the four modules (Anderson, 2000) and the Daily Awareness Exercise is one of the regular tools by which participants begin to seek God and the good in their everyday lives. This process of discernment involves participants in what Taylor calls "strong evaluations" as they seek God's meaning and purpose for them while becoming much more aware of their own identity.

Alphonso describes the concept of "personal vocation" as being the "Secret of Unity and Integration" at the heart of life. (Alphonso, 2003, p.27) To a greater or lesser degree, the ILF participants could be said to be beginning to discover what their own personal vocation is. In his ministry as a spiritual director he asserts that the most often heard cry from what he describes as "active apostles" is this cry for unity and integration in the midst of busy lives along with the desire to be doing "one thing in depth" rather than many seemingly unrelated tasks. (Alphonso, 2003, p.28)

These next references from Participant 17, who had had experience of Freirean methods in base groups while working in Africa, mirror what Alphonso is saying.

"I came here needing / wanting something to happen. I was aware of a sense of restlessness, irritability and wanting something different. I felt that spiritually and in

every other way I needed a kick up the backside – something to get me moving, responding, growing. I felt stagnant".[92]

"Em, remembering the ceiling parts in Africa…how they always rested on three stones for balance. In naming these stones God, me and others…... My sense is that ILF has taught me and united me to get the balance in my life."[93]

"In myself, I've become more aware of who I am "really" rather than how I or others perceive me to be. This has influenced the way I am with others and how I respond to groups, really trying to be more authentically me and not being overly influenced by the person(s) I am with. It helped me to be more sensitive to what is going on in groups and how I can be more effective as a leader."[94]

Alphonso's response to this cry for integration is that we could be doing "*only one thing*" in depth if we discover our "personal vocation". He reminds us that prayer is not something we give to God but rather we need to have open hearts so that God can give himself to us. Where that is most likely to happen is "where we are most profoundly touched – where we are most truly ourselves, where each of us is *unique.*" (Alphonso, 2003, p.28)

He cites a Jesuit who discovered his personal vocation to be "the goodness of God". For him, Alphonso asserts there was nothing to do but to be the good God to others whether in his apostleship, relationships or relaxation. The unique challenge of his life was that he had to be the channel of God's goodness for others in all aspects of his life. This was "the secret of unity and integration at the heart of his entire life". (ibid, p.29)

For Alphonso, each person's personal vocation is unique even though they may use the same words and phrases because the meaning of the words is unique to the person. Throughout the data there is evidence of participants feeling that words and phrases from the Christian narrative have a particular meaning for them.

Alphonso, in explaining the "deep psychological reason" as to why such a phrase as "the goodness of God" can be absolutely unique to the person, asks us to imagine sharing the experience with a close friend. (ibid, p.29-30) Often what is most personal is impossible to fully communicate. Alphonso asserts:

> Personal knowledge, or what St.Ignatius repeatedly in the Exercises so admirably calls 'interior knowledge', is not conceptual knowledge; it is knowledge of the heart. We can put into words only what we can put into concepts.
>
> (ibid, p30)

Thus, he states sometimes our deepest personal experience, which confirms our own God-given uniqueness can only be expressed in less than adequate and very general terms. However, though they may sound general to others, what matters is that they speak to us at our deepest level, at the core of our being where our "truest self" lies. (ibid)

Rather than being called to "go and tell" like Participant 24, Participant 4 has his own potent phrases. He states:

> *"I must admit that the area of freedom was one of the most – if not the most - I really felt challenged in. At the very heart of my own call lies this precious freedom to respond to God's invitation. I couldn't but think how much more of this precious freedom I need to be able to say "Yes", like Mary to God. It is a freedom which only comes from God. Only when I own it can I sing with joy the Magnificat! It is not easy, not at all… not few are the barriers that enslave me, that keep me from being free enough to answer with fidelity to the love of God…………. The process of understanding myself and my burdens made me more open to recognise Jesus as my saviour, as the only one who can free me."[95]*

Alphonso describes how, after discovering his own "personal vocation", he read Frankl's work on the search for meaning and how he resonated deeply with it. What Frankl discovered about the human need for meaning and purpose in life in order to survive in the concentration camp of Auschwitz during World War II, became the basis for what he developed as 'logotherapy'. Frankl noticed that those prisoners who no longer had any meaning left in their lives gave up the struggle to live When he started to feed back some meaning sensitively to them in casual conversation, he was astonished that there was a dramatic reversal in attitude in those who had made the meaning their own. Logotherapy was aimed at making people whole. (Frankl, 1984)

However, for Alphonso, Frankl was speaking at a psychological level when he spoke of 'meanings' and Alphonso asserts that when he'd been given his "personal vocation" it was God given. He describes it as:

> on the level of spirituality, not one among many possible man-given 'meanings, but *the unique God-given meaning in a person's life.*
> (Alphonso, 2003, p.34)

Alphonso emphasises, the two disciplines of psychology and spirituality are closely interlinked, stating that "the two, like nature and grace are intimately and organically

related". For him, spirituality is the highest or deepest level of psychology. (Alphonso, 2003, p.35) He further underlines the link between the two aspects of "personal vocation" by saying that it is precisely because of the God-given meaning in life that the "personal vocation" is the key to unity and integration. Meaning is what integrates in depth to the extent that what is found to be meaningless, we shed. We then remain with, interiorise and assimilate what is meaningful. (ibid, p.35) Throughout the data there is evidence of participants moving from the discomfort experienced when there is a mismatch between their beliefs and their experience as they progress to a more mature 'owned' faith.

Alphonso is at pains to say that we do not 'lop off' problems and throw them away but rather that they are no longer 'problematic' to us. The 'problem' is not removed from our history but it now makes sense, has become "integrated" and "filled with meaning".

> It was problematic when it was sticking out uncomfortably like an edge, as it were; it has now "got rounded off ", it is now "integrated" into my life.
> (Alphonso, 2003, p.36)

Importantly, Alphonso stresses that this personal vocation is not a calling separate from the other roles we play in life but is rather "the spirit" which animates them all. Each person has his/her own personal and unique way of way of being and of giving in all the other roles. It is not on the level of doing but on the level of being. (ibid, p.42) It is the spirit in which we live our lives.

What becomes apparent to the participant during the ILF process, through the use of critical memory, critical reason and the Daily Awareness Exercise, is the uniqueness of his/her life. For Christians the criterion of discernment is self gift and self surrender often referred to as the 'cross'. For Alphonso, discovery of one's personal vocation leads to a discovery of "his/her own unique way of giving and surrendering self in any human experience." This, he maintains has very profound personal transformational implications. (ibid)

For Anderson, a deep understanding of the nature of the Church is the basis of lay formation as many lay people still see their mission in life as an adjunct to the mission of the priest. (Anderson, 1994) One final reference from Anderson allows us to see the centrality of Personal Vocation in the thinking behind the mission of the Institute.

"Can I just come back to the personal vocation bit? I think it's really important that lay people value their own call. The calling, forming and sustaining of lay people for their own mission in life. But if a lay person doesn't have any sense of call that comes from baptism…. It doesn't come because some bishop's asked them or The Craighead Institute's asked them but it comes from baptism……… so that sense of their own dignity, you know, that they have the authority within themselves."[96]

Whether that 'calling' is well understood by the Christian laity is a matter for conjecture. That the "affirmation of ordinary life" strengthens the faith of ILF participants, that they become more aware of identity both of self and others, that they grow in an understanding of the 'good', and that it is a Christian moral imperative to bring it about is amply borne out by the data.

Within the concept of the "affirmation of ordinary life", this chapter has also examined stance and voice through framework of 'self and modern identity'. With the growing secularisation of society there are many calls from the hierarchies of the Christian churches for the Christian voice to be heard. Chapter Nine examines the data through the lens of Martin's 'The Christian in the Public Square'.

CHAPTER NINE

Interpreting the Data (3)

The Christian in the Public Square

Introduction

This chapter will examine one of the spheres in which Christians are expected to live out their full Christian vocations, that of the "public square". This is a broad sphere including not only political life but also the work place, the professions, the universities, the media, communities large and small including business communities and the market place as well as the voluntary sector. In an increasingly pluralistic and secular world, how can Christians ensure that the Christian ethic is represented and heard both on topical and metatopical issues?

Cardijn recognised that this was the task of the laity rather than the clergy. This living out of their Christian vocation by influencing and humanising the world was described by him as the "lay apostolate". It is examined in Chapter 1 of this thesis.

The data in this study shows evidence of participants being strengthened for this task in whatever realm of the "public square" they find themselves situated some of these being local, some national and some international.

ILF as a Vehicle for "naming the world"

"Naming the world" for oneself and not being dependent upon others to do it for you was fundamental to Freire's thinking. Liberation is about having a stance and a voice of one's own. We have seen in the previous chapter how the ILF Course contributes to clarifying and strengthening that voice. Without an adequate and articulate voice it is not possible to play a full and responsible role in bringing about a more just society.

For some participants, the experience of Church has not been a nourishing one. One Scottish participant in this study, Participant 1, whose references appear in the above

chapters, might have fallen into the category of young person for whom Cardijn started the YCW. Brought up during the Second World War, he left school at fifteen and joined, not a factory, but the Air Force. He speaks of seeing "a different world" and of not agreeing "with all that the Church was doing"   The priests couldn't give him the answers he sought. He was discouraged from asking questions.   He became tired of being told what to do and think. He recounts that "in those days" people were "forced" to accept Limbo whereas he had heard Pope Benedict pronounce recently that there was no such thing as Limbo. He had had difficulty reconciling the idea of Limbo with some of his experiences of life in the Air Force. A Church of Scotland minister had impressed him and he took Communion in the Church of Scotland, only to be in more trouble with the Church.   In references in the previous chapter he testifies that as a result of the course he now understands more about the "concepts" of Christianity and the Church and what it stands for and recalls having been taught "parrot fashion".

Participant 1 says that he is changed now explaining that he was able to talk. He puts it thus:

> "I was able to talk. It eased me. I've changed now".[97]

He cites his changed attitude to drug addicts showing a new understanding of the circumstances which can lead to addiction. The tools of Social Analysis and Theological Reflection have provided him with a new awareness. He demonstrates this by outlining his changed attitude to drug addicts. When asked what part of the course might be responsible for this change in attitude, he alludes to the conditions which allowed him to articulate his beliefs and feelings in a safe space.

> "It's one big family," ….and normally we don't argue any more, we debate you know, but nothing heated or anything and the confidentiality. I was able to come out with it and get it off my chest." [98]

Through sharing experience, beliefs and vulnerabilities, Participant 1 has been able to come to a more fulfilling way of living out his faith. This would reinforce what Sacks asserts, by saying that when we share our own vulnerabilities, not only is our own faith strengthened but we also enable others to strengthen theirs. (Sacks, 2009) It is significant that, in this study, so many participants voiced that they had never had the opportunity to talk about their faith in such depth. The question arises as to how the resultant greater

awareness, reflexivity and expanded perspectives of the participants are to be used for the benefit of all, for the Common Good. Without such enabling processes as the ILF course, it is unlikely that a sufficient number of Christians will be able to respond, in a sufficiently efficacious fashion, to Martin's call for Christians to speak out in the "public square". (Martin 2007)

The Christian in the Public Square

At the heart of The Integration of Life and Faith Course is the belief that God is as much to be found in our relationships, our families, our homes, our places of work and the events of every day as well as in prayer, in Scripture and in the Sacraments. The course is advertised as "a course to explore the role of Christians as citizens in society and the way in which, inspired by the gospel, they can make a difference".   The main aim is to enable participants to live out their Christian vocation in today's world thereby, in Freirean terms, "transforming" it.

Thus there is a need for participants to have a clearer understanding of the world in which they are living. They need to be aware of the principal points of contact and the principal points of conflict between the Christian message and contemporary culture. Martin asserts:

> They need to know where Christians should be engaging within the complex public square of our times in order to witness to Christ in the most effective way.
> (Martin, 2007, p.447)

Martin, addressing the need for the Christian voice to be heard, asserts that the Christian in the "public square" must be one who knows how to discern and not just to discern on individual issues but to discern about the deeper dimensions of being a person and to lead others on the same process of discernment. Furthermore, he holds that the focus of Christian discernment today must be about the nature of being a human person. It requires deep reflection about humanity created as a family and on the integrity of creation. Such reflection should result in a challenge to people as to how they should behave and how they should work towards building the future. (ibid)

Furthermore, Martin argues that the Church's task in the fight for justice is not just a catalogue of denunciations of injustices nor is it just an agenda of focused social

programmes and interventions or the annunciation of theological principles. Rather it is all of these. He states:

> The key point in today's world is to deepen our understanding of what consequences flow from responding to the message of God's redeeming love for us.
>
> (Martin, 2007, p.448)

Leadership

As ILF participants become more critically conscious as to how their actions affect issues of justice they may feel called to speak out or take the lead but may be held back if they are not sure of their ground or if they are of a quiet disposition. Hence the need for a deepening awareness of the Church's social teachings and the need to be able to dialogue on their content. One participant, a deputy headteacher shared her thinking on some of the barriers which prevent a fuller response. She reflects:

> *"Well I've certainly grown through it, em. I think I'm very much aware of my strengths in group work em, and also my weaknesses in the way I'm…although obviously I was aware before of how I work in a group, it was very obvious, eh, in the exercises, you know, where I do tend to let other people lead. Em, and because I do tend to do that, being aware that actually in some situations I was actually right and the lead wasn't….. if there is a right and a wrong, it sort of made me feel that well maybe I should stick my neck out a little bit more and take some risks. So that was thought provoking."[99]*

In Freirean terms, participants are 'naming their world and their faith' in order to clarify it for themselves, to appropriate it for themselves and to be able to use it to bring about a more just world for themselves and others both locally and globally. It is hoped that they will feel called to lead on ethical issues in their own sphere of the "public square".

Martin expands his argument by outlining the realities of what will be required in leadership for justice. He states that while this message is in a sense "otherwordly", our living out of it must take place in this world. Thus he states:

> Being a Christian in the market place involves a dialogue with the fruits of human sciences and social investigation in order to place the good of the human person, created in God's image, at the centre of the social reflection and action of the Church as its contribution to society.
>
> (Martin, 2007, p.448)

The Desire to Respond

The following reference for Participant 4, a young seminarian, is evidence of how the ILF process promotes a desire in participants to respond to Martins's call which is itself a call to fulfil the Christian vocation.

> *"Faith becomes whole when put into action. The value of this course was that it was not only theory, but prompted us all the time to act. And this action is possible because it does not happen in the future or in another place, but is needed now and here. As one of two in the course who are not British, the sharing of information and experiences gave me the opportunity to learn a lot about the Scottish culture and the needs of this society in particular. This happened mostly in the social analysis. As many others, I felt this was a very important stage of the course. Rightly enough, 'Your ministry is where your feet are', and here we had a chance to put into practice all the theory. But I even feel there is something more practical – What will happen now in our own communities, away from the commodity of discussing things in a room? It is a challenge that I have to face if I don't want all that I have received in this course to be in vain. It might seem strange, but it is very realistic, that in the face of action there is one way how to behave – discernment. Again, yes again, as St Ignatius of Loyola suggests, every specific action in our life must be based on discernment. I have learned how to orientate my whole life towards an attitude of constant discernment. It makes things so much less complicated!"[100]*

Participant 4 acknowledges that it is not an easy task and that it cannot be done in isolation. He is anticipating the next steps and is moving from 'doing "public theology"' during the ILF process to taking his place in the "public square". Martin asks whether such a theological vision will be welcome in the "public square" of a self-declared secular society. He wonders if there is a 'space' for dialogue between two such different visions of the human person and of the world. (Martin, 2007, p.448)

He acknowledges that a just society must be the achievement of politics, not of the Church but emphasises this does not mean that the Church sees no role for itself in addressing social questions. This thesis is rooted in the struggle of those who have tried to develop a methodology whereby the Church can play its part in bringing about a just society. ILF participants undergo a process of development which from the data appears to make them feel more confident about this task in their own sphere of operation, leaving them with a desire to respond to Martin's call.

The Square of Reason

Martin also alludes to the public square by another name, namely "the square of reason". He states:

> This public square can thus in many ways be called predominantly 'the square of reason'. It is the space in which men and women are challenged to find the appropriate ways to establish a just social order. In this sense the public square will be especially the work-shop of Christian lay persons.
>
> <div align="right">(Martin, 2007, p.449)</div>

This poses the question as to whether the laity has had an adequate Christian formation in order to be able to meet this challenge and also underlines the need for a critical pedagogy. Without being very sure of the Christian stance on a whole range of social issues and the ability to engage in dialogue and reflection with the 'other', this work-shop of 'Christian lay persons' is likely to remain a pipe-dream. Where are the necessary skills to be honed? This next reference gives some insight into the development required in order to give the laity the required confidence to 'speak out' even when they are very adept at reasoning.

> *"I liked the image of the 'dry stone wall' from this morning That vividly helped me to see that I and everyone else has a place/ role in the Kingdom and that no one else can take the place of another – all are needed, all have a value and dignity.*
>
> *I am grateful for the discernment process session. I hope to use this in the future for determining ways forward in areas like my career, role as catechist, and in family life issues. As I've reflected upon my life so far, it is clear that I have a great fear about 'standing out' or 'speaking out' about injustice. I fear others' reactions, my isolation, my failure etc. It is all about me! But with thoughts about the 'conflict' session and the knowledge that each person is valued in God's eyes – I am now able……………. It will be a huge challenge, but I've been given the tools to begin.*
>
> *In conclusion, the ILF has enabled me to relate my life and faith more effectively!"[101]*

Participant 25, a Green Party Councillor, tells of insights gained on the course which will help to strengthen his understanding of his role as a Christian in the "public square". He writes:

> *"I have been surprised and delighted how insights have occurred at base group meetings not just experienced by myself but others in the group. Sometimes this process of insights has occurred via unconscious gems erupting to the surface to be carried even further by group discussion to new and unexpected insights.*

Fundamentally, the ILF Course has made me consider all sorts of ways I might communicate with God in furthering the kingdom to the benefit of all."[102]

Integrated Lay Christians

Martin acknowledges the need for new models for making the social teachings of the Church better known and understood. The social teachings of the Christian Churches are addressed in Module 2 of the ILF Course and participants are invariably surprised by their lack of knowledge in this sphere. Martin argues that the lay Christian is in the "public square" as an integrated 'lay Christian' and not as a lay person who happens privately to be a Christian. Reminiscent of Cardijn's vision of his Young Christian Workers continuing the Mass out into daily life is Martin's reasoning on this. He states:

> It is useful to recall what Pope Benedict in *Sacramentum Curatatis* called 'Eucharistic consistency', a quality which the lives of Christian lay persons are called to embody.
> (Martin 2007, p.450)

That Christian men and women are striving towards this 'euhcaristic consistency' today can be seen in the following two references from interview data.

> *"But for a long time before I went on the course, I felt like there was something that I wanted to do. I wasn't sure what it was and it was…just I knew I had… I had been praying and to God and things like that and felt like I had been drawn towards doing something. I just never knew what it was. Em, this has gave us the opportunity to take that a bit further. I don't know where it's gonna lead but there is a few things that I'm looking at, and trying to get organised."[103]*

> *I   "Do you know E….., when you saw the course advertised at the back of the church and the title was 'Integrating Life and Faith'…. What did that title mean to you?"*

> *R   "I wasn't too sure what it was gonna be. I thought it would maybe just something to do with bringing my faith into my everyday life. Em, I suppose it's been simply that."[104]*

If the Christian voice is to be heard, then lay people have a specific mission to sow seeds of that message in every dimension of culture and society, through dialogue. Martin warns:

> Critical dialogue, of course, involves being part of the fray. The Christian message is always incarnational and never one which flees into an unreal safe zone.
>
> (Martin, 2007, p.452)

Critical dialogue is honed in preparation for the "public square" throughout the ILF process.

Another pertinent point emphasised by Martin, and one that is addressed throughout the ILF Course, is that faith cannot be lived in isolation from culture and reality. Faith needs both a social and cultural environment which will allow it to grow, to flourish in freedom and to make its contribution to society. However, for faith to interact with culture, believers must be more coherent in their engagement with the realities of the world. (Martin, 2007, p.454) The efficacy of the ILF Course to build an understanding of the coherence of ideas necessary to tackle the realities of the world is evidenced throughout the data. Of equal importance is the 'desire' or motivation to engage in the world in a new way.

One participant in the 'Invitation Group' speaks in the "public square" both nationally and internationally as an educationist. Whilst his base group had some reservations about some aspects of the course, he also identifies some of the positive outcomes for him in the following reference.

> *"Em, and the other point I suppose I'd make about it all was in my own work, I've found myself talking, writing….the course had a big impact on what I write and what I say. It gave me confidence to talk about issues that up until that course, I would've been much less….. I would be more timorous in making comments. So it gave me confidence, it gave me a language, it gave me concepts, it gave me ways of thinking that have been extremely valuable. Em, to some extent, writing a logbook and writing bits of this superficial stuff could become just an irritant because what I want to see is that my own contribution to professional life is affected by it. And I think it is. What I should be doing is reflecting on that. I'm not sure that was kind of encouraged or taken to that extent. But then everyone's life is different and people who work in different settings might not see things like that, but I think we should be encouraged to and be supported in some ways. But overall a very, very valuable experience."*[105]

How does Martin define the "public square"? He holds that the "public square" is a space of dialogue on public issues where different points of view are aired and debated in a process of tolerance and respect and where decisions come to be made which respect differing opinions. He believes that a pluralist society will not ask people to leave their religious values at home or on the street corner before they enter into the debates of the

public square. He believes that religious expression has its place in such a pluralist public square, just like any other expression. He stresses that it does not seek a privileged place but does have every right to a prominent place. (Martin, 2007, p.458)

Challenges

The Council Member and ex Iona Community Leader spoke of the difficulties which can arise and some of the assumptions sometimes made by journalists when engaging with Christians in the '"public square' The following reference points to ILF Course addressing some of the important issues which are in the current public discourse.

I   *"And yet it's very important to be able to talk about God because people can't, they don't find the space anywhere else to be able to do that. And to be able to share that with other people seems perhaps very important?*

R   *And to be able to sort of become aware. One of the best things is to see the kind of progression of human beings' understanding of what they mean by God because God is a symbolic word, you know. What do we mean by it? And what I found very good in the Institute's work was the way we help people to see how that changes, changes all the time and of course the reverse side of that I get very angry with journalists and columnists and television commentators who assume meanings to the word God......which are just not meanings to the word God......which are just not meanings that I recognise. One of the problems I have, one of the many problems with people talking is that they make assumptions about what I mean by God which are not true...They're setting up a.... to knock it down".[106]*

In the current secular society, as seen in the above reference the "public square" can sometimes be a somewhat hostile environment for Christians. In responding to these challenges, as Martin argues, the Christian lay person must realise that it is in no way appropriate to impose his / her specifically religious beliefs on any other in society. Nor would it be acceptable for valid insights which spring from religious concepts and language to be excluded from the public domain. (ibid, p.458)

While Christians must learn to live in an increasingly secularised society, this is never to be done in a passive way. It is not an option for Christians to accept retiral from the public domain or to accept a vision of the political sphere as somehow absolute. Martin astutely remarks:

> Giving to Caesar the things that are Caesar's and to God the things that are God's means not just separation of Church and State, but also that Caesar is not God and should not be playing God.
>
> (Martin, 2007, p.460)

This chapter has examined the data in the light of the need for the Christian voice in the "public square". That several participants are already playing their part in the "public square" is evidenced throughout the data. In this chapter, while we have seen references which indicate that the ILF Course strengthens the theological concepts and gives a language and a confidence to undertake this task, we have also seen the challenge it presents for some participants, not withstanding that they are very articulate people.

It became apparent to the researcher, during the period of 'participant observation', that the process of the ILF Course, as well as being a Shared Praxis approach, is what Joldersma (1998) calls 'doing "public theology"', albeit in a very unique way with its inclusion of Social Analysis and Ignatian Spirituality. The following chapter, Chapter 10, examines the data through the lens of 'doing "public theology"'. It would seem to be a necessary preliminary formative and developmental process for Christians to undertake in order to be able to play an effective part in either topical or metatopical issues in the "public square" as responsible citizens.

CHAPTER TEN

Interpreting the Data (4)

Doing "public theology"

Introduction

Chapter Nine of this thesis examined the realm of the "public square" as a sphere where lay Christians are expected to contribute to the best of their ability to building a more just and more fully human society for the benefit of all. The laity is called to play as full a part as possible in societal issues contributing to dialogue and decision making processes with Christian discernment. This chapter interprets the ILF process as "doing public theology", a necessary and effective preparation for action in Martin's more formal "public square".

This study has identified the ILF process as being a critical pedagogy of shared Christian praxis, a pastoral approach to critical pedagogy. Groome's 'five elements' and 'five movements', examined in Chapter Six, are central to this process. Groome, while in no way negating the necessity for specialist theologians to inform religious education, is adamant that students / participants must also be informed by the lived faith of a Christian community. As ILF participants attended to various sources of the Christian tradition they were also informed by present historical experience of the ILF community reflected upon in the light of the Christian tradition. Groome states:

> In this sense, theology should arise from and be informed by precisely the kind of reflection on present Christian action that goes on in a shared praxis group. In fact when a group of people reflect critically on present historical experience in the light of the Christian Story / Vision, they are "doing" theology".
>
> (Groome, 1980, p.228)

Thus, theology is to arise as much from Christian praxis as it is to inform further Christian praxis. As Groome notes, this is not to down play the expertise of theologians but to recognise that they too require to be informed by the shared praxis of the people. He asserts:

> Only in this way can the Christian community reunite *theoria* and praxis in a dialectical unity in which *theoria* both informs praxis and arises from praxis. Only in this way can theology and Christian religious education cooperate as mutual partners in promoting lived Christian faith in the world.
>
> (Groome, 1980, p.229)

The data suggests that what the ILF participants in this study were engaged in was Joldersma's "doing public theology". This phrase throughout the thesis, in line with Joldersma's thinking, is never capitalised in order to denote that it is theology which is still at an informal level even when done in public institutions. It is dialogue between people intent on questioning, searching and clarifying their own beliefs about the ultimate questions and the meaning and purpose of their lives and the lives of others. It is interesting to note that Joldersma (1998) uses Groome's 'Shared Praxis' as his foundational thinking while, as we have seen above Groome developed his theories after being exposed to Freire's thinking.

'public theology'

Martin's "public square" might seem far removed from the space in which Participant 1 "got it all off my chest," but it may not be so far removed as it appears at first sight. Where does the public forum begin? And why might it be necessary to think in terms of doing what Joldersma (1998) calls "doing public theology" in adult Christian formation? Joldersma's description of "doing public theology" is reminiscent of what happened during the ILF Course in this study. This can be explained by the fact that Joldersma chooses Groome's 'Shared Praxis' approach as the most suitable medium through which to develop his theory of "doing public theology".

Joldersma draws on Freire's belief that "hope is an ontological need". (Freire1994, p.8) According to Freire, human existence, especially in the struggle to improve, fundamentally requires hope. It is a necessary condition for the possibility of transforming the world into a more just and equitable place. People need a language of possibility and possible dreams even or especially in adverse conditions. Thus, for Freire, the central task of the educator is to unveil opportunities for hope despite whatever difficulties. (Freire, 1994, p.9) Good pedagogy, for Freire, ought to be an enterprise of hope oriented to the socio-cultural context in which that education takes place. Education, thus ought to be viewed primarily as a public, cultural activity and the "teachers as cultural workers". (Freire, 1998)

Joldersma explores a pedagogical approach which he believes, that by being a pedagogy of hope for present society, can contribute to successfully accomplishing the public mission of religiously affiliated educational institutions. While The Craighead Institute may fall outside this definition, its methodology mirrors the pedagogy and purpose closely.

There is evidence throughout the data of the ILF process being a pedagogy of hope and evidence for the contribution it makes to the success of its mission.   In the following reference Participant 24, a retired headteacher, who said she had lost some of her confidence since she had stopped "going off to work in her headteacher's suit", writes in her Final report of her growing involvement in social justice issues.

> *"I began the ILF Course thinking that I was beginning a year / 9 month retreat, in a retreat house where prayer would be the main component. This wasn't the case. I learnt about the various churches' social teaching and for the first time in my life completed with other Base Group members, a social analysis. Partly as a result of this work in Module 2 and partly because of my husband's influence, I have taken specific action this last year of taking part in a rally and march to Make Poverty History. I also stood in the Local Elections and enjoyed writing my election leaflet including issues like Fairtrade Councils. I also have become more active in my role as the Liverpool Archdiocese Women's Desk which would seek to promote justice in role of women in the Church and to fight for the voiceless girl children who are exploited for sexual reasons."[107]*

Before exploring this pedagogy of hope for public theology, it is necessary to clarify the terms "public" and "public theology"   Joldersma refers to Taylor's (1995) notion of public meaning a space for conversation between people from various traditions, a sphere for discourse about common issues and problems with an eye to forming a common mind and action. (Taylor, 1995, p.259) Consequently the notion of public does not refer primarily to official positions and public pronouncements about the socio-political issues of social institutions such as schools, churches or governments but to a space for conversation located, metaphorically, outside these formal declarations. Taylor alludes to it as "a space of discussions which is self consciously seen as being outside power". (ibid, p.264) Instead of being in the realm of official pronouncements, the notion of public here refers to the space for more informal conversations that concern the public good. However, this does not preclude these public discussions from occurring in institutional settings. In fact, this is often exactly where it does take place. Perhaps it would be more accurate to say that "the public" is located on the periphery or outside of formal positions and announcements of these institutions.   The liminality of the Institute is important in this context. It is precisely because participants may see the ILF course as "outside power" that they may

engage in such open dialogue. Participant 2 attributes her liberation from guilt to the course. She reflects:

> *"……And for the first time, this course has done one thing for me, and, and it's the first time in my life and I've…. You hear it time and time again, that your guilt, you shouldn't carry it on your shoulder. And we all hear that. But you can't always shelve it. But that course has done that for the first time in my life em. I say my prayers and there's no…you don't have this baggage with you and that to me is the biggest asset I've had. I could put that to rest for all time, it's away, it's forgotten about, you know, and to me that eh….if God only sent me on that course even to just get rid of all this guilt feeling, I thought what a wonderful way to end the course because I can go forward now and I'm not, you could almost say I'm not looking over my shoulder. You could almost say I'm not looking over my shoulder, that you're carrying all this, you know." [108]*

Jolersma cites Tracey (1992) when outlining that the realm of the public is not monolithic or uniform but a complex "constituted by open conversations, plural discourses and diverse communities". (Tracy, 1992, p.5) The public as a form of society actually consists of many spaces for discussion, which though connected, have a relative distinctiveness based on interests, language and participants. He draws on Taylor suggesting that there are "topical" public spaces, regional areas of conversation that are nevertheless public, which in turn contribute to a "metatopical" public realm in which they are nested. The academy, for example can be considered a topical space. Since a central feature of the mission of academic institutions ought to be that they exist for the common good, the conversations that occur there can be thought of as taking place in a public space. (Joldersma, 1998) The data demonstrates that the Institute is just such a space where the "topical" feeds into the "metatopical".   Previous references demonstrate how "topical" issues discussed during a social analysis can feed back into the "metatopical".

Joldersma holds that there are three senses in which this is true. Firstly the conversations that constitute academic disciplines are public areas. Secondly, applications of insights and knowledge of a discipline are public when they have a focus on issues concerning the common good. Thirdly, the act of teaching and learning themselves ought to be regarded as topical public spheres, spaces where the pedagogical conversation focuses on forming common understandings and actions. Joldersma (1998)   To be a true Freirean pedagogy of hope, however, those topical conversations in the classroom ought ultimately to be aimed towards the dialogue of the metatopical public space. The Craighead Institute would share that aim and organises its activities towards that end. Exercises observed during the study such as 'the Shape of the World' and social analysis tasks ensured that both local and

global issues were reflected upon in dialogue. This can be seen as a preparation for action later in Martin's "public square"

Distinctive Contributions to Society

Joldersma cites Tracey (1992) for whom public theology generally involves employing the theological symbols of a religious tradition in the public realm. For The Craighead Institute, as an ecumenical institute, this has particular relevance because, in this way, public theology is the attempt to contribute the resources of a theological tradition to the well being of society by bringing them into the public conversation about common issues and actions. Joldersma (1998) draws from Hellwig (1997) positing that a Roman Catholic tradition might contribute a "pervasive appreciation of the sacramental principle" and from Solberg (1997) that a Lutheran tradition might contribute a "two kingdom" theology and from "Luther's emphasis upon Christian service in the secular kingdom". Drawing on Stanley and Stanley (1997) he suggests that a Wesleyan Holiness tradition might contribute "social holiness theology" and the idea of "holiness outreach to those in need". These examples demonstrate, on the one hand, that different theological traditions have distinctive contributions to make to public dialogue and that without them something might be lacking in the public realm. Importantly, on the other hand, the examples show that theological resources brought to the discussion have public possibility. (Joldersma 1998, pp.2-3) These two features are important to public theology as such and for Craighead's particular 'public theology' as an ecumenical institute.

The distinctiveness of the traditions of 'other Christian' is not always appreciated by Christians themselves. In the next reference, Participant 21 expresses that it was a new experience to look at the Social Teachings of other Christian churches.

> *"I did. I liked the social analysis. I liked looking at the Social Teachings from the Church. I thought that was really good. Em, I liked that very much. Some of that I had done before but I hadn't looked at the stuff on the Presbyterian Church. I didn't really know a huge amount of stuff about the Anglican Church either really. It's just ours and I thought that was quite good how similar it was, although I shouldn't have been surprised about that. I thought that was quite interesting. I mean I felt as if the churches at that point were pretty integrated in their faith at least, perhaps not in the way they do things, although that sounds judgemental. The third part, I really enjoyed it. I enjoyed the stuff about the Bible. I enjoyed the Roadshow. And also, I liked the whole thing about not what we learned but how we learned it, which is one of the things that…."[109]*

Basic Theology

For Joldersma, public theology is not just any random discussion that happens to have been overheard in public. Rather, it belongs most naturally with a particular definition of religion. (Joldersma, 1998, p.3)   He cites Davis (1992) when outlining how religion is often thought of as a private affair practised solely with a concern for personal values and fulfilment, leaving the public political and social aspects of life unexamined. In this definition, religion is thought of as something private alongside of and outside of society and culture, an optional extra exercised by those people 'with faith'. Exclusivist, in-house language tends to be used in theological discussions which are encapsulated within a private domain. Even in this kind of conception of religion, there can be a kind of public theology but it would probably be a matter of public witness either vocalised in the exclusivist terms of the particular private religion or structured communities of faith. This public theology does not contribute much to the public conversation as such, for it is not offered as an element of dialogue per se. For a robust public theology, Joldersma suggests that a different conception of religion is required. He argues that rather than focusing narrowly on a 'belief in God' or some other such substantive definition of religion, perhaps religion ought to be construed more broadly and functionally, as Baum (1990) suggests, as the symbol that provides a 'total' world interpretation, the myth that relates people to the 'ultimate' conditions of their existence. Religion is then located in the realm of ultimate concern as human responses to the deepest questions of life. Using this broad definition, everyone is religious, whether they articulate this or not. Everyone has a comprehensive framework of basic beliefs as answers to these ultimate concerns, whether or not they are articulated, that shape how to live and think about the world. This set of beliefs could be called a 'basic theology'. Joldersma states:

> Articulating one's basic theology, critically examining it, showing its relation to a larger faith tradition, debating its truth, exploring how it can help clarify non-theological issues and exploring how it can lead to human flourishing can then all be claimed as doing public theology.
> (Joldersma, 1998, p.30)

The following reference shows Participant 12 critically examining aspects of her basic theology and relating them to a larger faith tradition.

She states:

> *"I was troubled because as someone said, there are some things that the Church stands for that cannot change. I had to face up to the reality that some things are*

based on tradition rather than on moral values, such as the participation of women which could perhaps be negotiated but other things are core to the moral values of the Church and will not change. I am struggling with what I see as contradictions but as we moved through the module, we started to discuss Ignatian Spirituality and God's unconditional love for us. The message that the Spirit will nudge / draw us towards the fulfilment of our true potential reassured me. I came to accept that I would discern God's plan for me if I could develop some calm. A lesson that was repeated in various ways was that none of us feels worthy or able to do God's work but we are all called to make the contribution that we as individuals can make. I find that comforting too." [110]

While the above reference alludes to God, the freedom to have a space to do so was appreciated and voiced by many participants and is necessary to the Ignatian process. It is part of the uniqueness of ILF way of "doing public theology". In another sphere of life, Participant 12 is also articulate in Martin's "public square" without recourse to Joldersma's "in house language". Other pertinent references in this thesis are those of Participant 5 (Petrie 2011, pp. 199-200, Ref. 63, 64, 65) and Participant 34 (ibid, p.202, Ref.67) who are also adept in their articulation whether using "in house" language in a Christian context or addressing more diverse audiences in secular contexts without it. It would seem necessary, while engaging in a process of shared Christian praxis that a certain amount of "in house language" is used while Christian concepts are discussed in dialectical fashion along with the Christian Story and Vision. This is the framework within which the debate of "ordinary life" occurs during the ILF course. The ways in which participants later choose to articulate in the "public square" will be a result of their own discernment processes and sensitivity to their audience. What is of importance is that through "doing public theology" they will be clearer of their worldview and their stance and more confident of voice.

Reflecting on this debate about the nature of the language to be used in the "public space", Conroy cites Audi (2000) who is not inclined to think religious language is appropriate but he also cites Wolterstorff (1999) who considers there may be an argument for it. Conroy states:

> Wolterstorff has been more concerned to acknowledge the situatedness of our beliefs and the complexities of polities wherein we might draw on these beliefs. He consequently is more prepared to suggest that religious language need not always be regarded as extraneous to the 'principled' and neutral discussions within the liberal democratic polity.
> (Conroy, 2006, p. 55)

A Pluralist Society

Using Joldersma's functional definition of religion above encourages the possibility of a genuine religious pluralism in which as Martin argued earlier, Christians recognise themselves as one religious voice among others in the public conversation. This approach provides a more level playing field where public theology can then be a natural and necessary part of the dialogue about social and cultural issues, in part because it frames these discussions in a religious perspective. As Joldersma argues, public theology then becomes a deliberate attempt to make apparent the "profoundly public import of religious commitment". (Joldersma, 1998, p.4)   A truly effective public theology, Joldersma states:

> …..becomes public when the basic theology of an individual or a religious tradition contribute to the public conversation about the wellbeing of society using terms understood by those who do not share the basic theology or are not part of that religious tradition. (Joldersma, 1998, p.4)

The language used on the ILF Course comes about as participants dialogue with each other about scriptural passages, in social analyses tasks and in role play and problem solving tasks and discussions on current issues. They learn to articulate their faith in 'plain language' as can be seen in the data in this study. To be able to contribute effectively in the "public square" requires that contributors first have clarity about their own faith and stance. The "public theology" engaged in throughout the ILF Course is a preparation for action in the "public square".

The Mission and the Vision

Joldersma argues that faith based educational institutions whose mission includes a public concern ought also to include a "public theology". Historically, educational institutions founded by various religious traditions viewed their task as working for the public good. Joldersma cites Hughes and Adrian (1997) as providing key examples of religiously affiliated institutions which see their particular religious affiliation as a resource to draw on for the public good. If the mission is conceived in these terms it can be contended that the classroom is conceived as a context for looking outward, for equipping students with an understanding of the world in which they live and for bringing a redemptive message to that world. (Joldersma, 1998) That the mission of The Craighead Institute is conceived in these terms is seen very clearly in the following two references. Christine Anderson states:

"……And also the next year is on the Word of God and the mission of the Church. Now, I think that's very significant for Craighead because the scriptural dimension of the programmes have been very important…but only important in relation to the mission. They could have become an end in themselves at one stage. But they were there for the mission, to enable the mission to go forward. So that's next October…and the website is already worth looking at."[111]

I   "How would you understand what you were doing John? What was it that you were doing on the ILF?"

John Harvey states:

R   "Well delivering the modules, the four modules and helping eh these members of the parish congregations to integrate their life and faith, to look at their own experience, what happened, em to explore their own faith tradition and then to apply that to taking action for justice in the world and in the context of their own lives and it was just…. What really excited me was the methodology, you know the way we did it…"[112]

While The Craighead Institute's 'classroom' is not the conventional one, its classroom activity exhibits a concern for the public and it appears to have developed a public theology, while not naming it as such, as a way of engaging in the public sphere. It sees its task in terms of participation in the public sphere and brings to the 'classroom' the particular heritage to which it is related, namely the various denominations of the Christian faith. Furthermore, participants are invited to grapple with their own basic theologies in the context of that heritage. Consequently, its 'classroom' can be regarded as public, as part of a topical public space of conversation even while discussing the implications of theological symbols for the metatopical public realm. Its 'classroom' can be viewed as a topical public arena where participants, as Joldersma states:

> ……ought to have the opportunity to develop a metatopical public theology, one that is part of the public conversation at large, in the context of the theological heritage of the educational institution.
>
> (Joldersma, 1998, p.4)

Clearly, different religiously affiliated institutions face different challenges in this regard. During the period of this study The Craighead Institute, despite being an ecumenical institute, had a highly homogenous population of participants in so far as they were largely but not entirely from the Roman Catholic tradition. Backgrounds and culture, however, varied quite widely. Other institutions face an extremely heterogeneous grouping of students drawn from a wide spread of denominational affiliations and faiths. Others still, have a significant section of students who come from no discernable religious tradition at

all, describing themselves as non religious. This complexity is compounded by the fact that many students, regardless of .faith tradition see religion as something private, quite separate from the public realm, and an optional extra that certain people have and others do not. Educators in these institutions face the similar overall pedagogical challenge of enabling students to develop a public theology. Apart from when it is working in a secular context, the task for The Craighead Institute appears to be more straightforward because of the homogeneity of the participants, at least in so far as faith traditions are concerned. Moreover, the development of a public theology could be regarded as one of the main purposes of the Institute. In most other religiously affiliated institutions whilst "doing a public theology" might be core and permeating, there are also other disciplines to be addressed.

Developing a public theology, nevertheless, in any institution, necessitates a multi pronged approach; helping the students/ participants to recognise that they each have a basic theology, enabling them to critically evaluate that theology in the light of a theological heritage, providing opportunity to explore implications of their theology for an academic discipline, soliciting students /participants to engage in conversation with other basic theologies that are different to their own and inviting them to speculate how their theology can be an important ingredient in public conversation about socio-cultural issues and problems. Thus the question arises as to the kind of pedagogy required to address those different kinds of tasks.

Joldersma suggests that Groome's pedagogical approach of Shared Praxis is especially well suited for "doing public theology". Groome describes pedagogy as "a way of being with people" as a teacher (Groome, 1991, p.295). Joldersma emphasises that he himself uses the term pedagogy to pinpoint an underlying attitude and strategy rather than the particular methods of teaching that one might employ to enact the pedagogy. He emphasises that it is:

> a way of being with students that lies behind methods such as lectures, group discussions, projects, papers, role playing, Socratic questioning, journaling and reading.
> (Joldersma, 1998, p.5)

He sees Groome's Freirean pedagogy of hope as a style of encountering students that seeks to honour them as "historical subject agents" It is a way of informing student's beliefs and empowering them to transform themselves and the world. This poses questions for

him about how we ought to be with our students if we are to raise the possibilities of a "public theology". He asks "What sort of pedagogical features will help foster a "public theology" with our students?" (Joldersma, 1998. p.5)

In answering that question, and in suggesting that Groome's pedagogical approach of shared praxis is especially well suited for "doing public theology" as defined above, Joldersma is affirming Groome's own description of Shared Christian Praxis. Groome describes it thus:

> …a group of Christians sharing in dialogue their critical reflection on present action in the light of the Christian Story and its Vision towards the end of lived Christian faith.
> (Groome, 1980, p.184)

The five movements that Groome identifies illustrate for Joldersma the dynamic character and form an exciting strategy for "doing public theology" in "our classrooms". Although there is a logic to their order, they are not meant as a step-by-step recipe for teaching. Instead the various movements or elements might intertwine, loop back, or occur simultaneously. (Joldersma, 1998, p.5)

"Doing public theology" – An Invitation

For Joldersma, the invitation to commit to particular basic beliefs including positions and actions is an important ingredient for doing "public theology" for without personal commitment in some deep sense there would be no theology.   He cites Thiemann (1991) asserting that without "true conviction of the heart" there would be only "empty externals". For Joldersma, participation in a public conversation by contributing beliefs to which one is not committed is counterproductive and perhaps "ultimately incoherent". (Joldersma, 1998)

The researcher experienced the tenor of the course always to be invitational, whether during input, group work or in the content and manner of the concluding reflections for each session. The following reference from the researcher's fieldnotes gives a flavour of the ethos of the concluding reflections. There was always the invitation to be part of the mission.

Prayer and Reflection

The lights were dimmed, the candle lit as Alice led us into the reflection. She used a torch to read.

The Reading was not as the agenda but was Genesis 1:1-4

In the beginning when God created the heavens and the earth, the earth was a formless void and the darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said "Let there be light" and there was light. And God saw that the light was good and God separated the light from the darkness.

I TREMBLE ON THE EDGE OF A MAYBE

O God of beginnings,
as your spirit moved
over the face of the deep
on the first day of creation, move with me now
in my time of beginnings
when the air is rainwashed, the bloom is on the bush,
and world seems fresh and full of possibilities,
and I feel ready and full.

> *I tremble on the edge of a maybe,*
> *A first time,*
> *A tentative start, and the wonder of it*
> *Lays a finger on my lips.*

In silence, Lord,
I share now my eagerness
and my uneasiness
about this something different
I would be or do;
and I listen for your leading
to help me separate
the light from the darkness
in the change I seek to shape
and which is shaping me.[113]

This commitment, however, can never be imposed and in that sense such a pedagogy is a risk as the outcome can never be predicted. The commitment must be genuine expressions of the participants' own religious beliefs and their own responses to the Story and Vision as presented during the Course. It must arise out of dialogue, including critical reflection on their own present actions concerning social issues and theological symbols.

Closing the Gap Between the *Is* and the *Ought*

In Chapter 3, the researcher referred to Giroux's "language of possibility". Joldersma uses the concept of 'possibility thinking' when referring to the movement from what *is* to what *could* be. While Anderson speaks of working with participants in the gap between "life" and "faith" and Brookfield (1995) speaks of the critical journey beginning when there is a dawning of recognition of what hinders the "*ought*" from becoming an "*is*", Joldersma speaks of a gap which he likens to Vygotsky's (1978) 'zone of proximal development', a space that requires cooperative efforts between students and teacher to work through with success. However, he uses Vygotsky's idea in a unique way holding that students cannot be successful by merely discussing a transforming vision in the abstract. Rather, they need to *experience* it in the very dialogue about it in order to truly understand it. The act of developing a basic vision for life has itself to be transforming.

In order to "do public theology", to think that our theological symbols are important for the public sphere and to believe that a transforming vision will be of crucial importance for changing society for the better, requires "feeling" the transition from the "*is*" to the "*ought*". Furthermore, to think that we can and should be moved by the "*ought*" rather than passively accepting the "*is*", requires that we actually experience the movement across the gap between the two. (Joldersma, 1998, p.19)

This gap is of particular significance in the methodology of The Craighead Institute since the Institute, itself, is founded upon closing the gap between the "*is*" and the "*ough*t" in order to bring about social justice through the living out of the Christian vocation. It is the basis of what Cardijn called the Christian dialectic.

Joldersma further argues that although a useful term, the term gap needs to be expanded upon in order to illuminate how he sees the zone of proximal development contributing to experiencing public theology in the classroom. It is not enough to see "*is*" and "*ought*" as two mutually exclusive realms. He cites Lakoff's (1987) "radial categories". These categories not only have a distance between them but also a meeting place. They radiate towards each other and meet in an ecotone. Crucially, in this study, the zone of proximal development, the locus of education where teachers pull students along beyond where they could go by themselves, could then be viewed as a place where the two categories meet. For Joldersma, the likelihood is that their meeting is a central condition for the possibility

of a transforming vision springing into action, including public conversation. If this is so, it follows that part of a transforming vision is being able to experience the possibility of the actual transformation in the gap between the "*is*" and the "*ought*" if it is to be an optimistic vision. He emphasises that hope cannot be a mere option for a transformative vision. A less than hopeful vision would see the gap between the "*is*" and the "*ought*" as unbridgeable and could not therefore be transformative. In the same way, Joldersma holds that Shared Praxis is also always structurally an optimistic pedagogy in character as it always hopes that incremental change in the students will lead to qualitative difference. He states:

> In a strong sense, shared praxis is operating, in the classroom, with its own transforming vision; in that sense, it is structurally a Freirean pedagogy of hope. In a very real sense, then shared praxis can be thought to embody a central Christian theological resource, a transformative Kingdom vision, to facilitate conversation and action for the public good. It might be thought of as public theology in educational action even as it is employed to do public theology with our students.
>
> <div align="right">(Joldersma, 1998, p.20)</div>

Throughout this study, the ILF participants were engaged in 'doing theology' as would Cardijn's Young Christian Workers have done with him. It is, however important for pedagogies to progress and adapt to the changing needs of their age. The Institute's while remaining true to the Cardijn dialectic, has been added to and refined by his successor, Freire with the extra rigour of an Ignatian underpinning. Groome and Joldersma, however, emerged from the data to identify that ILF participants are actually engaged in "doing public theology", a process required for the accomplishment of the mission, and that Groome's "five components" and " five movements" of 'Shared Christian Praxis' are crucial to this process.

CHAPTER ELEVEN

Conclusions

Introduction

In this chapter, the concluding chapter of this thesis there is a return to the research questions. The impetus for this doctoral thesis arose out of the reactions of previous participants of ILF Courses. In order to ascertain whether indeed The Craighead Institute's critical pedagogy does bring about some kind of change and how it might be doing this, it was necessary to establish what that pedagogy is. The strategic question was: "What is the methodology of the Integration of Life and Faith Course?" This question is partially answered in Chapters 2, 3 and 4 and elaborated upon in the interpretation of the data in Chapters 6, 7, 8, 9 and 10.

None of the modules of the ILF Course stands alone and there are elements of each in all four modules, producing a sophisticated amalgam drawing from the practices and philosophies of the three main influences on its development namely Cardijn, Freire and Ignatius of Loyola. The uniqueness of the ILF Course and its efficacy are dependent on its 'way of proceeding' which grew out of the thinking of these three pioneers in the field of Christian formation and education.

The emergence of five theories from the data, namely, Groome's 'Shared Christian Praxis', 'A Liminal Space', the 'Affirmation of Ordinary Life' 'Christians in the Public Square' and 'doing public theology', allowed the ILF process to be articulated with a new coherence and depth of understanding re-informing both theory and practice.

Cardijn's Groundbreaking Contribution

Mitchinson claimed, in 1964, that the laity were moving into their own in the Church and that Cardijn had contributed perhaps more than any other priest to this saying that the terms of his unique method and approach had become "the accepted parlance of the lay apostolate". For Mitchinson, Cardijn had been the biggest single human influence on a significant number of priests and bishops in practically every country as well as on 'layfolk'. (Cardijn, 1964, p.xi)

Mitchinson describes Cardijn's fifty year commitment to developing a practical programme for empowering the laity as the precursor of Pope John's *aggiornamento.* Furthermore, he sees Cardijn's influence as being behind all the "most profound stirrings" of the Church in the forty years leading up to Vatican II and in the changes being brought about by Vatican II. (Cardijn, 1964, p.xii)

Despite this, there is evidence in the data of this thesis that the laity are still experiencing frustration at not being allowed to play their full part in the Church. That Cardijn's work was groundbreaking in the Church in his time was discussed during this study with a group of participants who had been selected with a view to them directing the ILF Course at some point in the future. Participant 26, a diocesan adult educator voiced that such ideas would be groundbreaking in the Church today in the twenty first century far less in Cardijn's time.

If this is the perception of the laity as they experience frustration about their place in the Church, it would appear that much ground gained by Cardijn and his supporters has been lost in the ensuing years since his death. Mitchinson argues that a course of Cardijn's dialectic would be the best remedy for the fears and hesitations with which some of Vatican II's changes have been received. It was precisely this dialectical method of Cardijn's which Pope John XXIII, in Mater et Magistra, took up and proposed to all as the best method of socio-religious education and apostolate. (Cardijn, 1964, pp.xiii)

Cardijn's ideas, like those of Ignatius of Loyola, were radical yet conforming to the Church's teaching. The insights of both still have and will always have contemporaneity grounded as they are in the midst of everyday life.

The Significance of Freire's Liberatory Pedagogy for the ILF Course

Freire took Cardijn's idea of "awakening souls to the consciousness of the task" to another level as he evolved his theory of 'conscientisation'. His concern for social justice led to the development of the part that critical consciousness plays in the liberatory pedagogies. The primary concern of critical pedagogy is with the transformation of inequitable, undemocratic or oppressive institutions and social relations. He spelt out the need to analyse reality and become more aware of the constraints in life. He refined and deepened

the' See, Judge, Act' method. Like Cardijn, his pedagogy aimed at praxis, theory and practice together, in order to be able to shape the economic, social and cultural situations affecting the lives of his students and their communities.

Contrary to what is sometimes assumed about his pedagogy, Freire is at pains to point out that education does not end with dialogue. The teacher is obliged to engage in "exposition and explanation" of those economic and social conditions that bear on the educational process and to expose students to many of the "sacred texts" without which education degenerates into opinion.

Importantly in a pedagogy aimed at bringing about social justice, critical pedagogy aims at more than mere critique. Its emphasis is on change although Freire did acknowledge later in life, that unveiling reality is not always a guarantee that reality will be transformed.

Importance of the Ignatian Legacy for ILF Course

Despite the fact that change is not guaranteed by Freire, there is another set of ideas, added to those of Cardijn and Freire at The Craighead Institute, which do seem to give further impetus to the likelihood of change. These ideas are the legacy left to the Church by Ignatius of Loyola. Anderson states:

> Ignation reflection, prayer and discernment, the Awareness Exercise and the whole dynamic of the Spiritual Exercises are at the heart of the work and essential to the full understanding of the way in which the Institute seeks to address the gap between faith and life experience.
> (Anderson, 1999, p.3)

It is a pedagogy which has evolved in the search to bring about social justice. Although the Institute's pedagogy is a unique Ignatian pedagogy, since the Jesuits redefined their mission in the contemporary world as the defence of faith and justice, Ignatian pedagogy generally has embraced the aims of encouraging greater lay participation in pursuit of these goals and to extend their pedagogy into a broader sphere of life. Woodrow cites Kolvenbach:

> Today we are called upon to promote justice and to make ours the preferential option for the poor.
> (Woodrow, 1995, p.8)

Just as Freire's dialogue is concerned with the self and identity, so also is Ignatian Spirituality. In adopting the practice of using the Daily Awareness Exercise and keeping a log book for new insights gained along with engaging in dialogue with others, the data shows participants in this study did deepen their understanding of the question "Who am I?" and "What is important to me?" Nicholson describes the Ignatian approach thus:

> It is a 'pathway to God' which involves the way people relate to whatever is most important in their lives.
> (Noble and Burchell, 1990, p.3)

Importance of the Emergent Concepts and Theories

Groome's Shared Christian Praxis

The emergence of Groome's "five components" and "five movements" of Shared Christian Praxis add a crucial clarity and precision to the articulation of the ILF process and to the "doing" of "public theology". They penetrate deeply into the 'pedagogical activity' of the course illuminating the dialectical nature of the transformational process. The 'gentle' rigour of the pedagogy was exposed.

Liminality

The concepts of liminal space and liminal process which emerged from the data are integral to the success of the ILF programme in the ways outlined in Chapter 7. The researcher, herself was in a liminal position being neither fully participant nor fully staff. This was not necessarily a comfortable position to be in at times but was necessary in order to 'look afresh' at the ILF Course with a more critical eye.

The Affirmation of Ordinary Life

That any 'transformation' in the lives of the participants emerged from the data as coming from 'the affirmation of ordinary life' came as a surprise to the researcher. Perhaps this was because a diversity of reactions was expected rather than any preconceived notions of the nature of any change. This is one example of the research deepening the levels of 'critical consciousness' in the researcher. On reflection, it occurred to the researcher that

'ordinary life' should not have come as a surprise in an Ignatian pedagogy which focuses on the participants' experience. It is another example of the 'taken for granted'. However, the crucial word in that phrase is *affirmation*. It is the *analysis* and *affirmation* of ordinary life which makes 'transformation' a possibility.

Christians in the Public Square

Many of the participants in this study were highly articulate and already making a contribution in the" public square" but even they acknowledged the course had given them the confidence, the concepts and the language to speak about subjects they might previously have evaded. Others, while being highly articulate had a fear of 'standing out' or being unsure of their ground. The data shows them finding confidence in a new voice and moving forward through the threshold, although sometimes tentatively.

In today's secular society, there is a need for the Christian voice to be heard in current discourses and decisions on social justice issues. Such a pedagogy as the ILF provides would appear to be one effective way of answering Martin's call for "integrated lay persons" whose well-being is intact, and who are able and have the desire to contribute in the public sphere of life, taking up their responsibilities in the "public square".

Doing "public theology" through "Shared Praxis"

The interpretation of the data, through the lenses of 'public theology' and 'Shared Praxis' resulted in the rigour of the ILF process being made visible. This rigour ensures exploration, critical examination, clarification and articulation of one's own basic theology. Without such preparation or formation it is difficult to imagine how Christians can be expected to contribute in the "public square" to effect social justice for the maximum well being of society.

The Efficacy of Craighead's Pastoral Approach to Critical Pedagogy

Research Question 2, 3, 4, 5, 6 and 7 were answered in Chapters 6, 7, 8, 9 and10.

Research Questions:

2. Is change being effected and to what extent in the lives of the course participants as a result of the Institute's pedagogy?

3. What is the nature of that change?

4. Which aspects of the course bring about change?

5. Are participants enabled to think more critically as a result of the ILF Course?

6. Does the ILF pedagogy have an impact on the way they live their lives?

7. Are participants enabled to become 'agents of change' as a result of the ILF process?

Questions 2-7 all hinge on issues of 'transformation' and significant shifts in both thinking and behaviour can be heard in the voices of the participants in this thesis as they map their own faith development not only from their earliest days but throughout the ILF process. In some cases both during participant observation and reading the data, these shifts were striking.

The data shows participants being aware of how their own faith has deepened and matured and with that awareness seems to emerge a sense of well-being which is palpable in the data. This points to spiritual growth being linked to personal well-being and would support Alphonso in his belief that spirituality is the highest form of psychology. (Alphonso, 2003)

A deepening awareness of the affirmation of 'self,' and 'identity', can be heard to be strengthening Christian stance and voice as participants articulate their hopes for the future in the data.

The data also points to a growth in critical thinking about current issues both locally and globally and, informed by the Church's teaching, to a desire to take responsible action as Christians in society at micro or macro level depending on circumstances.

The diagram in Appendix 2 of this thesis illustrates the process of the Integrating Life and Faith Course. Within the liminal space, provided by The Craighead Institute, a process of 'doing "public theology"' is enabled, through the Institute's own unique shared Christian praxis approach. This pastoral approach to critical pedagogy allows people to grow into a more mature "discipleship" as it addresses both faith and reason. As aspects of their ordinary lives are affirmed and discovered to be 'graced', participants become more aware of their identity as Christians individually and collectively and they become confident of

their stance and voice. This is found to be liberatory and gives a sense of well-being which in turn seems to promote greater agency and leads to the desire to live out one's 'personal vocation'. This is a two way process. As participants' reflections on "ordinary life" affirm these aspects, so equally does the new awareness of these aspects affirm their "ordinary life". They are strengthened to play their part in the Public Square and thereby contribute to the humanisation and transformation of the world towards a more just society.

The ILF pedagogy was not conducive to all participants who had initially enrolled. Four participants who had expected an experience more akin to a retreat left the course, two leaving the Loyola Hall course at the beginning of Module 2 and two leaving the Edinburgh course at the start of Module 3.

Limitations of the Study

A case study is expected to catch the complexities of a single case and, while it can be argued that a case can be thought of as an object rather than a process, the innovative process of ILF Course yielded a rich source of complex issues pertinent to religious education and pedagogies for social justice in the twenty first century as the research questions were explored. While the emphasis has necessarily been on particularisation and case studies are not carried out primarily to understand other cases, it would be hard to ignore what the voices of the ILF participants are saying about the ILF process. Many of them, who are educators, attempt to translate the pedagogy into their own institutions. However, the sample in the study was necessarily small. With forty participants taking part, it is difficult to make generalisations.

For the pedagogy to be effective in personal and societal terms any 'transformation' would require to be of a lasting nature. The interviews were conducted in most cases about two or three months after the courses ended.

In any study there has to be awareness that the researcher's very presence may influence the research. Additionally, in this study, as the author has already declared, the researcher had 'insider status'. However, there are as many advantages as disadvantages to being an 'insider researcher'. These were reflected upon in Chapter 1. Every effort was made to take a neutral stance but as we know from Freire, this is rarely possible in education.

There were other avenues down which this thesis could have gone but for the limits imposed by this study. The five emergent themes do not exhaust the data. The researcher is conscious there are other hermenutical frames which could be applied, perhaps more overtly political themes such as Marxism or perhaps psychoanalytic themes. However, they are insufficiently salient with the thesis which concerns person-centred pedagogy. The limitations were necessary because the lenses used are the cornerstone of the Institute's critical pedagogy. They corroborate and connect the philosophical and theological principles of the founding thinkers. They provide coherence between the liminal, the public and the private, the ordinariness and the "public square" and back again in true dialectical fashion.

Lines of Future Enquiry

- A longitudinal study is required to ascertain whether any 'transformation' is lasting.

- An investigation into any further changes in lifestyle might indicate links between spirituality and well-being.

- ILF participants would appear to find deeper levels of meaning through such tools as Social Analysis and the Daily Awareness Exercise and it would seem that this discovery of deeper levels of meaning bring about to a greater or lesser degree some kind of humanising transformation. Craighead's Ignatian critical pedagogy involves both faith and reason as the data indicates. Further investigation through the lens of 'faith and reason' would prove illuminating.

- Documentation at The Craighead Institute states that the ILF process is foundational to all other work at the Institute. A further study is required to ascertain the extent to which and the manner in which it penetrates the Consultancy work and courses developed to form consultants.

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ENDNOTES

ENDNOTES

These Endnotes refer to references from the Interview, Learning Summary and Field-note data and denote their coding categories.

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[1] Participant 23 Final Report
Community Reference 1

[2] Participant 13 Final Report
Identity Reference 1

[3] Participant 10 Final Report
Identity Reference 1

[4] Participant 4 Final Report
Affect Reference 8

[5] Participant 11 Final Report
Critical Consciousness Reference 3

[6] Participant 13 Final Report
Critical Consciousness Reference 1

[7] Participant 14 Final Report
Community Reference 1

[8] Participant 13 Interview
Community Reference 3

[9] Participant 34 Final Report
Community Reference 5

[10] Participant 19 Final Report
Critical Consciousness Reference 1

[11] Participant 19 Final Report
Critical Consciousness Reference 3

[12] Participant 9 Interview
Desire Reference 3
Transformation Reference 6

[13] Participant 23 Final Report
Identity Reference 1
Transformation Reference 1

[14] Participant 23 Final Report
Identity Reference 2
Transformation Reference 2

[15] Founder of the Institute   Sister Christine Anderson   Interview

Identity	Reference 1
Liminal Space	Reference 3

[16] Participant 12   Interview

Affect	Reference 7
Dialogue	Reference 8
Humanisation	Reference 1
Liminal Space	Reference 4

[17] Participant 12   Interview

Affect	Reference 11
Critical Consciousness	Reference 7
Critical Reason	Reference 10
Faith and Reason	Reference 16
Humanisation	Reference 1
Human Agency	Reference 2
Personal Vocation	Reference 3
Transformation	Reference 10

[18] Participant 19   Interview

Faith and Reason	Reference 1

[19] Participant 19   Interview

Faith and Reason	Reference 2

[20] Participant 19   Final Report

Affect	Reference 2
Humanisation	Reference 1
Identity	Reference 1
Liberation	Reference 1

[21] Participant 19   Learning Summary   Final Report

Affect	Reference 3
Humanisation	Reference 2
Identity	Reference 3
Liberation	Reference 2
Personal Vocation	Reference 2
Transformation	Reference 1

[22] Participant 26   Interview

Faith and Reason	Reference 1

[23] Participant 26   Interview
Faith and Reason   Reference 2

[24] Participant 26   Interview
Faith and Reason   Reference 3

[25] Participant 19   Final Report
Affect   Reference 4
Personal Vocation   Reference 2
Liberation   Reference 3
Transformation   Reference 1
Humanisation   Reference 2
Identity   Reference 4

[26] Fieldnotes   Module 1
Faith and Reason   Reference 8
Liminal Space   Reference 5
Voice   Reference 6

[27] Field Notes   Module 1
Affect   Reference 14
Humanisation   Reference 4

[28] Participant 24   Interview
Affect   Reference 3
Human Agency   Reference 1
Personal Vocation   Reference 1
Public Theology   Reference 1
Transformation   Reference 6

[29] Participant 14   Interview
Vulnerability   Reference 2

[30] Participant 14   Interview
Affect   Reference 11
Liminal Space   Reference 1
Transformation   Reference 6
Vulnerability   Reference 1

[31] Participant 17   Interview
Vulnerability   Reference 2

[32] Participant 29   Interview
Liminal Space   Reference 1

Affect	Reference 3
Community	Reference 1
Dialogue	Reference 1

[33] Participant 18 — Interview

Affect	Reference 5
Critical Consciousness	Reference 6
Faith and Reason	Reference 3
Humanisation	Reference 4
Identity	Reference 4
Transformation	Reference 7

[34] Participant 18 — Interview

Transformation	Reference 9

[35] Council Chairman — Professor Bart McGettrick — Interview

Liminal Space	Reference 1
Voice	Reference 3

[36] Participant 12 — Interview

Affect	Reference 2
Authenticity	Reference 1
Christians in the Public Square	Reference 1
Faith and Reason	Reference 3
Public theology	Reference 2
Voice	Reference 1

[37] Participant 12 — Interview

Affect	Reference 3

[38] Participant 12 — Interview

Affect	Reference 4

[39] Participant 12 — Interview

Affect	Reference 5

[40] Participant 8 — Final Report

Critical Consciousness	Reference 4

[41] Participant 3 — Final Report

Community	Reference 1

[42] Researcher — Fieldnotes — Module 2

Critical Consciousness	Reference 1
Voice	Reference 1

[43] Founder of the Institute   Sister Christine Anderson   Interview
Liminal Space   Reference 1

[44] Founder of the Institute   Sister Christine Anderson   Interview
Liminal Space   Reference 2

[45]Council Chairman   Professor Bart McGettrick   Interview
Liminal Space   Reference 1

[46] Council Member   Reverend John Harvey
Liminal Space   Reference 1

[47] Council Member   Reverend John Harvey
Liminal Space   Reference 2

[48] Council Member   Reverend John Harvey
Liminal Space   Reference 3

[49] Course Director   Alan McKell   Interview
Liminal Space   Reference 1

[50] Course Director   Alan McKell   Interview
Liminal Space   Reference 2

[51] Participant 11   Interview
Liminal Space   Reference 2

[52] Participant 11   Interview
Liminal Space   Reference 3

[53] Participant 4   Interview
Liminal Space   Reference 3

[54] Participant 4   Interview
Liminal Space   Reference 4

[55] Participant 9   Interview
Liminal Space   Reference 1

[56] Participant 13   Interview
Liminal Space   Reference 1

[57] Participant 1   Interview
Transformation   Reference 3

[58] Participant 4   Interview
Transformation   Reference 2

[59] Participant 4   Interview

Transformation   Reference 3

[60] Participant 4   Interview

Transformation   Reference 4

[61] Participant 1   Interview

Personal Vocation   Reference 1

Transformation   Reference 11

[62] Participant 9   Interview

Personal Vocation   Reference 1

Transformation   Reference 1

[63] Participant 5   Final Report

Transformation   Reference 1

Affect   Reference 1

[64] Participant 5   Final Report

Transformation   Reference 2

Critical Consciousness   Reference 1

Faith and Reason   Reference 1

[65] Participant 5   Final Report

Transformation   Reference 3

Affect   Reference 2

Critical Consciousness   Reference 2

Faith and Reason   Reference 2

[66] Participant 25   Interview

Affect   Reference 3

Critical Consciousness   Reference 2

Critical Reason   Reference 1

Transformation   Reference 1

Voice   Reference 1

[67] Council Chairman   Professor Bart McGettrick   Interview

Critical Consciousness   Reference 3

Faith and Reason   Reference 4

Identity   Reference 1

Public Theology   Reference2

Transformation   Reference 2

[68] Participant 35   Final Report

Community   Reference 1

Faith and Reason   Reference 1

Vulnerability   Reference 1

[69] Participant 24   Interview

Transformation   Reference 1

Identity   Reference 1

[70] Participant 24   Interview

Transformation   Reference 2

Identity   Reference 2

[71] Participant 24   Interview

Transformation   Reference 3

Affect   Reference

Identity   Reference 3

[72] Participant 24   Interview

Transformation   Reference 4

Identity   Reference 4

[73] Participant 24   Interview

Transformation   Reference 5

Identity   Reference 5

Faith and Reason   Reference

[74] Participant 36   Final Report

Critical Consciousness   Reference 1

Faith and Reason   Reference 1

Humanisation   Reference 2

Transformation   Reference 1

Vulnerability   Reference 1

[75] Participant 36   Final Report

Identity   Reference 1

Transformation   Reference 2

[76] Participant 12   Final Report

Affect   Reference

Christians in the Public Square   Reference 1

Critical Consciousness	Reference 3
Faith and Reason	Reference 4
Transformation	Reference 1
Voice	Reference 1
[77] Participant 12	Final Report
Critical Consciousness	Reference 4
Faith and Reason	Reference 5
Humanisation	Reference 3
Identity	Reference 2
Personal Vocation	Reference 2
Transformation	Reference 2
[78] Participant 21	Final Report
Affect	Reference 3
[79] Participant 21	Final Report
Critical Consciousness	Reference 1
Critical Reason	Reference 1
Faith and Reason	Reference 3
[80] Participant 10	Interview
Critical Consciousness	Reference 1
Identity	Reference 1
Ignatian Desire	Reference 1
Faith and Reason	Reference 1
Personal Vocation	Reference 1
Transformation	Reference 1
[81] Participant 25	Final Report
Affect	Reference 1
Identity	Reference 2
[82] Participant 25	Interview
Identity	Reference 1
[83] Participant 15	Final Report
Identity	Reference 1
Liberation	Reference 1
Liminal Space	Reference 1
Personal Vocation	Reference 1
Transformation	Reference 3
[84] Participant 7	Interview

Human Agency	Reference 3
Transformation	Reference 7
Voice	Reference 3

[85] Participant 1	Interview
Identity	Reference 2
Liberation	Reference 2
Public Theology	Reference 1
Transformation	Reference 2

[86] Participants 20 and 21	Interview
Transformation	Reference 3

[87] Participant 11	Interview
Faith and Reason	Reference 1
Transformation	Reference 4

[88] Participant 11	Interview
Transformation	Reference 6
Affect	Reference 3
Faith and Reason	Reference 1
Humanisation	Reference 1

[89] Participant 2	Interview
Christians in the Public Square	Reference 1
Human Agency	Reference 1
Identity	Reference 7
Transformation	Reference 4
Voice	Reference 1

[90] Participant 1	Interview
Affect	Reference 4
Critical Consciousness	Reference 1
Identity	Reference 2
Transformation	Reference 5

[91] Participant 1	Interview
Affect	Reference 6
Identity	Reference 4
Transformation	Reference 9

[92] Participant 17	Interview
Affect	Reference 1
Identity	Reference 2

Personal Vocation	Reference 1	
[93] Affect	Reference 2	
Identity	Reference 3	
Personal Vocation	Reference 2	
[94] Participant 17	Interview	
Affect	Reference 3	
Identity	Reference 4	
Personal Vocation	Reference 3	
Transformation	Reference 1	
[95] Participant 4	Final Report	
Identity	Reference 5	
Personal Vocation	Reference 1	
[96] Founder of Institute	Sister Christine Anderson	Interview
Personal Vocation	Reference 5	
[97] Participant 1	Interview	
Affect	Reference 1	
Transformation	Reference 5	
[98] Participant 1	Interview	
Affect	Reference 2	
Dialogue	Reference 1	
[99] Participant 14	Interview	
Authenticity	Reference 1	
Identity	Reference 1	
[100] Participant 4	Final Report	
Critical Consciousness	Reference 5	
Faith and Reason	Reference 1	
[101] Participant 14	Final Report	
Identity	Reference 1	
[102] Participant 25	Final Report	
Affect	Reference 2	
Critical Consciousness	Reference 1	
[103] Participant 11	Interview	
Personal Vocation	Reference 1	

[104] Participant 11   Interview

Personal Vocation   Reference 2

[105] Participant 34   Interview

Faith and Reason   Reference 4

Transformation   Reference 3

Voice   Reference 5

[106] Council Member   Reverend John Harvey   Interview

Critical Reason   Reference 1
[107] Participant 24   Final Report

Christians in the Public Square   Reference 1

[108] Participant 2   Interview

Liberation   Reference 5

Transformation   Reference 5

[109] Participant 21   Interview

Critical Consciousness   Reference 1

[110]   Participant 12   Final Report
Public Theology   Reference 2

[111] Founder of the Institute   Sister Christine Anderson

Public Theology   Reference 5

[112] Council Member   Reverend John Harvey

Public Theology   Reference 1

[113] Researcher   Fieldnotes   Portobello Module 1
Affect   Reference 1

Appendix 1

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	Voice	12	20
	Authenticity	13	17
	Faith and Reason	19	56
	Personal Vocation	12	18
	Human Agency	9	13
	Liberation	18	32
	Liminal Space	11	19
	Vulnerability	6	13
	Dialogue	16	24
	Christians in the Pu	2	2
	Affect	20	55
	Identity	21	39
	Transformation	20	42
	Ign Desire	8	10
	Critical Consciousn	19	40
	Critical Reason	9	14
	Critical Memory	2	2
	Humanisation	18	42
	Hominiasation	0	0
	Community	12	17

Tree Nodes

	References	Created On	Created By	Modified On	Mod
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	20	12/11/2009 21:	PDP	08/04/2010 17:2	PD
	17	12/11/2009 21:	PDP	08/04/2010 17:3	PD
	56	12/11/2009 21:	PDP	08/04/2010 17:3	PD
	18	12/11/2009 21:	PDP	08/04/2010 17:3	PD
	13	12/11/2009 21:	PDP	29/03/2010 15:2	PD
	32	12/11/2009 21:	PDP	08/04/2010 17:3	PD
	19	12/11/2009 21:	PDP	08/04/2010 17:3	PD
	13	12/11/2009 21:	PDP	08/04/2010 17:3	PD
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	2	12/11/2009 21:	PDP	21/03/2010 20:4	PD
	55	17/11/2009 16:	PDP	08/04/2010 17:3	PD
	39	17/11/2009 16:	PDP	08/04/2010 17:3	PD
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
Tree Nodes

	Name	Sources	References
	Public theology	14	64
	Voice	14	30
	Authenticity	14	19
	Faith and Reason	21	71
	Personal Vocation	13	21
	Human Agency	10	15
	Liberation	19	33
	Liminal Space	13	28
	Vulnerability	8	28
	Dialogue	18	38
	Christians in the Public Square	2	2
	Affect	22	87
	Identity	23	56
	Transformation	21	45
	Ign Desire	8	10
	Critical Consciousness	21	71
	Critical Reason	11	27
	Critical Memory	3	7
	Humanisation	20	71
	Hominiasation	0	0
	Community	13	38

Tree Nodes

References	Created On	Created By	Modified On	Modified By
64	12/11/2009 21:32	PDP	09/04/2010 22:05	PDP
30	12/11/2009 21:34	PDP	11/04/2010 20:32	PDP
19	12/11/2009 21:34	PDP	09/04/2010 21:14	PDP
71	12/11/2009 21:35	PDP	11/04/2010 20:32	PDP
21	12/11/2009 21:36	PDP	09/04/2010 21:14	PDP
15	12/11/2009 21:37	PDP	09/04/2010 21:14	PDP
33	12/11/2009 21:46	PDP	09/04/2010 21:14	PDP
28	12/11/2009 21:47	PDP	11/04/2010 20:36	PDP
28	12/11/2009 21:47	PDP	11/04/2010 20:37	PDP
38	12/11/2009 21:48	PDP	11/04/2010 20:37	PDP
2	12/11/2009 21:48	PDP	21/03/2010 20:41	PDP
87	17/11/2009 16:29	PDP	11/04/2010 20:38	PDP
56	17/11/2009 16:31	PDP	11/04/2010 20:40	PDP
45	21/03/2010 17:25	PDP	09/04/2010 22:15	PDP
10	21/03/2010 17:26	PDP	08/04/2010 17:37	PDP
71	21/03/2010 17:27	PDP	11/04/2010 20:39	PDP
27	21/03/2010 17:27	PDP	11/04/2010 20:38	PDP
7	21/03/2010 17:28	PDP	09/04/2010 21:24	PDP
71	21/03/2010 17:50	PDP	11/04/2010 20:38	PDP
0	21/03/2010 17:54	PDP	21/03/2010 17:54	PDP
38	21/03/2010 18:58	PDP	09/04/2010 22:10	PDP

Tree Nodes

	Name	Sources	References
	Vulnerability	29	65
	Voice	37	98
	Transformation	48	233
	Public theology	42	202
	Personal Vocation	32	73
	Liminal Space	22	47
	Liberation	21	76
	Ignation Desire	5	5
	Identity	39	104
	Humanisation	38	101
	Human Agency	31	70
	Faith and Reason	37	158
	Dialogue	34	86
	Desire	20	35
	Critical Reason	19	65
	Critical Memory	7	11
	Critical Consciousnes	42	141
	Community	28	56
	Christians in the Publi	16	25
	Authenticity	23	55
	Affect	47	247

Tree Nodes

References	Created On	Created By	Modified On	Modified By
65	12/11/2009 21:47	PDP	27/02/2010 19:35	PDP
98	12/11/2009 21:34	PDP	28/02/2010 20:30	PDP
233	21/11/2009 14:23	PDP	28/02/2010 20:42	PDP
202	12/11/2009 21:32	PDP	28/02/2010 20:33	PDP
73	12/11/2009 21:36	PDP	28/02/2010 20:44	PDP
47	12/11/2009 21:47	PDP	27/02/2010 20:03	PDP
76	12/11/2009 21:46	PDP	28/02/2010 20:29	PDP
5	21/11/2009 14:28	PDP	28/02/2010 16:14	PDP
104	17/11/2009 16:31	PDP	01/03/2010 19:22	PDP
101	21/11/2009 14:31	PDP	28/02/2010 20:38	PDP
70	12/11/2009 21:37	PDP	01/03/2010 20:02	PDP
158	12/11/2009 21:35	PDP	28/02/2010 20:46	PDP
86	12/11/2009 21:48	PDP	28/02/2010 20:29	PDP
35	21/11/2009 15:09	PDP	03/03/2010 12:22	PDP
65	21/11/2009 14:54	PDP	27/02/2010 20:48	PDP
11	21/11/2009 14:53	PDP	22/02/2010 18:54	PDP
141	21/11/2009 14:27	PDP	28/02/2010 20:43	PDP
56	21/11/2009 14:29	PDP	28/02/2010 20:09	PDP
25	12/11/2009 21:48	PDP	28/02/2010 17:19	PDP
55	12/11/2009 21:34	PDP	28/02/2010 20:29	PDP
247	17/11/2009 16:29	PDP	28/02/2010 20:39	PDP

Appendix 2

Transformation of the World

Humanisation

Liminal Space

"doing
public theology"

(pastoral approach
to critical pedagogy)

Agency
Identity
Stance
Voice
Liberation
Crit. Cons.
Faith & Reason
Personal Voc.

"affirmation of
ordinary life"

Christians in the
Public Square

Humanisation

Transformation of the World