The use of spiritual language in reflection impacts the identity and behaviour of primary aged students as they develop their spirituality through engaging with the Australian Curriculum.

by

Joyce Kathleen Sybil Dinan

Thesis
Submitted to Flinders University
for the degree of

Master of Theological Studies

College of Humanities, Arts and Social Sciences

22 June 2018

CONTENTS

Note: For the purpose of this study, the word *God* is used to describe the transcendent, the divine, and the deity/ies of mono- and poly-theistic religious beliefs.

ABSTRACT

The use of spiritual language in reflection impacts the identity and behaviour of primary aged students as they develop their spirituality through engaging with the Australian Curriculum.

This paper examines how the use of spiritual language in reflection impacts the identity and behaviour of primary aged students and the implications for the development of spirituality as students engage with the Australian Curriculum. Consideration of Growth Mindset and Ignatian Discernment illustrate the impact of the languages of rational-analytic thought and spirituality on identity and behaviour, leading to the conclusion that reflection is the transformative dynamic. Offering Rudolf Steiner and Reggio Emilia education as a contrast to the conventional educational setting, this paper illustrates the balance achieved by a cognitive curriculum infused with the language of spirituality. Identifying the major gaps in the field and the frontiers for future educational research, this paper considers what an understanding of these alternative educational philosophies might offer mainstream educative settings utilising the Australian Curriculum and how this might create a transformative dynamic in the educational sector.

Speak a new language so that the world will be a new world.
Rumi

DECLARATION

'I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.'

Joyce Dinan
22 June 2018

ACKNOWLEDGEMENT

Thank you to Dr Tanya Wittwer, Research and Higher Degrees Coordinator (Postgraduate) for encouraging this research. I am grateful for Tanya's unwavering support of my research throughout 2017. Thank you. Thank you to Dr Tony Gibbons who first ignited my interest in the topic of reflection within education. I wish to acknowledge with gratitude Dr C. Glenn Cupit who supervised this work, for his keen eye for detail and for the inspiration of his own research and significant contribution within the field of children's spirituality. I am especially grateful to the staff at the Adelaide College of Divinity for their gracious hospitality and generous welcome, without which this research would not have been possible. Thank you.

LIST OF TABLES

CHAPTER ONE - PARAMETERS

The Spirit is there within us all the while.
Draw upon it as you will. It never runs dry.
Taoism. Tao Te Ching 6

The Australian Curriculum

As the new millennium birthed, educators across Australia were collaborating within the Australian Curriculum, Accountability and Reporting Authority (ACARA) to devise a national curriculum that would ensure school students throughout the country were engaging with consistent content knowledge. For the purposes of this research, Year Foundation to Year 6 of The Australian Curriculum will be specifically referenced recognising a shift in emphasis and complexity of the Year 7 material, rendering it less relevant to the primary years context of this work.

Overall, the Australian Curriculum (ACARA, 2018) is a secular document that preferences scientific and analytic reasoning, and mentions spirituality only seven times across the entire F-6 document. One of the references to spirituality in the Australian Curriculum is in relation to Aboriginal and Torres Strait Islander (ATSI) spirituality and their connection with the land (ACHASSK062), with a further three references in relation to the ATSI languages program (ACLFW4043, ACLFWU171, ACLFWU107). History and Geography curriculums identify Australia as being a secular society with multiple faith traditions, acknowledging its heritage from Aboriginal spiritualities, and the contributions of Christianity and Islam (ACHCKO51, ACHASSK196). There is an additional mention of spirituality in relation to media artwork that is informed by cultural awareness (ACAMARO65).

It is important to differentiate between ethics and spirituality for the purposes of this research. The development in 2008 of the Australian Curriculum drew on the Melbourne Declaration on Education Goals for Young Australians by the Ministerial Council on Educa-

tion, Employment, Training and Youth Affairs (MCEETYA). The document (MCEETYA, 2008) recognised the importance of ethical understanding to foster the development of "personal values and attributes such as honesty, resilience, empathy and respect for others, and the capacity to act with ethical integrity" (p. 9). Driven by an awareness of the impact of rapidly emerging technologies and the global context of complexity, the Australian Curriculum (ACARA, 2018) was designed to equip this next generation to "take account of ethical considerations such as human rights and responsibilities, animal rights, environmental issues and global justice" (Ethical Understanding section, para 2).

The evolving national curriculum document is underpinned by seven General Capabilities, adding depth to the learning experience. The ability of all students, for example, to be critical and creative thinkers became a foundational General Capability of the document. Ethical Understanding is included as one of the General Capabilities for all students within the Australian Curriculum and incorporates:

- *Understanding ethical concepts and issues*
- *Reasoning in decision making and actions*
- *Exploring values, rights and responsibilities* (Key Ideas section, diagram).

While Ethical Understanding hints at moral decision making, this research demonstrates that it falls short of nurturing the development of interdependent relationships, which are central to spirituality.

Intentionally secular and value free, the Australian Curriculum speaks out of values neutral language. In its rigid use of the language of rational-analytic thought, the Australian Curriculum operates within limitations, preferencing understanding shaped through cognition as evidenced in the language of Ethical Understanding. Johnson (1999) describes this as "creating a culture of separation arising from an overemphasis on the intellect and the ego" (p. 157). Johnson argues that "the rebalancing of spirit and rationality are necessary to

nurture life" (p. 157). This research supports Johnson's view and will argue that the language of rational-analytic thought throughout the Australian Curriculum is a barrier to enabling such rebalance.

Through the process of this research reflection will be identified as the transformative dynamic in determining identity and behaviour and that language use influences the reflective process. It will be shown that through reflection emerging understandings and experiences are brought to conscious awareness and from this new understanding, choices can be made shaping identity and informing behaviour. While reflection is a much researched and documented educative practice, the Australian Curriculum does not identify any particular pedagogical approach, limiting the potential for students to individually and as part of a group reflect on knowledge and experiences. This research will suggest that the use of the language of spirituality expands reflective capacity in students, shaping individual and group identity.

Rational-analytic thought is located in the individual mind and while thoughts can be shared, the potential exists for thought, by its very nature, to be isolating, not requiring connection with others. The term isolation is used here to describe the experience of being disconnected, of being distanced from love. The limitations of rational-analytic thought are evident in the absence of the critical faculty of discernment, which draws individuals into deeper connection with themselves, others, the world and for some, *God.* As such, discernment can be seen as an intentional movement away from isolation. While discernment can be regarded as a cognitive function, the possibility of the process of discernment inviting interdependence as it draws the individual into relationship, will be explored. This research will explore how in the language of reflection, discernment occurs and argues that a curriculum constructed on the individualistic and isolating language of rational-analytic

thought has the potential to constrain the wholistic development of the student, their spiritual wellbeing, their choices and identity.

Jesus' temptations in the desert (Luke 4:1-13, New Revised Standard Version [NRSV]) serves to illustrate reflection and discernment, where the struggle within led to an encounter with deepest personal truth, informing identity and behaviour. Jesus' prior experience of the Spirit at Baptism, impacted his response to each temptation he encountered when he was alone in the silence reflecting with the struggle. This paper will argue that the dynamic of reflection leads to a moment of illumination that brings understanding of the tension. Reflecting his previous experience of Spirit, Jesus discerned his responses to the temptations that drew him more deeply into relationship with the Spirit, into *God*. Jesus struggled with the provocation of the temptations, then "filled with the power of the spirit… began to teach in the synagogues*."* (Luke 4:14, NRSV) It is through reflection and discernment, it can be argued, that the struggle is overcome, revealing the deepest truth of self that can lead to a change in behaviour as illustrated by Jesus commencing his ministry. The Australian Curriculum offers opportunities for rational moral debate and actions, yet spirituality offers more than this. This paper argues that the language of spirituality in reflection is the transformative dynamic that forms identity and informs behaviour.

First, a discussion of spirituality that differentiates religious order and spiritual movement situates this research securely in the field of theology. Building on this conversation, an exploration of developmental spirituality focuses attention on primary aged students. A critique of both Growth Mindset and Ignatian Discernment deepen understanding of the impact of the language of reflection on identity and behaviour. Barriers and opportunities for the inclusion of spiritual perspectives within the Australian Curriculum are suggested. Reggio Emilia and Rudolf Steiner educative settings, forged from the language of spirituality

are outlined as examples of pedagogical practice not limited by the language of rational-analytic thought of the Australian Curriculum. Conclusions are drawn about the capacity of the Australian Curriculum to nurture the spirituality of students and suggestions proposed for further research.

Spirituality

A pre-requisite for the exploration of spirituality in primary aged students, is the establishment of some understanding of what spirituality might be. First, spirituality in its broadest meaning, will be explored. With reference to the Australian Aboriginal context, spirituality will then be presented as an organising dynamic. Next, the debate within spirituality about the existence of *God* will be introduced followed by a brief discussion about the place of religious order within the *God* narrative. In summary, a workable understanding of spirituality for the purposes of this research will be presented.

While the Australian Curriculum's cognitive approach is evident in the rational interrogation of ethics, psychologist Carl Johnson (2008) centralises spirit, not reasoning, as the "organising dynamic that integrates other domains of development" (p. 27) describing spirituality as, "being oriented towards what is truly vital in life" (p. 27). Narrowing spirituality to a single definition does not encompass what Brendan Hyde (2008a) suggests is better described than defined (p. 23). In defining spirituality, Cook (2004) writes that the word *spirituality* comes from the Latin *spiritus* meaning breath or wind (p. 539). This hints at what sustains life and points to the mysterious.

The indigenous concept of 'Dadirri' provides a uniquely Australian way of understanding the meaning of spirituality. Integrating stillness, the environment, self and other, Dadirri describes the connection between the universal and the deeply human, a notion affirmed by

Sheldrake (2007) who writes that “spirituality is the deepest values by which people live” (p. 2). This definition is echoed by Cook (2004) who describes spirituality “as the universal dimension of human experience” (p. 540).

Dadirri illustrates spirit as the organising dynamic and orientation towards what is truly vital and is expressed by Australian Aboriginal elder and Ngangikurungkurr woman Miriam Rose Ungunmerr (2017) who names Dadirri as the inner deep listening and quiet still awareness where deep calls to deep (pp. 14-15). Ungunmerr (as cited in Kohn, 2016) speaks of the deep spring inside; “we call on it and it calls on us” (para. 6). Dadirri describes spirituality as the relationship with self and sacred other as made present in the Land. Miriam-Rose describes Dadirri as the awareness of the sacredness of all life, being at home in stillness and silence and the peace and understanding that comes with being made whole again. Dadirri provides insight into an ancient spirituality, and is an example of spirit as an organising dynamic in preference to rational-analytic thought.

Ultimately, the very nature of spirituality invites non-definitive descriptors and spirituality emerges like Dadirri, as that which is most deeply human within us, experienced in relationship with love as its ultimate expression. Christian monastic Thomas Merton (as cited in Lanzetta, 2007) identified the deepest human truths, the true self, as being revealed in dialogue with the world around him (p. 96). Fourteenth century anchoress Julian of Norwich (1978, [1413]) expressed this universal relatedness as, “we are all one in love” (p. 191). Illustrated through Dadirri and expressed by Thomas Merton and Julian of Norwich, spirituality is therefore a conduit for interdependent relationship. Adopting this universal, interdependent concept, throughout this research the term spirituality is used to describe the quest for deepest meaning and connection, that is experienced in relationship with self, others, the environment and for some, *God*.

Furthering an understanding of spirituality in order to build context, requires reference to the debate within spirituality about the existence of *God*. Jesuit theologian Karl Rahner (1993) supports the idea that spirituality and belief in *God* are inseparable, arguing that orientation towards *God* is central to spirituality, "in every human person… there is something like an anonymous, unthematic, perhaps repressed, basic experience of being oriented to God… which is mystical" (pp. 362-363). Relationship with the transcendent beyond the self, according to Rahner (as cited in Brent, Brent and Dumain, 1998) is therefore one way of understanding spirituality, "urged by the need to have a relationship with something outside of and larger than ourselves*"* (p. 619). Yet mystic Meister Eckhart (as cited in Walshe, 2010 [1327]) offers a broader perspective, describing divinity, in Sermon 87, as the God that frees us from God*,* (p. 420) expanding an understanding of deific spirituality as the relationship with the transcendent beyond concepts of *God*.

Beneath the umbrella of spirituality involving belief in divinity, for members of mono-theistic and poly-theistic religious traditions, the existence of *God* is inseparable from spirituality. Christian theologian Thomas Aquinas (as cited in Pope, 2002) believes supernatural union with *God* to be the ultimate spiritual destination (p. 49). By contrast, Aristotelian ethics insist that morality, virtue and goodness can be derived without belief in *God* (Piekoff, 2017). While spiritual practices all involve relationship, they can oscillate between what Waaijman (2000) describes as "directing oneself towards divine reality*,"* (pp. 644-645) to psychological practices such as meditation and charitable works. In this, theistic religions are wrong as spirituality experienced through relationship is not limited to belief in the transcendent nor to any religious tradition. Catholic theologian Sandra Schneiders (2000) concedes "neither religion in general nor Christianity in particular any longer controls the meaning and use of the term spirituality" (p. 5).

Philosopher Gilles Deleuze supports the argument that relationship with divinity is not central to spirituality, offering reflection in self, others and in nature to describe current understandings. Deleuze (as cited in Bryden, 2001) identifies the reconstructive postmodernism that is replacing the deconstruction process and argues that disengaging from the vertical community (belief in *God*) has resulted in an increased engagement in the horizontal community or humanism where the individual is reflected in self, others and in nature. Deleuze sheds light on understandings of interdependence and argues that spirituality is characterised by, "movement, uncertainty, and the spaces in-between*"* (p. 3). It is the act of relating itself that is recognisable in attempts to define or describe spirituality.

Deleuze (as cited in Justaert, 2012) regards spirituality as being, "unlimited by symbolic order," (p. 44) and in Deleuze's language (as cited in Bryden, 2001), "unhinging its release into a dynamism of possibility evidenced by, affirmation, becoming, joy and life" (p. 1). Deleuze is alluding to the creative nature of spirituality where possibility is expanded within a dynamic of interdependence.

Most broadly then, spirituality can be regarded as the movement away from isolation experienced in dynamic relationship with self, others, nature and for some, *God*. German Theologian Jurgen Moltmann (1997) captures this universal spiritual movement away from isolation and writes, "true spirituality is the rebirth of the full and undivided love of life" (p. 85). Such definition expands the notion of spirituality beyond religious order and belief in *God*, to that which calls to life, experienced through relationship.

According to the 2011 Census, 4 796 785 people (ABS, 2011) living in Australia, have no faith tradition or belief in *God*. Australian census data indicates a 29.4% increase from

2006 to 2011 in individuals identifying as having no religion, reflecting a decline in identification with organised religions, particularly Christian traditions (Table B14). A 2017, ABS media release reports that an additional 2.2 million people were recorded as having no religion between 2011 (22%) and 2016 (30%) making no religion the new religious majority (para. 5). The link between the language of rational-analytic thought of the Australian Curriculum and its impact on secularisation invites further research which is beyond the scope of this paper.

An understanding of spirituality requires acknowledging the further distinction that lies between identification with religious order and personal belief. While describing spirituality from historic and cross cultural perspectives, Cambridge Professor of Theology, Philip Sheldrake cautions that for spirituality to have substance, it needs to be contextualised within a religious tradition such as Christianity. He argues that individual lives are contextualised within a narrative that becomes infused with identity. Examples of narratives include Sufism, where mystical encounter with the divine is central to spiritual practice (Campo, 2009, p. 289). In contrast, Buddhist scholar Rahula (2017) describes how by following the eightfold path, the inner journey towards enlightenment is revealed (*Tricycle* [on-line journal]). Lipner (2010) outlines the four paths to spiritual enlightenment of Hinduism, that combine spiritual practices with belief in multiple divinities (pp. 3-26). One way to understand spirituality is therefore within the context of a meta-narrative, within religious order. While acknowledging the narratives that contextualise spirituality, for the purpose of this research, spirituality is not considered constrained by any religious order.

In postmodern terms, all beliefs are constructs and as such provide a framework out of which to make meaning and to live. Religious belief holds individuals in a defined place and with a defined purpose which Puett (2012) argues leads to harmony and cohesion,

cautioning that a loss of belief can lead to fragmentation and alienation" (p. 109-110). Australian academic David Tacey (as cited in Zwartz, [newspaper article] 2013) agrees that without spirituality there is a loss of meaning leading to depression, alienation, relationship problems and substance abuse. Statistical data on increasing mental health and suicide rates in Australia support Puett and Tacey's view.

Statistical evidence (ABS, 2008) reveals that around one million Australians each year are recorded as living with depression and two million with anxiety (Cat. no. 4326.0). Suicide is the leading cause of death for Australians aged between 15 and 44 years indicating a profound loss of meaning and hope. In 2015 the Australian Bureau of Statistics reported 3,027 deaths by suicide in Australia equating to 8 deaths per day (Cat. No. 3303_11). Males were three times more likely than females to commit suicide and for every death there were estimated to be thirty failed attempts. ABS (2016) data indicates that in the first decade of this century there has been a 20% increase in death by suicide in Australia.

Worldwide, depression has been credited as the leading cause of disability with 45% of the population experiencing a mental health condition at some point in their lives (ABS, 2008, Cat no. 4326.0). The Australian Institute of Health and Welfare (2007) records, "mental disorders were the leading contributor to the burden of disease and injury, impacting 49% of young Australians aged 15-24 years in 2003, with anxiety and depression being the leading specific cause for both males and females (p. 23)." Tacey (2003) writes:

> Young people who become depressed, suicidal or fatigued in response to the hopelessness that confronts the world are living symbolic lives. Their struggles with meaning are not just personal struggles. They are trying to sort out the problems of society and their sufferings, deaths and ruptures are not just personal tragedies but contributions to the spiritual dilemmas of the world (p. 176).

Tacey's comments draw attention to young people's search for meaning. Education has the potential to develop the spirituality of students by nurturing interdependent relationships. While the Australian Curriculum outlines content and capabilities, there is a disconnect between the use of the language of rational-analytic thought and the named intention for students to develop inter- and intra-personal relationships and be globally aware (Global Perspectives, 2008). Interdependence is referenced in the curriculum areas of biology, mathematics and sustainability, specifically ecological systems. The term 'dynamically interconnected' appears in the Rationale of the Humanities And Social Science (HASS) curriculum (para 1). Yet the language of rational-analytic thought limits the scope for the development of interdependent relationships because the perspective is individualistic. As such the Australian Curriculum contributes to leaving students vulnerable to despair as it fails to articulate or advocate for reflective practice and the use of relational or spiritual language in reflection that is more likely to draw students into interdependence or engage students in the quest for meaning, through relationship with self, others, the environment and for some, *God*.

As demonstrated by psychotherapist and developmental researcher Kent Hoffman (2015, TED Talks), it is the spiritual language of mattering that enables the awakening of what lies within. Hoffman uses the metaphor of homelessness to describe the universal human misconception of being worthless, unlovable and alone, naming these as wounds of mattering. He argues that recognising infinite worth in the other awakens awareness of self as worthy, loved and loveable, demonstrating how a pathway into consciousness shapes spirituality. This threshold of self-awareness therefore holds the potential for insight, being where meaning can be found and identity shaped. It is through reflection, that what matters most can be brought to consciousness, constructing meaning that shapes identity and behaviour.

Meaning can therefore be understood as emerging through the dynamic of reflection which is universally accessible and not limited by religious order or beliefs. It is thus possible for a secular curriculum document to incorporate spirituality without necessitating religious association. Research into the general reluctance of educators to embrace spirituality based on supposed fears of religious association would further the understanding of how the Australian Curriculum evolved, and how these fears could be alleviated, yet is beyond the scope of this current work.

A brief exploration of spirituality as experienced through relationship with self, other and the environment, and involving quest for meaning that does not necessitate a belief in the existence of *God* has been outlined. Reference has been made to the argument for a narrative to embed belief in *God.* Further divisions within religious order between participation in faith traditions and personal belief have been described. The impact of a loss of meaning evidenced by Australian census data illustrates a national homelessness which contrasts to the Aboriginal experience of Dadirri where relationship with Land provides deep connection.

For the purpose of this research, any definition of spirituality transcends religious order consistent with postmodern expectations. An initial summary would therefore suggest that spirituality reaches beyond theologies and world views and is universally experienced in relationships as what Meezenbroek (et al, 2012) describe as connectedness with, “self, others, nature and [for some] the transcendent” (pp. 338-339). Hawkins (1998) extends this idea suggesting connectedness expressed and received through love is a higher level of consciousness (p. 52) further evidence of the limitations of the language of rational-analytic thought of the Australian Curriculum (ACARA, 2018). The Primary Years document

only references the word ‘love’ in the Foundation Year HASS curriculum in relation to the study of wants and needs (ACPPS003) and families (ACHASSK013) and as a poetic metaphor in Year 5 English (ACELT1611). This research argues that the language of rational-analytic thought of the Australian Curriculum is limiting and that the language of spirituality offers a more wholistic vehicle for reflection, informing identity and shaping behaviour.

Spirituality in Primary Aged Students

Locating primary aged students within the dynamic of their interdependent relationships recognises their spirituality, because as this research argues, it is within relationships that spirituality evolves. In this section interdependence will be explored alluding to the impact of agency, dominant discourse and culturally informed language use on the development of spirituality in students. Predictable and linear psychological models of cognitive, social and moral development will be presented as enabling contemporary thinking about spirituality in terms of modes, capacities and characteristics within dynamic interdependent relationships. The contribution of neuroscience to understanding spiritual development is mentioned. The ecclesial use of the language of collective consciousness to control draws attention to the impact of distributed cognition and introduces language use as a major player in shaping spiritual development.

Post-Descartes’ body/mind dualism, the idea of the mind as being embodied rather than separated, supports concepts of interdependence. The concept of embodiment has enabled a new physics which Johnson (1999) claims, “suggest that individual particles and wave like patterns of probabilities of interconnectedness shape development” (p. 160). Following this understanding of interdependence, identity and behaviour can be seen as

emerging through the embodied self and experienced in relationship with self, others, the environment and for some, *God*.

Rather than regarding development through compartmentalised and dualistic notions, acknowledging that development is shaped through interdependence empowers each person as having agency over their evolving self. Ver Beek (2000) supports the view that recognising the centrality of their spirituality, "ultimately empowers individuals to tap into whatever strength, power and hope that this dimension gives them and enables them to reflect on and control how their development and spirituality shape each other" (pp. 31-32). As such, everyone is a participant in creating the ever changing relationship dynamic of interdependence, and everyone has agency.

Interdependence can therefore be understood as each person having agency, generating the dynamic of possibility. A perspective on interdependence and agency can be gleaned from science where Earth has been identified as rotating on its axis yet never returning to the same moment in space and time again. This makes every Earth moment an entirely new moment pregnant with possibility, inviting what in the language of Deleuze is participation in the evolutionary process, that is, the capacity to create one's own future, always in the process of becoming. Deleuze & Conley (1992) has drawn attention to the evolving consciousness of generations birthed into this new millennium suggesting an increasing awareness of agency and participation in evolution. This research argues that access to the language of spirituality within the Australian Curriculum has the potential to open new moments of possibility for students further enabling the interdependence where the dynamic of possibility is birthed.

The practice of separating and classifying identifiable stages of spiritual development has informed decades of developmental research and has contributed to the categorisation evident in the identifiable stages of spiritual development historically proposed by developmental theorists. Concepts of agency and interdependence are pivotal for understanding developmental spirituality beyond Cartesian notions that the world is comprised of independent parts.

Also at play within this discussion of developmental spirituality is the notion of the dominant discourses that are taken for granted and which Michel Foucault (as cited in Sheridan, 2004, pp. 111-132) describes as the way people are governed and govern themselves. Dominant discourses can for instance, classify and categorise students as being at risk, suggesting they are needy, placing the problem within the student and regarding the students as deviances from an imaginary normality, a thought pattern that can undermine diversity. Developmental psychology, it can be argued, has been a participant in the construction of a dominant, western, white, male discourse and the marginalisation of difference through defining stages of development as being normative.

Reference to the Gospel character Lazarus (John 11:1-44, NRSV) illustrates the new insights that become available when voices beyond the dominant discourse are heard. Jean Vanier (2004) founder of the L'Arche Communities suggests that, with the unique perspective of marginalised and minorities, the fact that Lazarus never speaks, that in a strongly patriarchal society it is his sisters Martha and Mary who remain unmarried and own the house he lives in (Luke 10:38, NRSV) and allusions to the special place Jesus had for Lazarus in his heart (John 11:3b, 11:36, NRSV), combine to suggest the possibility that Lazarus may have had a disability (p. 195). The Greek word used to describe Lazarus is asthenia, meaning sickly and weak. When the voice of the marginalised is heard, insights

into relationships, in this example Jesus and Lazarus, are challenged in new ways as a unique perspective of that relationship reaches awareness. Similarly the understanding of spirituality in students is assisted by hearing the different voices within their interdependent relationships, expanding possibilities rather than attending to distinctive stages of development that define and limit.

The field of Developmental Spirituality, traditionally described the process of transformation between allegedly consistent and predictable phases of human growth. The psychological models of cognitive, moral and psychosocial development proposed notably by Piaget (1932), Maslow (1943), Erikson (1971), Kohlberg (1981) and Fowler (1981) all offer compartmentalised and linear approaches to development. While none of these theorists directly addresses spiritual development, nor are without critics, their theories have been so used by others and can be seen as having implications for the study of spiritual development.

One of the limitations of these models, apart from the need for a model itself, is the lack of awareness of how cognition is shaped and informed by language. Hutchins (1995) termed the expression of relationship within a particular cultural context as *distributed cognition*. The quest for meaning can therefore be understood as being constructed through language and within communities rather than by what Gageo and Watson-Gageo (2001) describe as, “collections of independently knowing individuals” (p. 58). Therefore the use of language contributes to the construction of meaning within communities with implications for secular educative settings where the construction of meaning is currently limited by the use of the language of rational-analytic thought of the Australian Curriculum, creating its own dominant discourse of preferencing the scientific over the spiritual.

Developmental Spirituality did further an understanding that universal spiritual experience is not limited by belief in *God* however the developmentalists (Piaget, Maslow, Erikson, Kohlberg, Fowler) retained a belief in identifiable, developmentally progressive stages. Recognising that spirituality is shaped through living in dialogue with the belief system of the community expands awareness of the role interdependent relationships play in the awakening of spirituality. While the depth dimension can be nurtured within specific faith traditions, the impact of authoritarian control can preference ecclesial priorities and not those of the individual or community, controlling beliefs rather than providing a context for expanding awareness.

By way of illustration, the current purge of ecclesial structures through the Findings of the Royal Commission into Institutional Responses to Child Sexual Abuse (2017) demonstrates the impact of authoritarian control, particularly evidenced within the Catholic Church, when ecclesial priorities and not those of the individual or community are preferenced.

> It is apparent that the avoidance of public scandal, the maintenance of the reputation of the Catholic Church and loyalty to priests and religious largely determined the responses of Catholic Church authorities when allegations of child sexual abuse arose (p. 36).

The hierarchical structures of the Catholic faith tradition acted to protect members of the clergy and exonerate church hierarchy, rather than acting on the spiritual beliefs of that faith tradition where Gospel imperatives support the vulnerable and marginalised, and in this case, institutionalised children.

A shared belief in the infallibility of leadership within the Catholic Church, is an example of how interdependent relationships can perpetuate beliefs with devastating consequences. Further illustrations would include the justification of Sharia Law in Moslem communities that continue to suppress and harm women, the use of Biblical references for slaves to

obey one's master (Ephesians 6:5, Colossians 3:22, 1Peter 2:18-20, NRSV) preached to African slaves in the American South and the disregard for women in Israel's Samaritan communities where the patriarchal hierarchy maintains authoritarian control. In each example, those who are most vulnerable within the community are at risk of disadvantage and oppression when authoritarian control preferences ecclesial priorities over the individual or community. Through interdependent relationship, the language of the ecclesial authorities can influence the dialogue within the faith tradition, shaping the spirituality of the believers to serve ecclesial purposes. Despite the risks of misuse of power by ecclesial authorities, the development of spirituality in children can be supported through belief systems and community structures.

Language also has a role to play in spiritual development. Piaget centralises access to the language of cognition as enabling development. He argues that it is in the development of rational thought that students develop the capacity to think abstractly and hypothetically, enabling moral development to occur, an argument that positions his work firmly in the realm of reasoning (Piaget, as cited in Patanella, 2011, pp.1109-1111). The language of the Australian Curriculum is consistent with Piaget's understanding of student development. However, within the Curriculum, there is a lack of acknowledgement of the need for students to develop imagination, reflection and intuition, all cornerstones of spirituality.

Piaget's linear and cognitive model is limited because it fails to recognise relationship as the organising dynamic inherent in spirituality. Erikson (1971) acknowledged relational determinants (p. 269) while Maslow identified the centrality of relationship to spirituality. Fowler (1981) recognised the imagination as uniting information and feeling giving the individual access to deeper concepts (p. 26) thus hinting at the dynamic of interconnected-

ness. Within the main body of their work, kernels of understanding of interdependence can be found.

More recent studies in psychological approaches draw heavily on brain research. According to Spitzer (1999) “neurological connections are not genetic” (p. 38), supporting the view that students learn through their interactions, having agency to shape, and be shaped by their environment as co-creators of their futures. Neuropsychology has informed understanding of religious and spiritual experiences that change over time as the brain develops physiologically through interaction and experience. The affect is drawn into the equation through positioning the limbic system as being connected to other cognitive processes. A strong correlation, argue Newberg and Newberg (2006) exists between, ‘the number of characteristics of spiritual development and the changing function of specific brain structures over time from infancy to adulthood” (p. 193).

Cupit (2007) acknowledges the significant contributions of psychological explorations before outlining the limitations of what he terms the mechanistic, organismic and constructivist theories drawing attention to their inconsistencies as developmental descriptors (pp 105-116). Cupit (2007) acknowledges individual agency in the psychological organisation of the self, suggesting that Dynamic Systems Models (DST) have the capacity to expand the parameters of existing conversation in Developmental Spirituality.

> Through a DST lens, spiritual development is a process of phase transitions from less to more functional organisation of the whole person, driven by system parameters, organised by attractors, and responsive to the student’s free choices (Cupit, 2007, Abstract).

Attempts to organise and further identify spirituality have been informed by Jurgen Habermas’ (2017) term *Lifeworld* used to describe “the unarticulated meanings and assumptions that accompany everyday thought and action” (p. 18). Van Manen (1990, cited in Hyde, 2003), articulates four lifeworld existentials that permeate all aspects of human beings,

and include the lived experiences of lived space (spatiality), lived body (corporeality), lived time (temporality) and lived human relations (relationality). Habermas argues that it is the way an individual organises their lifeworld that defines their spirituality. Acknowledging the interdependent dynamic of lifeworld existentials illuminates an understanding of how relationship with self, the world, others and for some *God*, shapes spirituality.

Hyde (2008b) has contextualised Van Manen's work in Australian Catholic Primary Schools proposing four characteristics that are indicative of children's spiritual development: the felt sense, integrating awareness, weaving the threads of meaning and spiritual questing (pp. 117-127). Perceiving spirituality through a lifeworld lens, builds understanding of individual agency in organising the four lifeworld existentials, thus shaping identity and behaviour.

This century, the way that students' spirituality has been described, has moved away from the restrictions of linear and faith based models to a focus on modes, capacities and characteristics that are in dynamic interrelationship as students develop. Champagne (2003) uses the language of sensitive (consciousness), relational (identity) and existential (road map) to describe the spiritual modes of being of a student (pp. 43-53). Hay and Nye (2006) offer a four part model of spirituality centred on relational consciousness: God, self, other, world. Hart (2003) outlines five capacities of spirituality including listening to wisdom, wonder, between you and me, wondering and seeing the invisible.

Operating beyond models and structures, and shaped by complexity, unpredictability and interdependence, an ever evolving, dynamic and inclusive space has emerged to explore the interplay between language, spirituality, identity and behaviour. Primary aged students in Australian secular educative settings can be considered as experiencing themselves

within the lifeworlds of time, space, body and relationship. When that lifeworld is defined by a curriculum document that ignores the language of spirituality, the potential for students to articulate and reflect against their relationship to self, others, the world, and sometimes *God,* can only be compromised.

CHAPTER TWO - SPIRITUAL LANGUAGE AND REFLECTION:

A COMPARATIVE STUDY

The hawk soars to the heavens above. Fishes dive to the depths below
Confucianism. Doctrine of the Mean 12

Spiritual Language

The choice of vocabulary, and the way that language is used, needs to be explored more deeply to begin to build an understanding of the nature of spiritual language and the reflective dynamic, and their impact on identity and behaviour. This section explores both spiritual language and the dynamic of reflection, referencing the historic development of a specialised spiritual language. Growth Mindset is offered as an illustration of the impact of the language of rational-analytic thought on identity and behaviour. Ignatian Discernment which operates out of the language of spirituality, is offered here as a more holistic approach that provides for access to a language that enables reflection at its deepest level, that can inform identity and behaviour.

The rationale for learning and teaching foreign languages assists the exploration of the impact of language use. South Australian languages curriculum writer Angela Scarino (2010) argues that, through the use of another language, students "de-centre from their own linguistic and cultural world to consider their own situatedness from the perspective of another" (p. 324). Identity is challenged and formed through reflecting on a reality outside of one's own cultural world experience. Similarly, the use of spiritual language in reflection can enable students to de-centre and consider themselves from the perspective, for example, of goodness. In this way, the language of reflection has the capacity to define interactions, shape relationships and experiences, and determine identity.

While words are inadequate when attempting to describe the reality of meaning, in using language spiritually, Butterworth (2007) claims, “we are putting words to the special use of expressing what we believe to be the ultimate truth about ourselves, about the full dimensions and depths of our human life” (p, 114). Understanding spirituality as being experienced in interdependent relationship suggests the use of the word ‘love’ as its ultimate expression. Love has its own language consisting of a vocabulary that describes feelings and emotions and spoken in relationship, reveals the essence of a person. The language of love therefore is spiritual language.

Spiritual words such as ‘freedom’, ‘truth’, ‘justice’, ‘compassion’, ‘peace’ and ‘love’ imply connection, contextualising the language of spirituality as being intrinsic to relationships. There is minimal evidence of the use of the language of spirituality within the Australian Curriculum. The document references ‘compassion’ once in a summary statement in relation to the General Capability of ethical understanding in Outdoor Learning yet is not mentioned in any of the content descriptors. The reference reads, “treating others with fairness and compassion” (Ethical Understanding section, para 1) an action establishing individual responsibility, rather than an emotion or feeling born of interdependence. ‘Peace’ is referenced once as a title (International Day of Peace) in Year 3 HASS (ACHASSK065) in relation to the celebration, and as the peace symbol in the Year 3 and 4 Vietnamese Language curriculum (ACLVIC130). ‘Truth’ appears in measurement and geometry (WS8) and alongside ‘justice’ under the general umbrella of Ethical Understanding in Year 5 and 6. Understanding truthfulness when composing a folktale, legend or fable is mentioned in Year 5 and 6 English (ACLTUC040) again as a means of measuring accuracy rather than in any spiritual context. ‘Freedom’ is found in the HASS curriculum in Year 3 and Year 6 in relation to personal freedom, the law and democracy (ACHASS1077, ACHASSK115) and in

relation to freedom of access to the internet in Year 5 and 6 (ACTDIP021). The use of the word 'love' has already been referenced.

None of these deeply spiritual words are used within any spiritual context in The Australian Curriculum. Rather they define, measure and challenge the rational-analytic thinking of the students from their individualistic perspective. Preferencing interdependence as the organising dynamic of the Australian Curriculum, would impact the spiritual development of students.

The language of rational-analytic thought is useful when engaging with observable phenomena yet spiritual language is a relational language which enables expression of whatever cannot be observed, creating a vehicle for expressing depth and meaning including and extending beyond observable reality. An example would be students educated within a traditional religious community who Hay and Nye (2006) claim "use its terminology simply and naturally to reflect upon or to express their personal experience" (p.132). Equipped with a language to nurture spirituality, they continue, also nourishes, "a sense of belonging, a belief in self and other, and articulates hope" (p. 133). Despite the benefits, the required use of the Australian Curriculum does not enable students in secular educative settings to access the language of spirituality.

The capacity of the language of spirituality to engage in and amplify negative emotions such as fear needs acknowledging. A curriculum using the language of spirituality, risks inviting despair, anger, hate and intolerance with the potential for negative outcomes. *Duc in altum* (Luke 5:4, NRSV, putting out into the deep) is a Christian metaphor for the gospel invitation to discipleship and to live life to the fullest (John 10:10, NRSV). Similarly, students immersed in the language of spirituality can expand their horizons, exploring the

depths of meaning, even though this risks encounter with fear and danger, the shadow side of spirituality. Using the metaphor 'risk', seeking the safety of the shore is an option of limitation. While a full exploration of the negative aspect of spirituality cannot be discounted, its evaluation extends beyond the parameters of this research.

For students in secular educative settings, who live outside of faith traditions and church, authentic spirituality can equally be expressed through reflecting on what Hay and Nye (2006) describe as, "the profoundest issues of personal origins, identity and meaningfulness of life" (p. 132). However, in a post-religious context, the existence of language that is able to describe what Rebecca Nye (1998) terms *relational consciousness* (p. 244) is impoverished in Australia by the use of a national curriculum document steeped in the language of rational-analytic thought.

Government schools in Australia typically select three to five values that define their context and give students a framework to live into, shaping identity. 'Honesty' is a common value chosen by schools. The use of the word 'honesty' upholds the need for telling the truth yet the word 'truthfulness' incorporates relationship, adding breadth and depth to the value. 'Truthfulness' encapsulates a life-long search for ultimate meaning thus engaging students in spiritual quest. Reflecting against truthfulness rather than honesty enables students to consider themselves and their actions through their search for ultimate meaning. The powerful influence of language used in schools shapes personal and collective identity and informs behaviour.

The development of a specific spiritual vocabulary can be traced back to the early stages of monasticism in Egypt and Turkey in the second and third centuries (Ward, 2003, pp. vii-

xxv). It is referenced here to draw attention to how a spiritual language evolved that enabled engagement with the spiritual dimension of life.

When the thousands of desert fathers and mothers (Sheldrake, 2013, pp. 52-56) moved into the vast emptiness of the desert, they left their possessions and families behind in order to be free of the world. It was in the silence and stillness of the desert that a new language evolved to describe the closed state of the heart perceived to be infected by the desires of the body and the distractions of the world. Speaking to the Abba/Amma helped the monks and nuns to hear that which tries to make itself heard and to understand, clean and open their hearts; concepts created, understood and enacted through the language of spirituality.

In the desert, an intermediary emerged along with a new spiritual language. Spiritual guides listened deeply and conversed by way of questioning. They had, as described by Ware (2010),

> …the ability to perceive intuitively the secrets of another's heart, to understand the hidden depths of which the other is unaware (p. 26).

Spiritual Direction, the practice of regular spiritual guidance or counselling also evolved in the ancient sages of China and the wise gurus of India. In Christian Spiritual Direction, also known as Accompaniment, relationships are restored through the narrative process of storytelling and story shaping. Spiritual Director Mary-Kate Morse (2009) describes Spiritual Direction as "fundamentally the art of listening to the soul journey of another" (p. 51). Parker Palmer's circles of trust (2004) operate on the premise that it is in the act of being heard itself, that a person will discover their own inner truth.

Typically the spiritual Director would invite the directee to describe their relationship with *God*, to identify their feelings, and to notice any internal movements such as calls, inclina-

tions and intuitions. The language of being unfree and internally bound, for instance, describe feelings of confusion, shame and fear, hurt, betrayal and anger. This is an example of the use of spiritual language in reflection, describing spiritual struggle.

Through Direction, there is an invitation to a change of heart, a process of spiritual transformation through levels of consciousness, known as 'affective conversion' (Lonegan, as cited in Doran, 1990). Affective conversion attributes an awareness of resistance that leads to a desire for change, the psychic component of what Freud calls the 'censor' from a repressive to a constructive agency (p. 59). Through reflecting on what matters most, a resultant change of course and direction can occur supporting Lonegan's (1972) view that, "conversion is existential, intensely personal, utterly intimate" (p. 130). Thus, through engaging in the language of spirituality in reflection, awareness is raised of the deeper self, shaping identity, informing behaviour.

Like the early monastics, the mystics also separated from the clutter and distractions to attend to the spiritual presence of the moment. Through contemplation, mystics noticed the affect and learnt to bring to immediacy the transformative presence of the Divine. The attempt to express the inexpressible required a language that goes beyond rational thought. The images and metaphors of poetry enabled a language use to express mystical vision and insight.

The monastics and mystics demonstrate how spiritual language evolved as a language of intimacy and love. Vygotsky (cited in Wertsch, 1981) sheds light on the interplay between cognitive and spiritual language arguing that higher mental functions including voluntary memory, logical reasoning, language, metacognitive skills and some forms of categorisation are cognitive. He argues that without emotional engagement, people cannot make ra-

tional judgements and moral decisions because it is emotion that shapes actions and thought (pp. 144-188). The intentional use of the language of rational-analytic thought limits access to the development of spirituality because it is a language that does not invite emotional engagement.

The shift that occurs in the movement from the language of rational-analytic thought to spirituality is evident in the 'Suscipe Prayer' (Spiritual Exercises, 234, in Puhl, Ed., 1952) based on Psalm 118 and popularised in the Spiritual Exercises by St Ignatius, the founder of the Jesuits. The prayer begins with reference to memory, understanding and will, all attributes of rational-analytic thought. "Take Lord and receive all my liberty, my memory, my understanding, my entire will." When these cognitive attributes are offered to God, "To you Lord I return it. Everything is yours: do with it what you will," there is a shift in language to the spiritual language of transformation through love and grace, "Give me only your love and grace. That is enough for me."

A contemporary example to illustrate the language of spirituality is Bill Wilson's (1988 [1946]) 'Twelve Steps of Higher Consciousness' expressed through the Alcoholics Anonymous movement. Wilson drew attention to how alcoholics can isolate themselves from love, fuelling their addiction. Wilson shaped the Alcoholics Anonymous program on the understanding that through developing an awareness of higher consciousness, identity and behaviour could change. Wilson (1962) describes how fear blocks the capacity for reason. In the use of the language of spirituality he argues fear can be dispelled through the spiritual awakening that brings unity through relationships, through love (pp. 1-6). The Twelve Steps of Alcoholics Anonymous contrast the Ego as being associated with cognition, with the Soul, or spirituality. Control, scarcity and addictions of the Ego contrast with surrender, abundance and choice of the Soul. Alcoholics Anonymous is a spiritual model.

Much research has been done to gauge the effectiveness of Alcoholics Anonymous with its use of spiritual language. Moos & Moos (2006) found that at the end of their sixteen year study, there was a 67% abstinence rate by participants who attended Alcoholics Anonymous (pp. 735-750). Further, Kaskutas' study (2009) found that rates of abstinence were recorded as being twice as high for those who regularly attended Alcoholics Anonymous compared to those who did not (pp. 145-157). This data provides one piece of evidence that would indicate the use of the language of spirituality does in fact impact identity and behaviour.

Of interest is the involvement of Jesuit priest Fr Edward Dowling SJ who helped to shape the Twelve Steps. The Twelve Steps are steeped in the foundational Jesuit practice of *The Examen* which also involves acknowledging the presence of *God*, taking a daily audit of one's life to *God* in surrender and to seek forgiveness, trusting *God* to remove personal shortcomings. The requirement for action where the future is offered to *God*, is expressed in Alcoholics Anonymous as practical steps to make amends. This continuous process ensures a perpetual cycle of awareness of self within relationships and a commitment to surrendering in trust to *God*. Further exploration of Ignatian spirituality is developed in the next chapter.

This paper supports the claim by Larkoff & Johnson (1999) that **r**eflection requires both reasoning and imagination to bring to conscious awareness that which lies within the subconscious. "The cognitive unconscious is the estimated 95% of thought beyond our awareness that shapes and structures all conscious thought*"* (p. 13). It is through reflection that access to the cognitive unconscious occurs. According to Larkoff & Johnson, the search within finds a mirror which reflects back thought, actions, feelings, projections and

hopes. The image that is recognised informs the cognition of identity. Identity is therefore both discovered and constructed and expressed in behaviour.

William Glasser's *Choice Theory* (1998, 1999) offers insight into how reflection impacts behaviour, attributing evaluation (the Comparing Place) of the disconnect between what is real and what is desired (the Quality World) as being the dynamic that leads to a behavioural response. Glasser's work sheds light on how people notice imbalances through feelings and physiology, re-evaluate their desired images to align more closely with reality, and make effective choices. In this, spirituality informs cognition and reflecting on the disconnect between desires and reality prompts behaviour.

Like Glasser, Gibbons (2004) identifies the reflective process as measuring, "what happened against what we think ought to have happened. Reflection leads us to considerations about the nature of the world in which we exist" (p. 132). Gibbons describes the interplay between the context of reality and narrative, as creating a reflective dynamic where evaluation triggers a behavioural response. "Reflection always brings with it the activity of placing the thinking in the context of the narrative and the context of the nature of reality" (p. 133). It is therefore the dynamic of reflection that informs behaviour.

In order to clarify further the impact of the languages of rational-analytic thought and the language of spirituality, an exploration of the cognitive reflection tool Growth Mindset and the spiritual reflection exercises of Ignatian Discernment are presented. Both shape identity and behaviour. They are included here to demonstrate the impact of language use on development arguing that it is spiritual language that enables the wholistic development of the student.

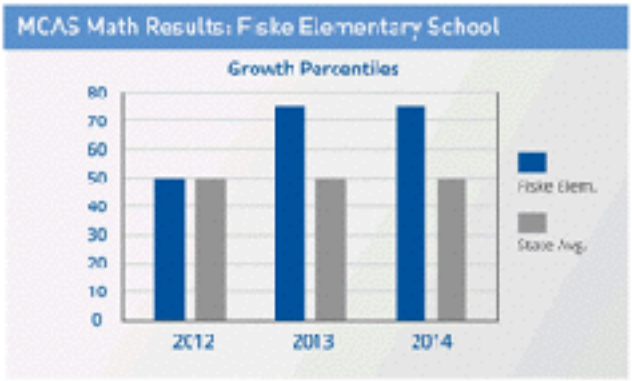
Growth Mindset

Intellectual pursuit and achievement are integral to the Australian Curriculum. The language of the document demands measurable, achievable, data driven outcomes. Success and failure are linear end points following intellectual pursuit and effort. Using the language of feedback that enables the student to reflect on their learning rather than their success or failure, supports the development of what Dr Carol Dweck (2007) calls a 'growth mindset' in students (p. 7).

Fixed and growth mindsets describe attitude towards success. Dweck (2007) argues that people with a fixed mindset believe that aptitude and ability are genetic and can't be changed while those with a growth mindset, understand the malleability of the brain and develop good resilience as they strive for achievement, regarding mistakes as learning opportunities (pp 9-12). Hence a student who receives feedback on their effort and persistence is more likely to develop a growth mindset, remain motivated and be successful. The educational goal is intellectual development and the achievement of success.

At Fiske Elementary School, outside of Boston, Massachusetts, teachers committed to providing students with feedback on their efforts rather than their results. This involved teachers changing the language they used with students to reflect on their work. When the teacher's feedback changed from praise for achievement to praise for effort, students' reflected against their efforts and academic results improved validating the argument that the language of reflection impacts behaviour (performance). (See Table 1).

TABLE 1
MCAS MATH RESULTS: FISKE ELEMENTARY SCHOOL



> Student growth percentile in math MCAS scores rose dramatically in 2013 and were maintained in 2014. Typical average growth in the state is 50 points, but in Fiske, student growth percentile was an average of 75.5 and the growth was maintained in 2014 across all fourth and fifth grade students. (Mindset Works Inc. 2017. [On-line organisation. Case Studies section).

Operating on the cognitive realm, it can be argued that students can achieve improved results in the pursuit of intellectual knowledge and skills when they have a growth mindset. When the focus is on failure the student is more likely to have a mindset that suggests intelligence is fixed. It is the student's capacity, Dweck argues, to reflect against the dynamic process of engagement in learning rather than success or failure, that is a key determinant of a fixed or growth mindset.

Growth Mindset is an example of how the language of rational-analytic thought in the reflective process can impact student identity and behaviour. Expanding this understanding, Ignatian Discernment offers insight into the dynamic of the language of spirituality in reflection, impacting identity and behaviour in a comparatively wholistic way, with the potential to lead to deep change.

Ignatian Discernment

At its deepest spiritual level, ‘diakrisis' or discernment is a process of reflection that results in a decision informing identity and behaviour. It is a form of spiritual wisdom involving attention to ‘movements of the heart’ heeding warning signals and making decisions towards that which is life giving. Ignatian Discernment is a Catholic Christian understanding of identity and behaviour, in the Jesuit tradition, that is centred in love.

The daily tool of Ignatian Discernment is The Examen, described earlier as an intensive exercise involving renewal and growth in spiritual identity. This reflective prayer is a process of attention and reflection that enables the person to clarify a choice towards what in Ignatian terms better leads to *God’s* deepening life within, to that which brings a person closer to love rather than to isolation (described in Ignatian theology as Hell). Through the frequent practice of The Examen, engaging in reflection on experience through memory and imagination confronts identity and invites the person into interdependent relationship.

Through The Examen one’s relationship with self, other, nature and *God* are noticed and restored. The operative dynamic of The Examen is in reflection where the use of imagination to consider the mind of Christ in a remembered experience leads to restoration of relationships. To discern what is of *God*, and to make good choices is, in Ignatian terms, to choose that which is in line with one’s deepest truth. The Examen is a spiritual process that confirms identity and shapes behaviour.

Founder of the Jesuits, Inigo Lopez de Loyola was born in 1491 in Spain. From the Roman philosopher Cicero, Ignatius learnt about intuition, emotion and reflection upon feelings that led to discernment. Ignatius’ ‘Spiritual Exercises’ (Puhl, Ed., 1952) are a structured program over forty days, where experience, feeling and reflection form the typical pattern

for discernment. Building on The Examen, the Exercises begin with a daily meditation using the rational mind to think in a structured way. This is followed by a contemplation, imaginatively evoking an emotional response to Scripture in a sensing prayer. Travelling from memory, understanding and will, the rational language of the intellect, to the emotional and sensory language of the imagination leads to a deeper experience. Awareness of the dynamic or movement of the heart from turmoil to peace, from confusion to clarity and from despair to hope, is discernment of the movement from what Ignatius termed desolation to consolation. Authentic identity is recognised when living in the freedom of consolation.

The use of language is intrinsic to the discernment process. Stating one's perspective enables the articulation of what they know, which can remain elusive until spoken. The use of narrative elicits the person's story and metaphor enables the person to enter into the narrative more deeply. For students immersed in a curriculum written in the language of rational-analytic thought, there remains a need this research argues, for access to a language that enables reflection at its deepest level that can form identity and determine behaviour, drawing students ever more deeply into relationship, into love.

oooOOOooo

While Dweck and Haimovitz have suggested a link between Growth Mindset and perseverance, or grit, as additional ingredients for success, Ryan and Deci's (2000, [1985]) work has shed light on how it is through spirituality not rational-analytic thought that perseverance leads to improved educational outcomes. In conversation Deci (E. Deci, personal communication, October 30, 2017) Deci described how the energy for action that prompts

behaviour, or motivation, is fuelled by spirituality as the operative determinant in behavioural change.

Ryan and Deci (2000, [1985]) are regarded as the founders of a motivational theory of personality, development, social behaviour and wellness they have termed Self Determination Theory (SDT). They argue that extrinsic or controlled motivation is an experience of pressure and obligation while intrinsic motivation involves a full sense of volition and choice. When the motivation is intrinsic, change is more likely to occur (pp. 68-78).

Ryan and Deci (2000, [1985]) argue that three growth oriented [and spiritual] needs draw individuals towards ongoing development: autonomy, competence, relatedness (pp. 68-78). Their theory is underpinned by the understanding that humans have an inherent psychological need to behave autonomously, in accord with their personal values and interests where their own behavioural choices are self-endorsed. Self Determination Theory argues that internalisation occurs when the individual actively attempts to transform an extrinsic motive into “personally endorsed values and thus assimilate behavioural regulations that were originally external” (Ryan, 1995, pp. 397-427). Thus reflection on autonomy, competence and relatedness leads to behavioural choices such as perseverance. With intrinsic motivation in place, a growth mindset can become operative and cognitive processes engage the student in learning where learning itself rather than success measured against extrinsic criteria can be achieved.

This research argues that it is the language of reflection that impacts identity and behaviour. An exploration of Growth Mindset illustrated how the language of rational-analytic thought in reflection enables students to understand failure as an opportunity for new learning. A brief encounter with Ignatian Discernment illustrated how the use of spiritual

language in reflection can be a transformative dynamic impacting the very identity of a person and informing behaviour. The language of rational-analytic thought of the Australian Curriculum is limiting in that it enables the reflection of intellect yet overlooks the interdependent relationships inherent in the language of spirituality impacting the students' wholistic development and subsequent behavioural choices.

CHAPTER THREE - SPIRITUALITY AND THE AUSTRALIAN CURRICULUM

May your road reach to Dawn Lake, May your road be fulfilled.
Native American Zuni Prayer

The Early Years Learning Framework (EYLF) (DEEWR, 2009) the national curriculum document for early childhood educative settings, describes early childhood as a time of natural spiritual awareness, "a time to be, to seek and make meaning of the world (EYLF, p.7). Endorsed by the Council of Australian Governments (COAG) in 2009, the Australian Early Years Learning Framework for pre-school students has been developed around the language of spirituality, *Belonging*, *Being* and *Becoming*, all words that invite deeper engagement with meaning. The document claims that experiencing belonging is integral to human existence. The framework is underpinned by an understanding of being, of presence in the present moment as identities emerge. While it may not have been a planned outcome of the developers of the curriculum document, through articulating becoming, the awakening experiences that engage students in self-awareness, and in relationship with others and the world around them, the EYLF establishes the blueprint for the spiritual development of young students.

Unlike the Australian Curriculum that does not preference any particular pedagogical approach and does not reference spirituality, one of the eight pedagogical practices advocated in EYLF (2009) explicitly identifies the need to nurture a student's spirituality "adopting wholistic, integrated approaches to teaching and paying attention to children's physical, personal, social, emotional and spiritual wellbeing as well as cognitive aspects of learning*"* (pp.14-15). The EYLF offers a curriculum that engages students in play based learning awakening wonder and awe, encouraging searching and questioning, creating spaces for peaceful, solitary play and facilitating reflection on experience.

Both the EYLF and the Australian Curriculum grew out of the Melbourne Declaration, both documents underpinned by the belief that through education students' lives and society itself can be transformed. The EYLF advocates for the wholistic development of the student, including their spiritual development. Authors of the EYLF, Sumsion, Barnes, Cheeseman, Harrison, Kennedy, and Stonehouse, (2009) describe the document in the language of spirituality, as carrying "narratives of hope" (p. 7). In contrast the Australian Curriculum promotes the collection of empirically verifiable data to focus achievement and measure success. In an increasingly secularised world, the document gives agency to competitive individualism at the expense of the development of emotional insight, or spirituality. As such the document self-limits to observable phenomena, risking students being locked into the linear and causal thinking that accompanies the language of rational-analytic thought.

Transitioning from Early Learning Centres to school there is a shift as the EYLF is steeped in the language of spirituality inviting play based and explorative learning while the Australian Curriculum is premised on the language of rational-analytic thought where outcomes based imperatives demand a different response. There is a disconnect in the shift from the formative years of spiritual awakening experienced through engagement with the EYLF to the language of rational-analytic thought of the Australian Curriculum.

Questions can be raised about the capacity of the Australian Curriculum in its current form to allow for the development of spirituality. Marian de Souza (2008) has expressed caution about the potentially damaging limitations of a coldly rational curriculum document, urging,

> …there needs to be a shift from the rational/analytical thinking that provides the framework of current educational programs to one that recognizes the complementary role of imaginative/intuitive thinking which can lead to transformation (p. 28).

There are many barriers to spirituality being accommodated within the Australian Curriculum and much work would need to be done to allay fears of association between spirituality and religious order amongst the community and school staff. In addition, professional development for staff about the nature of spirituality would be required to empower staff with the knowledge, skills and desire to utilise pedagogical approaches that allow for the development of spirituality in students.

In order for the Department of Education and Childhood Development to support the inclusion of spirituality, researched evidence of the impact of inclusion of spirituality within the curriculum would need to be identified and developed to form base line data so student development could be measured and monitored in line with current educational accountability practices. The development of expertise amongst a group of key staff would also need to be actioned in order to offer advice and support to schools as spiritual perspectives across the curriculum were incorporated into daily learning experiences.

While acknowledging the barriers to the inclusion of spirituality, this research identifies five areas within the existing Australian Curriculum document where some potential scope exists for the spiritual development of students. First, when the language of spirituality is interspersed within the curriculum content descriptors, students will as a consequence engage with spirituality. Secondly the underpinning Contextual Statements offer a link between cognitive and spiritual awareness. Thirdly the imperatives of sustainability provide a vehicle for building relationship with the environment. Fourthly the careful selection of curriculum content that has the capacity to draw students into deeper reflection and interdependent relationship needs to be considered as part of this discussion. Finally, there are opportunities latent within the General Capability of Ethical Understanding for the development of spirituality. Each of these five opportunities will be addressed in turn and to-

gether they identify opportunities for the inclusion of spiritual perspectives within the Australian Curriculum. While these suggested areas are not exhaustive they do open the discussion about future possibilities within secular educative settings.

Taking the example of the Year 6 English Curriculum, when the language of spirituality is added to the existing curriculum text, a spiritual dimension becomes intertwined with learning outcomes. (See Table 2). In contrast to the rational language of the current document (left hand column), the inclusion of additional content descriptors (right hand column) broadens the scope of the work, inviting students to engage relationally with the task thereby ensuring spirituality has the opportunity for development. Using the example of Year 6 Writing, a proposal is presented below of how the curriculum might be offered using the language of spirituality.

The Composing Texts element of the English Curriculum is about expressive language and involves students composing different types of texts for a range of purposes. Communication through oral, digital and written expression is an integral part of learning in all curriculum areas. A proposed example of how spiritual language could address the imbalance of the cognitive language of the Australian Curriculum is tabled below, the left hand column a direct quote from the Curriculum document with the right hand column a reworking in order to present possibility when engaging with the language of spirituality.

TABLE 2.

Australian Curriculum: Cognitive and Spiritual Language
Australian Curriculum (ACARA, 2017):
Understand How English Works, Year 6 Level Description.
Composing Texts: Plan, draft and publish texts (ACELY1714).

Cognitive Language	Spiritual Language
These texts include spoken, written, visual and multimodal texts that explore, communicate and analyse information, ideas and issues in the learning areas.	Students are encouraged to share their search for meaning through creative expression using spoken, written, visual and multimodal texts. Articulating inner struggles enable students to build deep connection with others developing their self awareness and strengthening group cohesion. Students give ethical consideration to their expressed ideas. Composing different text types enables students to give voice to their awareness of beauty and to explore their developing emotional insights.

By teaching students to write, they develop skills of self-expression. By creating opportunity for students to consider their work more deeply as suggested by the spiritual language in the second column, students are invited into relationship with themselves, others, the environment and for some *God,* opening them to a world mediated by meaning, impacting identity and behaviour. This example from the English Curriculum illustrates the potential impact of language use as students reflect on their experiences through writing.

Secondly the Context Statements offer an opportunity for teachers to consider the content more deeply with implications for student learning. Likened to the subconscious strand of the document, the spiritual language evident in some aspects of the Context Statements has the capacity to bring to conscious awareness all that lies beneath the Australian Curriculum. This is especially notable in the curriculum area of Languages Other Than English. An example is presented here of how this might look in practice, referencing the Year 6 Biological Sciences Context Statement which reads, “The growth and survival of living things are affected by the physical conditions of their environment. (ACSSU094).” The opportunity to explore how humans are affected by the physical conditions of their surroundings, including human relationships, would invite engagement with the language of spirituality. Harlow’s (1959) social isolation experiments with rhesus monkeys would illustrate this concept as an introduction as students engage with the interdependence inherent in spirituality. Reference to the 2018 practice of migrant children being removed from their parents at the USA/Mexico border combined with an exploration of Australia’s Stolen Generation would engage students in real learning about the impact of the physical environment on human relationships. Accessing the underpinning beliefs encapsulated in the Context Statements has the inherent capacity to invite teachers to reflect on curriculum content more deeply and enable a more wholistic approach to student growth and human flourishing ensuring educators are continually addressing all aspects of student development. However, such deep engagement is not quantifiable and teacher energy continues to be directed towards meeting accountability requirements through data collection and analysis. Assessment driven practices inform curriculum planning and further impede opportunities for the spiritual development of students.

Thirdly, ecological awareness with its universal application, is well positioned to inform educational approaches that acknowledge spirituality within the curriculum, forging relation-

ship between self and the environment, one of the tenets of spirituality referenced throughout this research. Hay and Nye (2006, 1998) describe this relational consciousness as forming a bedrock for the survival and health of society and the environment, made tangible through:

> ….love of humanity, sensuous affinity for the landscapes and life-forms of our world, awe before the immensity of the universe in which we find ourselves, and awareness of an interfusing presence through all of these (p. 141).

Projects and perspectives involving sustainability, respect and appreciation for the environment all have the capacity to engage students in reflection as they are drawn into awareness of their interdependent relationship with the Earth. The cross curricula priority of sustainability invites students to "investigate the effect that consumer decisions can have on the individual, the broader community and the environment." (ACHASSK150) This curriculum imperative written in spiritual language might read, "Explore the interrelationship between our connection to our possessions and how this affects the world we create around us, others in our community and the beauty of the environment." The inclusion of the pronoun "our" within the statements intentionally frames the content within a shared and interconnected world. There is a risk of teachers interpreting sustainability as education for sustainable development, further reducing the potential for spiritual development to a debate grounded in business and economics. While individualistic norms are hostile to the growth of relational consciousness, combining data about the environment, which exposes students to the realities of their changing world, with reflective experiences about human impact and the Anthropocene, can generate a greater sense of awareness of interdependence, enabling the student to experience themselves spiritually.

Fourthly, the careful selection of curriculum content can offer opportunity for reflection and draw students into ever deepening interdependent relationship. Recognising that the affect can be awakened through story, in secular educative settings the careful selection of nar-

ratives that “manifest truth and appreciation” (Cupit, as cited in de Souza and Lamb (Eds.), 2007) can enhance the spiritual development of students. Considered positively, students exposed to inspiring concepts and images through for example, story, biography, art, music and digital media, that is reflected upon, have the potential to form a positive social consciousness. The Australian Curriculum outlines ways for students to engage with literature through an analysis of language features, author studies, genre and text structure (ACELT1613-18) and in so doing devalues the capacity of literature to connect and transform lives. The language of emotions in relation to character interactions as well as reader response while engaging with texts would support students to develop spiritually through reading.

The curriculum document invites students to “Identify, describe, and discuss similarities and differences between texts, including those by the same author or illustrator, and evaluate characteristics that define an author’s individual style” (ACELT1613). A shift in language would invite spiritual engagement, for example, “What life experiences impacted on the author, shaping their world, real and imagined, and informing their motivation to write?” Approaching a text full of meaning having sought to understand the author’s perspective combined with academic interrogation and analysis, would provide opportunity for spiritual development. In addition the nature of much literature is intrinsically spiritual. The role of educators is therefore to offer students carefully selected material that will evoke their spiritual selves, understanding that such exposure upon reflection, is formative of identity and informative of behaviour.

Finally, the General Capability of Ethical Understanding is situated unmistakably within the students’ capacity for reason. Another possibility is for an awareness of dependence and interdependent relationship to be nurtured enabling students to develop their spirituality.

Ethical Understanding references Spirituality six times, in relation to ATSI languages programs (ACLFWU043, ACLFWU171, ACLFWU107), the exploration of Australia as a multi-faith society in Year 7 Civics and Citizenship (ACHASSK196, ACHCK051) and a reference to sustainability in the Year 5 Humanities and Social Sciences program (ACHASSK118) where it offers an opportunity to develop the spirituality of students.

The Ethical Understanding Learning Continuum (ACARA, 2018) identifies reasoning as a vehicle for students to engage with ethical positions on social issues. The status and role of women (ACHASSK135) when explored through analysis of data and source documents provides a rational platform from which to take an ethical position. Engaging students spiritually rather than limiting their engagement to the realm of the rational could be achieved by shifting the language of inquiry questions. For example, “How did Australian society change throughout the 20th century?” (ACHASSK134) invites spiritual engagement when the language of the inquiry becomes, “What is the impact of being heard and how has the self perception of women transformed throughout the 20th century as they have found their voice?” Another approach could be to trace the alienation of Indigenous, Muslim or Christian spiritual communities in education systems which avoid the use of spiritual language and explanations fundamental to their familial identity.

As stated in the rational-analytic language of the Australian Curriculum (ACARA, 2018) document:

> Building ethical understanding throughout all stages of schooling will assist students to engage with the more complex issues that they are likely to encounter in the future, and to navigate a world of competing values, rights, interests and norms (Ethical Understanding section, para 2).

A latent outcome of recognising the potential for spirituality within the General Capability of Ethical Understanding is the propensity for students to make globally responsible choices because ethical decisions will be perceived as impacting on students’ lives and wellbeing

when students experience themselves within interdependent community. The spiritual development of students that enables such perception and awareness is therefore a pathway, rather it is a highway into Ethical Understanding and yet this is all but ignored in the Curriculum Document.

The development of consciousness from cognitive awareness and engagement to the fullness of love have been outlined by Jesuit Bob Doran, building on Bernard Lonegan's identification of types of conversion. Lonegan (as cited in Doran, 1990) argued that levels of consciousness grow from the intellectual realms of experience, understanding and judgement to accepting responsibility for decisions and actions and at the highest level of consciousness, love (p. 52). The language of the Australian Curriculum serves students as they use their intellect to rise in consciousness to a place where they are able to make informed decisions, yet the highest level of consciousness, as identified by Doran, requires the language of spirituality. The implications for the individual and collective consciousness is significant with spirituality able to be acknowledged and included in the national curriculum.

CHAPTER FOUR - ALTERNATIVE EDUCATIVE SETTINGS

At the centre of our being is… the point of pure truth,
Blazing with the invisible light of heaven. It is in everybody.
I have no program for this seeing. But the gate of heaven is everywhere.
Thomas Merton

Historically students have been nurtured and educated in family and tribal groups. Following the Industrial Revolution, formal practices have evolved using a factory model of mass education that preferences cognitive and systemised learning relevant for an industrial, and mechanistic world. Noticing the deficits of this model, post-formal international educative movements including Reggio Emilia, Sri Aurobindo, Dewey and Rudolf Steiner have emerged, sharing a belief in the expansion of human consciousness. All honour a more integrated and spiritually aware approach to learning where other ways of knowing essential for contemporary complexities are nurtured within interdependent learning environments.

Interdependent relationships emerge consistently as the conduit for wholistic wellbeing and finds its voice in spiritual practices not aligned to religious order. Heelas (2005) describes the international trend of seeking spiritual expression as being evidenced by *Yoga Journal* in the USA where an increased circulation from 90,000 in 1998 to 300,000 in 2002 and 1.9 million in 2016 (Yoga Journal [on-line journal]) suggests an expanding interest and market in this spiritual practice. The rapid emergence of Body, Mind, Spirituality Centres in the UK cater for a growing market in wellbeing that acknowledges and includes the spiritual dimension where an awareness of listening to body, feelings, intuitions and inner knowledge shape subjective, autonomous meaning making. Similarly, authentic student centred learning experiences acknowledge their spirituality, their agency to explore their world through relationship and to shape who they become. In this chapter, alternative educative

settings that promote and enable spiritual wellbeing while remaining secular in their approach, are explored.

Two such spiritually centred post-formal, educative movements are Reggio Emilia and Rudolf Steiner Education. While operating within the parameters of the national curriculum, the language of spirituality underpins and permeates both secular educative settings, providing models of possibility for offering a more fulfilling and balanced approach to learning.

Reggio Emilia Education

Reggio Emilia is an example of a pedagogy that is centred in the language of spirituality while remaining both culturally responsive and secular. Founded by Loris Malaguzzi, the first preschool was opened in the municipality of Reggio Emilia, northern Italy in 1963. The preschool was acknowledged by *Newsweek* (1991) as the most beautiful preschool in the world. Reggio Emilia is a style of learning that enables relationship with self, others and the environment to shape learning experiences that in reflection inform identity and behaviour.

In 2012, Thinker in Residence Dr Carla Rinaldi was invited to Adelaide by Premier Jay Weatherill to provide new insights into early childhood education, reflecting the state government's desire to explore pedagogical approaches and educational possibilities to enrich the expression of the Australian Curriculum in secular educative settings. Inspired by Dr Rinaldi, the South Australian Collaborative Childhood Project was born, committed to the further development and implementation of Reggio Emilia pedagogical practices. The South Australian Project is based on the Reggio Emilia foundational principles (Instituzione of the Municipality of Reggio Children, 2010) of solidarity and participation shaped by local and international dialogue. Hence at both its foundational and operational levels, Reggio

Emilia offers an educational approach that acknowledges the centrality of interdependence, where spirituality develops.

Incorporating respectful understandings about childhood into the education system forms the challenge for South Australian educators as intentional efforts are made at state government level to increase the quality of life of students in South Australian schools. Reggio Emilia learning recognises that early childhood is the foundation that creates the trajectory for both citizenship and learning, raising the wellbeing and capacity of citizens. It is a philosophy of love, beginning by concentrating on the rights of a student acknowledging their endless possibility and creativity. Respect for the most vulnerable and youngest citizens is evidenced by teachers listening to and learning from students, the way, Dr Rinaldi (2013) argues, engagement with all citizens should be (pp. 18-19). Loris Malaguzzi (cited in Dahlberg, et. al. 1999) clarifies pedagogy as not being generated by itself, rather it "is only generated if one stands in a loving relation as expression of the present" (p. 130). It is a system based on love.

Reggio Emilia inspired Early Learning Centres in South Australia are evolving as places where deep experiences of relationship with self, others and the environment can be explored. As such they are centred in spirituality. Staff take the time to set up enticing experiences to engage students in learning and provide a myriad of ways for students to 'be' alone and with others. The layout of the physical space invites encounters, communication and relationships. Early Childhood author and academic George Morrison (2009) writes, "the arrangement of structures, objects and activities encourages choices, problem solving, creativity and discoveries in the process of learning" (p. 156). In these settings, every opportunity is provided for students to explore in wonder and awe the world around them.

Reggio Emilia education advocates for students to have agency, empowering them as co-creators of their own futures within interdependent relationships. When students do not have agency, Michael Apple (1979) cautions, mainstream Early Learning Centres are at risk of being sites of official knowledge performing “economic and cultural functions and embody[ing] ideological rules that both preserve and enhance an existing set of structural relations. These relations operate at a fundamental level to help some groups and serve as a barrier to others” (p. 63). The educative approach of mainstream Early Learning Centres therefore plays a role in shaping the identity of students with implications for society more generally. The spiritually infused, inclusive and democratic Reggio Emilia approach recognising the student as a citizen from birth, enables the student to live into their own story and shape themselves within their interdependent relationships with the potential for a more just and inclusive society.

The consequence of recognising students as the bearer and constructor of their own intelligence, with a passion for searching that mobilises their whole being, ensures they are regarded as competent and intelligent. Traditional associations of play with home and learning with school, Dr Rinaldi argues, have limited students’ natural instinct to search together for what is yet unknown. Within a Reggio Emilia learning environment it is through interaction that the development of rational-analytic thought is fuelled, furthering the argument that spiritually aware, relational educative settings improve academic learning outcomes.

In addition, Reggio Emilia learning has the capacity, through its acknowledgement and pro-active nurturing of interdependent relationships, to disable the current culture of disconnect described in the mental health statistics provided in Chapter One. Having the right to name themselves, students are in fact participating in the world’s expansion as in relationship with educators they discover together new realities, bringing about something to-

tally unique that has never been seen before. Engagement in connective relationships while maintaining agency, empowers students to forge their own interdependent future reducing the risk of experiencing severe levels of isolation, depression and despair.

Reggio Emilia learning has the potential to repair the disconnect between the relationship building focus of the General Capabilities and the language of rational analytic thought used throughout the the Australian Curriculum, through its capacity to demonstrate how an educative system utilising inquiry learning can be relationship focused. Immersing students in an interdependent environment of respectful relationships, while challenging students to develop their intellect is a hallmark of Reggio Emilia educative practice.

Reggio Emilia learning recognises the unpredictable nature of inquiry where meaning is constantly being co-constructed in relationship with others. Taking risks is enabled within Reggio Emilia learning as educators are not bound by the rigours of testing regimes which force outcomes driven pedagogies. Child centred principles of interconnectivity evident in Reggio Emilia learning, demonstrate how to place the child at the centre of the curriculum document, with all of the trust and uncertainty that this entails, the philosophy of learning defining pedagogical practice.

While the Reggio Emilia approach to learning had its genesis in early childhood settings, it has continued to successfully nurture students throughout their primary and secondary education in Reggio Emilia, northern Italy, and beyond. As such, a Reggio Emilia approach to learning can readily be applied to the Australian Curriculum with the potential to provide a spiritual education for students in secular educative settings.

Reggio Emilia is an educative approach that is underpinned by the secular notion of universal entitlement from birth, yet it is intensely relational offering a spiritually aware and alternative approach to current mainstream educative practices in Australian secular educative settings. The capacity of this relational approach to learning for the potential to reduce feelings of hopelessness amongst young people while improving educational outcomes for students offers itself as a viable and spiritually aware educational alternative to enrich the Australian Curriculum.

Rudolf Steiner Education

Rudolf Steiner (1861-1925) was the founder of anthroposophy, a spiritual philosophy that draws together understandings of the universal nature of spirituality, the creative evolution of the Earth and the enabling of the inner freedom of human development. In Steiner's (1911) words, "Anthroposophy is the path of knowledge aiming to guide the spiritual element in the human being to the spiritual in the Universe" (Leading Thought, 1).

Steiner (2003, [1911, para. 39]) describes relationship centred in love as the Christ impulse (p. 187), understanding the journey from life to death as an increasing love of the wisdom of experience (p. 189). The desire to spread love completes the circle. Steiner decrees, "love must and indeed will come into the world through the spreading of knowledge of spiritual truths" (p. 192). And so for Steiner, love is mediated through the senses as the birthing place for creativity arguing that "creative forces [were] poured into the world before we ourselves and our intellect came into being" (p. 92). Therefore creativity, not rational-analytic thought, has primacy because love is the creative force itself. Steiner schools immerse students in the language of spirituality expressed through creative pursuits.

Steiner Education, also known as Waldorf Education, is a style of learning that advocates for the need to centralise imagination in order for a student to develop fully, positioning itself with great thinkers like Albert Einstein (1929, [interview by Viereck]) who argued that:

> Imagination is more important than knowledge for knowledge is limited to all we now know and understand while imagination embraces the entire world, and all there ever will be to know and understand (p. 117).

Deleuze (as cited in Delpech-Ramey and Harris, 2010) acknowledges the fundamentally creative nature of life, positioning creativity at the core of being and knowing (pp. 3-7). Einstein and Deleuze's thinking would find parallels in the educational philosophy of Rudolf Steiner (2011, [1907]) who writes:

> The primary task through these years is to educate and nourish the imaginative powers of the student. It is this vital picture making capacity that gives life and insight to logical and conceptual thinking (p. 17).

Steiner education is therefore an educative approach where creativity fuels cognition.

Australian Steiner Curriculum Framework writer Jennifer Gidley (2007) summarises Steiner schools as places where the developing spirituality of the student is acknowledged as part of a consciously evolving human species (pp.117-135). The homepage of the Steiner Education Australia website (2017) promotes Steiner schools as providing "enjoyable and relevant learning through deep engagement and creative endeavour, to develop ethical, capable individuals who can contribute to society with initiative and purpose." This broad philosophy is expressed in pedagogical practices that are wholistic, enabling practical engagement and creativity within interdependent relationships.

The Australian Steiner Curriculum was developed in response to the Australian government's imperative to ensure a nationally consistent curriculum while accommodating the specific philosophy of Steiner schools. Referencing the ideals and recommendations of the Melbourne Declaration on Educational Goals for Young Australians (2008), the Australian

Steiner Curriculum advocates for multiple ways of knowing based on the pedagogical approaches of life, love, wisdom and embodied voice. The curriculum, summarised in Table 3, is written in the language of spirituality and is presented here in stark contrast to the language of rational-analytic thought of the Australian Curriculum. Described as Post-formal Pedagogies, the curriculum distances itself from the rational-analytic, factory inspired formal education model of the industrial age and provides a model of a curriculum developed with spirituality as the organising dynamic.

TABLE 3

Australian Steiner Curriculum: Post-formal Pedagogies (Gidley, 2010).
Table showing the language of spirituality that is used within the Steiner Schools Australia Curriculum.

	Post-formal Pedagogies		
Life (from static concepts to living thinking)	Futures Education	Imaginative Education	Ecological Education
Love (care, contemplation, reverence, empathy, love)	Wholistic -integral Education	Spirituality Education	Social-Emotional Education
Wisdom (creativity, complexity, multiperspectivality)	Complexity Education	Wisdom Education	Creative Education
Voice (sensitivity to linguistic, cultural and paradigmatic contexts)	Aesthetic Education	Postmodern Poststructuralist Pedagogies	Critical Pedagogies

Underpinned by a belief in the evolution of consciousness, the spirituality infused Australian Steiner Curriculum has been structured to enable the wholistic development of each student. The Australian Steiner Curriculum supports the goals of Steiner education and is centred in the quality of the relationships where the student is enabled to be more fully themselves as they develop their intellect, heart and will. In contrast to the outcomes based Australian Curriculum, Steiner Education does not attempt to mould the student into any specific interpretation of, for example, citizenship trusting that being immersed in an harmonious environment and engaged in loving relationships, the student will evolve as their authentic self. Details of the physical environment in Steiner Schools are attended to so that the student is reflecting through sense impressions, a further dimension of language of spirituality. It is the language of spirituality that students in Steiner schools access as they reflect their total surroundings, that impacts this emergence of being.

In Steiner schools, the goal is for students to be taught by the same class teacher throughout the primary years. Ideally the relationship of trust and care between teacher and student can in this way be strengthened and deepened. The daily main lesson focuses on one topic for several weeks at a time so that concentrated periods of study can be conducive to a mood of quiet and cumulative concentration, deepening learning and integrating knowledge instead of departmentalising it. The pedagogy allows students to be reflective as they engage deeply with the content. Relationship between student and teacher and student and content is developed within an intentional learning environment that also invites relationship. It is within these interdependent relationships that spirituality finds its home.

Students in Steiner Schools engage in the arts for what Robert Root-Bernstein (n.d., as cited in Oddleifson, 1997) terms the development of tools of thought,

> …to give meaning to facts and to facilitate creative or transformational thinking. These tools, most of which are embodied in the arts include the use of analogy and metaphor, pattern forming and recognition, visual and kinaesthetic thinking, modelling, playacting, manual manipulation, and aesthetics. He believes that the mind and senses alike must be trained equally and in tandem to perceive and to imagine, and points out that few, if any, of these tools of thought are in our standard science curricula. Without these tools of thought kids have difficulty in 'connecting', or constructing meaning from an assembly of facts or bits of information" (p. 9).

Such pedagogical process supports the Steiner ideal of creating one's future, enabling the full unfolding of each student's human spirit. It is a spiritual curriculum.

Steiner graduate outcomes have been monitored and documented around the globe, to evidence the effectiveness of Steiner Education to develop the cognitive capacity of students immersed in a curriculum steeped in the language of spirituality. Bill Woods (2011) has collated data about post-school pathways of students from the South Australian Steiner School in Mt Barker, and identified 49% compared with a 14-16% average in mainstream SA schools who continue with tertiary study. At University, 48% of graduates from Mt Barker Steiner School achieved distinction level or higher and 83% achieved credit level or higher. This data is one indication of the cognitive competence of Steiner graduates who are immersed in a curriculum infused with the language of spirituality.

Of interest are the use of qualitative research methodologies that rely on descriptors more than quantitative data when evaluating educational outcomes of Steiner graduates. Consistent with the nature of spirituality itself, that is more easily described than defined, the use of the language of spirituality shapes the discussion.

Steiner educative practice offers an holistic approach to learning that is steeped in imagination and beauty. The disconnect between the relationship building potential of the General Capabilities and the rational analytic language of the Australian Curriculum could be

bridged through adopting the holistic philosophy that underpins Steiner education. Australian secular educative settings that were places of beauty and imagination would enable opportunities for relationship building and possibility where the whole child was nurtured. A practical example would be designing learning spaces that moved away from traditional contained classrooms and opened outwards, onto aesthetically pleasing gardens and outdoor learning spaces. In such a context the language of rational analytic thought that has the capacity to construct and confine, would be challenged through context, to include the language of interdependent relationship, the language of spirituality.

oooOOOooo

Reggio Emilia and Rudolf Steiner education present possibilities for repairing the disconnect between the relationship building focus of the General Capabilities and the language of rational-analytic thought used throughout the Australian Curriculum to describe the General Capabilities. The knowledge, skills, behaviours and dispositions of the General Capabilities are functional components of the curriculum "intended to enable young people to live and work successfully in the twenty-first century" (General Capabilities section, para. 1). A focus on reasoning to assist ethical judgement, for example, illustrates how rational-analytic thought is used to describe an intended curriculum outcome. The use of spiritual language within the General Capabilities would enable students to develop holistically, impacting their identity as citizens of the twenty-first century and their decisions.

Reggio Emilia and Rudolf Steiner educative approaches illustrate how for instance, ethical behaviour is born of interdependent relationship involving love of self, others, the world and sometimes *God*. This paper explores how reflection on ethical decisions using relational, interdependent spiritual language, informs student identity and behaviour while the

limiting use of the language of rational-analytic thought primarily develops cognitive function. Yet it is the spiritual dimension that in fact leads to the wholistic development of students.

This paper argues that the consistent use of the language of spirituality positions the student at the centre of their relationships as they make meaning of their world. The Reggio Emilia approach of recognising the student as a citizen from birth, an acknowledgement that defines relationships, and the Steiner approach of centralising creative endeavours in learning, both advance the presence of spirituality in education without compromising academic achievement and as evidenced by graduate outcome data, it can be argued, enhancing it. The use of spiritual language within secular educative settings undoubtedly impacts student identity and behaviour.

CHAPTER FIVE - CONCLUSIONS

Spirituality means to leave places,
infinitely exploring (inter) territories,
always dynamic, always on the move.
Robert Solomon

The Australian Curriculum is a document that privileges rational-analytic thought, a singular way of knowing over all significant other ways of knowing, including (Gidley, 2010) "aesthetic, contemplative, emotional, imaginative, intuitive, kinaesthetic, musical, inter- and intra- personal and social" (p. 94). As such (Finser, 2001; Glazer, 1994; as cited in Gidley, 2010),

> …in support of the status quo, science is valued over literature, maths over art, cognition over emotion, materialism over spirituality and order over creativity (p. 94).

By contrast, it has been argued that the development of spirituality in students, is essential for their individual wellbeing and for the wholistic development of the collective consciousness of their generation. This research has argued that spirituality requires the engagement of the affect, and is experienced in interdependent relationship with self, with others, with the world, and sometimes *God.* Spirituality is a quest for meaning and a journey more deeply into love, that this research has established, the language of rational-analytic thought of the Australian Curriculum and all that this privileges, fails to accommodate.

The development of spirituality in students accessing the Australian Curriculum, is often disregarded and left to chance. In an ever increasing consumerist world, Tacey (2014) has argued that individualism and secularisation have enabled a new excitement of individual exploration into the spiritual. A resurgence of interest in spirituality described by Tacey (2004) as "our secular society realising that it has been running on empty, and has to restore itself at a deep primal source, a source which is at the very core of our experience" (p. 1). This research has argued that the use of the language of spirituality within the Aus-

tralian Curriculum would respond to the resurgence of interest in spirituality with implications for individuals and society as a whole. In the absence of a curriculum document that acknowledges and harnesses this hunger for a deep sense of satisfaction and fulfilment, another generation of students whose spirituality has not been recognised or nurtured through formal education, is at risk of meaninglessness. This research has concerned itself with how the language of spirituality in reflection can contribute to the wholistic wellbeing of students in Australian secular educative settings.

This research began with an introduction to the Australian Curriculum identifying its use of the language of rational-analytic thought. An exploration of the nature of spirituality followed, with the ancient Aboriginal practice of Dadirri offered by way of illustration of spirituality as the central organising entity within interdependent relationship. The position of spirituality within belief in *God* and then within religious order was also discussed. Conclusions were drawn that spirituality transcends faith traditions and beliefs to incorporate the search for meaning within interdependent relationship with self, with other, with the environment and for some, *God*. Spirituality has been presented as a movement away from isolation towards love.

In the first chapter, statistical data was detailed to support the view that Australians are experiencing increasing levels of hopelessness and despair. The failure of the Australian Curriculum to articulate or advocate for spirituality suggests it as a potential contributor to a sense of meaninglessness in young people.

A discussion of developmental spirituality and its limitations further clarified the context for this research. The contribution of developmental psychologists provided insight into cognitive and moral development in children. Contemporary understandings that recognise

post-modern thinking and identify the impact of the dominant discourse, the importance of individual agency and embodiment were outlined. Lifeworld existentials were presented as an emerging way of understanding spirituality. Rebecca Nye's (1998) term 'relational consciousness*'* (p. 132) was introduced to further the understanding of interdependence. Conclusions were drawn that the language of rational-analytic thought of the Australian Curriculum enabled compartmentalisation in preference to interdependence, compromising the development of spirituality in students in Australian secular educative settings.

Language use in reflection was explored concluding that spiritual language has the capacity to form identity and inform behaviour. The very limited presence of spiritual language in the Australian Curriculum was detailed. The potentially negative impact of the shadow side of spirituality was alluded to, with further exploration recognised as being beyond the scope of this research. The evolution of a specifically spiritual language was traced back through the desert fathers and mothers with the insights of spiritual direction further contributing to contemporary understanding of spiritual language. The Suscipe Prayer and the Twelve Steps of Alcoholics Anonymous were offered as illustrations of the difference between the language of rational-analytic thought and the language of spirituality and its impact.

The language of reflection was presented as the transformative dynamic impacting identity and behaviour. An exploration of Growth Mindset that utilises the language of rational-analytic thought in reflection and Ignatian Discernment that utilises the language of spirituality in reflection illustrated this dynamic. Choice Theory and Self Determination Theory were outlined to acknowledge the impact of motivation on behavioural choices.

Insight into reflection and language use informed the exploration of the capacity of the Australian Curriculum to accommodate spirituality. The Early Years Learning Framework was explored as a national curriculum document steeped in the language of spirituality. The disconnect between this pre-school document and the Australian Curriculum was identified arguing that the wholistic development of students in secular educative settings was negatively impacted by the limitations of the language of rational-analytic thought of the Australian Curriculum. Opportunities to accommodate spirituality within the Australian Curriculum were explored with attention drawn to some initial barriers that would need to be addressed in order for this to be achieved.

Reggio Emilia and Rudolf Steiner education were offered as spiritually infused and wholistic educative approaches, engaging students in interdependent relationships, awakening possibility and hope. Reggio Emilia learning recognises that students need an interdependent environment where they can become the best essence of their being. The Mt Barker Waldorf School web page statement (2017) describes Steiner schools as offering an:

> …education that is alive, full of wonder and strives to awaken the inner life of the young person. It develops the student's capacity to learn, to be open to life and to develop a sense of meaning and purpose (para 2).

These are educational settings where spirituality is at the centre of learning. This research referenced the effectiveness of the educational philosophies of Reggio Emilia and Rudolf Steiner education, challenging current paradigms determined by the rational-analytic thought of the Australian Curriculum and offering an alternative that has the capacity to be the transformative dynamic in the educational sector.

Suggestions for Further Research

While this paper broadly explored the language of spirituality in reflection as impacting the identity and behaviour of students, a number of major gaps in the field of spirituality and education have been identified establishing frontiers for further educational research. Greater in depth study of these gaps beyond the scope of this research would enrich the discussion and form the catalyst for educational transformation.

This research has highlighted the absence of spirituality within mainstream schools and within the Australian Curriculum document. A full analysis including further surveys to gather both qualitative and quantitative data about the attitude of educators towards spirituality would identify whether there was a reluctance by educators to embrace spirituality. Qualifying educators' perceptions of spirituality and religious order would further enrich this research.

As part of this research, insight into how the Australian Curriculum came to be written in the language of rational-analytic thought could add further insight to educator attitudes. Research into political and bureaucratic priorities and agenda would also inform this work. Clarifying educator attitudes would inform systemic professional learning impacting the effectiveness of the implementation of spiritual perspectives across the curriculum, should it be introduced. Such research would also provide base line data about educator interest and commitment to spirituality within secular educative settings, acknowledging the critical importance of staff commitment for change to occur.

A deeper exploration of achievement data for students in Reggio Emilia and Rudolf Steiner educative settings would provide evidence of the relationship between spirituality and cog-

nition. Specific insights could build justification for the inclusion of spirituality in the mainstream curriculum should improved academic achievement be identified by the research. This would support existing curriculum outcomes while suggesting possibility for improvement.

Identifying the dynamic that enables academic growth requires further research. Locating the dynamic for growth within language use in the process of reflection, within spirituality or rational-analytic thought would secure a rationale for the inclusion of spirituality in schools. Understanding the relationship between rational-analytic thought and spirituality through discovering how students explain the invisible would enrich this research.

Another area requiring research is a longitudinal study of the comparison between current students of the Australian Curriculum in secular educative settings and their counterparts in religious, Rudolf Steiner or Reggio Emilia educative settings, to gather some evidence about student capacity to engage in sustained relationships. This research has referenced the impact of spirituality through the development of the affect, imagination and intuition on the evolving collective consciousness. Because the identity of students in secular educative settings has been forged through reflection on that which is both rational and analytic, their capacity to establish and maintain relationships compared to students in educative settings steeped in the language of spirituality, would be worth exploring. This could provide insight into possible connections between spirituality in educative settings and the capacity of students to sustain relationships.

Research into any possible link between the language of rational-analytic thought of the Australian Curriculum and the increasing individualism and secularisation of contemporary society could support an argument in favour of the inclusion of spiritual perspectives

across the curriculum. Building on Tacey's work in this area, establishing the impact of the current curriculum document on student identity and behaviour and the ramifications for social change would shed light on the role of both the language of rational-analytic thought and the language of spirituality in schools.

oooOOOooo

In an age when heightened hopelessness and despair are increasingly evidenced by health and wellbeing data, the need to nurture a sense of meaning is urgent. The Australian Curriculum, constructed in the language of rational-analytic thought, is a formative document that will impact the identity and behaviour of students attending Australian secular educative settings, into the future. Throughout this research the Australian Curriculum has been interrogated with explicit reference to language, in order to explore the potential for spiritual development of primary aged students and the transformative potential of the language of reflection on identity and behaviour. Conclusions have been drawn that spiritual perspectives through the use of spiritual language in the curriculum document combined with pedagogical approaches that honour the centrality of the student and allow for imagination are needed to nurture spirituality.

It has been argued that the language of spirituality that students engage with as they reflect their relationships with self, others, the environment and sometimes *God*, it has been argued, nurtures the wholistic development of each student impacting their identity and behaviour. This research has indicated that the Australian Curriculum is a document constructed in the language of rational-analytic thought, a language of limitation that preferences the intellect. Hence the use of the language of rational-analytic thought, this re-

search concludes, will not be sufficient for students to develop their spirituality and to make meaning of their world within interdependent relationships.

> *Endless the effort that we all should make because we, together with our children, could understand and live learning as an act of love.*
>
> Carla Rinaldi

REFERENCE LIST

The pebbles are the strength of the wall.

Buji Proverb (Nigeria)

Apple, M. W. (1979). *Ideology and curriculum*. London: Routledge.

Australian Bureau of Statistics. (2017, June 27). Census data reveals 'no religion' is rising fast. [Media release]. Canberra: ABS. Retrieved from http://www.abs.gov.au/AUSSTATS/abs@nsf/mediareleasebyreleaseDate/7E65A1

Australian Bureau of Statistics. (2016, September 27). Causes of death in Australia. Cat. No. 3303_11. Canberra: ABS. Retrieved from https://www.abs.gov.au

Australian Bureau of Statistics. (2008, October 23). *National survey of mental health and wellbeing: Summary of results.* Cat. No. 4326.0. Canberra: ABS. Retrieved from www.abs.gov.au/ausstats/abs@.nsf/mf/4326.0

Australian Institute of Health and Welfare. (2007, May 30). *Young Australians: Their health and wellbeing*. Canberra: Australian Institute of Health and Welfare.

Australian Curriculum Assessment and Reporting Authority. (2018 [2010]). *Australian Curriculum (8.3).* Retrieved from australiancurriculumedu.au

Australian Curriculum Assessment and Reporting Authority. (2017 [2010]). General Capabilities: Ethical Understanding section, para 2. Retrieved August 15, 2017 from https://www.australiancurriculum.edu.au/f-10-curriculum/general-capabilities

Australian Curriculum Assessment and Reporting Authority. (2011). *The shape of the Aus tralian Curriculum*. Retrieved from http://www.acara.edu.au/curriculum.html33

Australian Government Department of Employment Education and Workplace Relations. (2008). Melbourne Declaration on Educational Goals for Young Australians. Canberra: Australian Government Department of Employment Education and

Workplace Relations.

Australian Government Department of Employment Education and Workplace Relations. (2009). *Belonging, Being and Becoming: An Early Years Learning Framework for Australia.* Canberra: Australian Government Department of Employment Education and Workplace Relations.

Brent, A. G., Brent, D. G. & Dumain, L. E. (1998). Spirituality, resilience and narrative: Coping with parental death.*Families in Society: The Journal of Contemporary Social Services, 79*(6), 615-630. doi: 10.1606/1044-3894.865

Bryden, M. (Ed.). (2001). *Deleuze and religion*. London: Routledge.

Butterworth, R. (2007). On theological language. *The Way*. 109-117. Retrieved from www.theway.org.uk/back/12Butterworth

Campo, J. E. (2009). *Encyclopaedia of Islam.* NY: Infobase.

Champagne, E. (2003). Being a student: A spiritual student. *International Journal of Children's Spirituality, 8*(1), 43-53.

Colledge, E., Walsh, J. (Eds. Trans.) (1978). *Julian of Norwich: Showings*. New York: Paulist.

Commonwealth of Australia. (2017). Findings of the Royal Commission into Institutional Responses to Child Sex Abuse. *Final Report: Volume 16, Religious Institutions Book 1*. Retrieved December 18, 2017 from https://www.childabuseroyalcommission.gov.au/final-report

Cook, C. C. H. (2004, May). Addiction and spirituality. *Addiction*, *99*(5), 539-551. Retrieved from 10.1111/j.1360-0443.2004.00715.x

Cupit, C.G. (2007). The marriage of science and spirit: dynamic systems theory and the development of spirituality. *International Journal of Children's Spirituality: The Rising Spirit: Research in Spirituality in Australia, New Zealand and the Asia Pacific*

Region, 12(2), 105-116. doi:10.1080/13644360701467402

Dahlberg, G., Moss, P. & Pence, A. (1999). *Beyond quality in early childhood education and care: Postmodern perspectives.* London: Fowler Press

Deleuze, G., & Conley, T. (1992). *The Fold: Leibniz and the Baroque.* Minneapolis: University of Minnesota Press.

Delpeck-Ramey, J. & Harris, P. A. (2010). Spiritual politics after Deleuze. *Substance, 39*(1), 3-7.

De Souza, M. (2008). Education for transformation: meeting students' needs in changing contemporary context. *International Journal of Children's Spirituality, 13*(1), 27-37.

De Souza, M. & Lamb, W. W. H. (Eds.). (2007). *Spirituality in the lives of children and adolescents: Some perspectives.* Adelaide: SA ATF Press.

Doran, R. (1990). *Theology and the dialectics of history*. Toronto: University of Toronto.

Dweck, C. (2007). *Mindsets: The new psychology for success.* Retrieved August 12, 2017 from https://www.mindsetworks.com/science/

Dweck, C. & Haimovitz, K. (2016, April). What predicts children's fixed and growth intelligence mind sets? *Psychological Science Online, (25).* doi: 10,1177/0956797616639727

Education Services Australia. (2008). *Global perspectives: A framework for global education in Australian schools.* Carlton, Victoria: Education Services Australia.

Erikson, E. (1950). *Childhood and society*. NY: Norton.

Foucault, M. (1980). Discourse, power and knowledge. In A. Sheridan. (Ed.) *The will to truth*. London: Tavistock Publications, 111–132.

Fowler, J. (1981). *Stages of faith: the psychology of human development and the quest for meaning.* San Francisco: Harper.

Gegeo, D. W. & Watson-Gegeo, K. A. (2003). Whose knowledge? The collision of indigenous and introduced knowledge systems in Solomon Islands community development. *The Contemporary Pacific, 14*, 377-409.

Gegeo, D. W. & Watson-Gegeo, K. A. (2001). How we know: Kwara'ae rural villagers doing indigenous epistemology. *The Contemporary Pacific*, *13,* 55-88.

Gibbons, J. A. (2004). Studies in comparative and international education: On reflection. *Flinders University Institute of International Education Research Collection, Number 11.* South Australia: Shannon Research Press.

Gidley, J. M. (2010). *From crisis to confidence: The development of social and emotional education in Australia.* Retrieved from www.academia.edu/1922043

Gidley, J. M. (2007). Educational imperatives of the evolution of consciousness: the integral visions of Rudolf Steiner and Ken Wilbur. *International Journal of Children's Spirituality: The Rising Spirit: Research in Australia, New Zealand and the Asia Pacific Region, 12*(2), 117-135.

Glasser, W. (2000). *Counselling with Choice Theory: The new Reality Therapy.* NY: Harper Collins.

Glasser, W. (1998). *Choice Theory: A new psychology of personal freedom.* NY: Harper Collins.

Habermas, J. (2017). *Postmetaphysical thinking II.* (C. Cronin, Trans.). Weinheim: Wiley.

Harlow, H. (1959). Love in Infant Monkeys. *Adoption History Project.* Retrieved June 21, 2018 from pages.uoreogon.edu

Hart, T. (2003). *The secret spiritual world of children.* Makawao, HI: Inner Ocean.

Hawkins, D. R. (1998). *Power vs force: The hidden determinants of human behaviour.* NSW: Hay House.

Hay, D. & Nye, R. (2006, 1998). *The spirit of the child.* London: JessicaKingsley.

Heelas, P. (2005). *The spiritual revolution: Why religion is giving way to spirituality.* Oxford: Blackwell.

Hoffman, K. (2015, November 25). TEDxSpokane. [Youtube]. Retrieved January 17, 2017 from https://www.youtube.com/watch?v=E9fHCrP8hZM

Hutchins, E. (1995). *Cognition in the wild*. Cambridge, MA: MIT Press.

Hyde, B. (2008a). *Children and spirituality: Searching for meaning and connectedness*. London: Jessica Kingsley.

Hyde, B. (2008b). The identification of four characteristics of children's spirituality in Aus tralian Catholic Primary Schools. *International Journal of Children's Spirituality, 13*(2), 117-127.

Hyde, B. (2003). Lifeworld existentials: Guide to reflection on children's spirituality. *Journal of Religious Education, 51*(3), 27-33.

Infant-toddler Centres and Pre-schools, Istituzione of the Municipality of Reggio Emilia. (2010). *Indications: Preschools and Infant-toddler Centres of the Municipality of Reggio Emilia.* Italy: Reggio Children Publishing.

Johnson, A. N. (1999). Spirituality: Post-formal thinking, spiritual intelligence and the paradox of the developmental journey. In S. R. Steinberg, J. L. Kincheloe, P. H. Hinchey, (Eds.). *The post-formal reader: Rational-analytic thought and education*. NY: Falmer. 146-173.

Johnson, C. (2008). The spirit of spiritual development. In R. M. Lerner, R. W. Roeser, & E. Phelps. (Eds.). *Positive youth development and spirituality: From theory to research*. Pennsylvania: Templeton Foundation Press. 25-41.

Justaert, K. (2012). *Religion after Deleuze*. London: Continuum International.

Kaskutas, L. A. (2009). Alcoholics Anonymous effectiveness: Faith meets science. *Addict, 28*(2), 145-157. doi: 10.1080/10550880902772464

Kohlberg, L. (1981). *Essays on moral development.* San Francisco, CA: Harper & Rowe.

Kohn, R., cited Ungunmerr, M-R. (2016). Elder invites all Australians to embrace tradition of deep listening. [Radio interview]. *Radio National.* Retrieved July 14, 2017 from http://www.abs.net.au/radionational/programs/spiritofthings/

Larkoff, G. & Johnson M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to Western thought.* NY: Basic Books.

Lanzetta, B. (2007). *Emerging heart: Global spirituality and the sacred*. Minneapolis: Augsburg Fortress.

Lipner, J. (2010). *Hindus: Their religious beliefs and practice. 2nd ed*. NY: Routledge.

Lonegan, B. (1972). *Method in theology.* NY: Herder and Herder.

Maslow, A. (1971). *The farther reaches of human nature*. NY: Penguin.

Maslow, A. (1943). A theory of human motivation. *Psychological Review, 50*(4). 370-396.

Meezenbroek, W. De J., Garssen, B., Van den Berg, M., Dierendonck, D., Visser, A. & Schaufeli, W. B. (2012, June). Measuring spirituality as a universal human experience. *Journal of Religion and Health, 51*(2). 336-354. doi: 1007/S10943-010-9376-1

Merton, T. (1953, 2002). *Sign of Jonas.* Boston: Houghton Mifflin Harcourt.

Mindset Works. (2017). *Dr Dweck's discovery of fixed and growth mindsets have shaped*

our understanding of learning. Case Studies section. Retrieved August 4, 2017 from www.mindsetworks.com

Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). (2008). *Melbourne Declaration on Educational Goals for Young Australians.* Retrieved September 12, 2017 from www.curriculum.edu.au/mceetya/melbourne_ declaration, 25979.html

Moltmann, J. (1997). *The source of life*. Minnesota: Fortress.

Moos, R. H. & Moos, B. S. (2006, June). Participation in treatment and Alcoholics Anonymous: A 16 year follow-up of initially untreated individuals. *Journal of Clinical Psychology, 62*(6), 735-750.

Morrison, G. (2009). *Early Childhood Education Today.* Essex, UK: Pearson.

Morse, M. K. (2009, September). The art of noticing the duck. *Presence: An International Journal, 15*(3), 51-58.

Mount Barker Waldorf School. (n.d.). Retrieved July 12, 2017, from Mount Barker Waldorf School homepage. Web site: http://www.mtbarkerwaldorf.sa.edu.au

Newberg, A. B. & Newberg, S. K. (2006). A neurological perspective on spiritual development. In E. C. Roehlkepartain, P. Ebstyne King & L. Wagener. (Eds.). *A handbook of spiritual development in childhood and adolescence.* London: Sage Publications. 183-193.

Newsweek Staff, US Edition. (1991, December 1). A school must rest on the idea that all children are different. *Newsweek.* Retrieved March 3, 2017 from www.newsweek.com/school-must-rest-idea-all-children-are-different-200976

Nye, R. (1998). *Psychological perspectives on children's spirituality.* Unpublished PhD Thesis. University of Nottingham, England.

Oddleifson, E. (1997). *The balanced mind: An educational and societal imperative.* Hingham, MA: CABC: The Center for Arts in the Basic Curriculum Inc.

Palmer, P. (2004). *A hidden wholeness: The journey towards an undivided life*. San Francisco, CA: Jossey-Bass.

Patanella, D. (2011). Piaget's theory of moral development. In S. Goldstein & J. Naglieri,. (Eds.). *Encyclopaedia of Childhood Behaviour and Development.* US: Springer. 1109-1111. doi: 10.1007/978-0-387-79061-9_2167

Piaget, J. (1932, 1965). *The moral judgement of the child.* Illinois: Free Press.

Piekoff, L. (2017). Aristotle's ethics and politics: happiness, reason and the ideal society. History of Philosophy, Lesson 20. Retrieved July 5, 2017, from the Ayn Rand Institute, USA. Web site: https://campus.aynrand.org/campus/globals/transcripts

Pope, S. J. (Ed.). (2002). *The ethics of Aquinas.* Washington DC: Georgetown University Press.

Puett, M. J. (2012). Social order or social chaos. In R. A. Orsi. (Ed.). *Cambridge companion to religious studie*s. Cambridge: Cambridge University Press.

Puhl, L. (Ed.). (1952). *The Spiritual Exercises of St Ignatius.* Chicago: Loyola University Press.

Rahner, K. (1993). Teresa of Avila: Doctor of the Church. In A. Raffelt & D. Harvey. (Eds.). *The great church year.* NY: Crossroad.

Rahula, W. S. (2017). The Eightfold Path: The Buddha's practical instructions to reach the end of suffering. *The Buddhist Review: Tricycle 27*(2). Retrieved Jan uary 22, 2018 from https://tricycle.org/magazine/noble-eightfold-path/

Rinaldi, C. (2013). *Re-imagining childhood: The inspiration of Reggio Emilia principles in South Australia*. Adelaide: Government of South Australia.

Ryan, R. (1995). Psychological needs and the facilitation of integrative processes. *Journal of Personality. 63,* 397–427. doi: 10.1111/j.1467-6494.1995.tb00501.x

Ryan, R. M. & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist, 55*(1), 68-78.

Scarino, A. (2010). Assessing intercultural capability in learning languages: A renewed understanding of language, culture, learning and the nature of assessment. *The Modern Language Journal, 94*(2), 324–329.

Schneiders, S. (2000). Religion and spirituality: Strangers, rivals or partners? The Santa Clara lectures 6:2. Retrieved March 3, 2017 from Jesuit School of Theology, Santa Clara University Web Site: https://scholarcommons.scu.edu/cgi

Sheldrake, P. (2007). *Spirituality: A brief history.* UK: WileyBlackwell. doi: 10.1080/19349637.2015.1053299

Spitzer, M. (1999). *The mind within the net: Models of learning, thinking and acting.* Cambridge MA: MIT Press.

Steiner Education Australia. (2011). *Australian Steiner Curriculum Framework: Volume 1. Educational Foundations.* Retrieved from www.steinereducation.edu.au

Steiner Education Australia. (2017). Retrieved December 18, 2017 from www.steinereducation.edu.au About SEA, Steiner Education section, para. 3.

Steiner, R. (2011, 1907). *The education of the child and early lectures on education.* Barrington MA: Anthroposophic Press.

Steiner, R. (2003). *Rudolf Steiner religion*. Forest Row: Hillside House.

Steiner, R. (1911). The spiritual guidance of the individual and humanity. *Gesamtausgabe* [GA]15. Switzerland: Rudolf Steiner Nachlassverwaltung. Retrieved from http://wn.rsarchive.org/GA/GA0015/English/AP1992

Steiner, R. (n.d.). Anthroposophical leading thoughts. *Gesamtausgabe* [GA] 26. Switzerland: Rudolf Steiner Nachlassverwaltung. Retrieved from goetheanum.org

Sumsion, J., Barnes, S., Cheeseman, S., Harrison, L., Kennedy, A.M. & Stonehouse, A. (2009). Insider perspectives on developing Belonging, Being and Becoming: The Early Years Learning Framework for Australia. *Australasian Journal of Early Child hood*, *34*(4), 4-13.

Tacey, D. (2014). Spirituality and Religion in a Secular Age. [Carmelite Library Lecture, March 4, 2014]. Retrieved from thecarmelitelibrary.blogspot.com.au

Tacey, D. (2013, December 21). In B. Zwartz. A hunger for the spiritual, *Sydney Morning Herald*. Retrieved from http://www.smh.com.au/national/a-hunger-for-the-spiritual-the-australians-finding-new-meaning-in-christmas-20131220-2zqrp.html

Tacey, D. (2003). *The spirituality revolution: The emergence of contemporary spirituality*. Sydney: HarperCollins.

Ungunmerr, M-R. (2017). To be listened to in her teaching: Dadirri: Inner deep listening and quiet still awareness. *Earth Song Journal: Perspectives in Ecology, Spirituality and Education, 3*(4), 14-15.

Vanier, J. (2004). *Drawn into the mystery of Jesus through the Gospel of John.* Toronto: Novalis.

Ver Beek, K. A. (2000, February). Spirituality, a development taboo. *Development in Practice, 10*(1), 31-43.

Viereck, G. S. (1929, October 26). The origin of consciousness: What life means to Einstein. *The Saturday Evening Post*, 17, 110, 113, 114, 117.

Waaijman, K. (2000). *Spirituality: Forms, foundations, methods*. Leuven: Peeters.

Walshe, M. O'C. (Ed., Trans.). (2010). *The complete mystical works of Meister Eckhart.* NY: Crossroad.

Ward, B. (Ed. Trans.) (2003). *The desert fathers: Sayings of the early Christian monks*. London: Penguin.

Ware, K. (2010). The spiritual father in orthodox Christianity. In K. G. Culligan. (Ed.). *Spiritual Direction: Contemporary Readings.* Eugene OR: Wipf & Stock, 20-39.

Wertsch, J. (Ed.). (1981). Vygotsky and the genesis of higher mental functions. *The Concept of Activity in Soviet Psychology.* Armonk, NY: M. Sharpe, 144-188.

Wilson, B. (1988). *The language of the heart: Bill W's Grapevine writings.* NY: Cornwall Press.

Wilson, B. (1962, January). The matter of fear. *AA Grapevine, Article 28.*

Woods, B. (2011). Comparative table of international research studies of Steiner graduate outcomes. *Australian Steiner Curriculum.* Retrieved from http://www.steinereducation.edu.au/wp

Yoga Journal. (2018). Retrieved July 18, 2017 from media.yogajournal.com