Spiritual Well-being / Taha Wairua

in

New Zealand State Schools

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Abstract

"Spirituality" is a relatively new concept in state education. This research sets out to help clarify what that term is taken to mean in the current educational context.

The *New Zealand Curriculum Framework* (1993) appears to recognise spirituality as an inter-connected element of the whole person. The *Health and Physical Education Curriculum* (1999), in particular, defines spiritual well-being in an inclusive and internationally comparable way, covering such matters as attitudes and values, meaning and purpose, self-awareness/identity, while for some, retaining links with the transcendent.

"Spirituality" as a broad and flexible construct is shown to be evolving. Spirituality has traditionally been tied to religious concepts. Today, however, it has also expanded to the secular environment.

The inclusion of the spiritual dimension in state education is responded to in this research, (i) by examining the applicable New Zealand education history, (ii) by examining the evolution of the definition of spirituality, (iii) by analysing the relevant government documents to show where spirituality is situated, and, (iv) by making some recommendations about how to address spirituality in state schools, including a report on a trial unit.

The literature review reflects national curriculum documents which recognise the spiritual needs of students. The research suggests spiritual literacy will go some way to address the increasing pressures on young people and reduce dysfunctional responses to which many young people resort.

This research concludes that spirituality is being increasingly recognised at all levels of society. Such acknowledgment may drive education policy and practice to implement teaching and learning programmes which attend to the whole person.

It recommends a systematic approach to meet the spiritual needs of students and the wider school community. A broad framework is suggested, so as to make it easier for individual schools to address spirituality at all levels of their unique communities.

Overall, this research affirms spirituality as an essential dimension of well-being which must be considered at all levels of state education.

It is hoped that this research may be used as a practical tool or discussion document to assist in the development of school and community spiritual well-being.

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Chapter One

Spirituality in New Zealand State Schools

1.1   Introduction

Spirituality, values, virtues and attitudes in state schools are increasingly a part of public discourse. Government documents and new curricula state that the spiritual well-being of all students needs to be addressed. How this will happen and even if it will happen is not clear. This research project seeks to add to this discourse theoretically, while at the same time make some practical contribution in terms of learning and teaching resources.

Chapter One briefly reviews the place of spirituality in New Zealand state schools in historical terms. Then, in response particularly to the *New Zealand Curriculum Framework* (1993) and the *Health and Physical Education Curriculum* (1999), the discussion shows why spirituality is an issue for schools today and in the future. The word spirituality has been included in these official documents since 1993, yet as Ivan Snook said recently, "they've [the curricula] got 'spirituality' scattered through them, and teachers haven't a clue what to do about it[1]". This chapter tracks the background to spirituality entering state education and highlights its place in the curricula[2].

1.2   Historical Background

This section seeks to put current thinking about spirituality in education into some historical context. The historical debate began in the nineteenth century. The European

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[1] Snook, I. "Values too vague say confused educators", in *New Zealand Herald*. (reporters: B. Sell and T. Garner). March 13, 2000.

[2] As is discussed in detail later, there is a similar, almost parallel discussion going on in the UK. In a recent journal Martin Ashley confirms this with his comment, "The 1990s was a decade remarkable for the amount of discussion, proposal and counter-proposal in mainstream education about children's spiritual development." See Ashley, M. "Secular Spirituality and Implicit Religion: the Realisation of Human Potential", in *Implicit Religion: Journal of the Centre for the Study of Implicit Religion and Contemporary Spirituality*. Vol. 3, No. 1. May 2000. p. 31.

colonial settlers brought with them various religions and a system of education[3]. As regards moral, religious or spiritual guidance in the school system, Ivan Snook and Colin McGeorge suggest,

> *From the outset the secondary schools regarded themselves as involved in character building and more at liberty to engage in moral discourse than the primary schools[4].*

By the latter half of the nineteenth century, the Government was developing a national framework for education. The issue of whether or not religion or rather Christianity should be taught in schools became contentious. To understand this issue it is important to realise that the make up of New Zealand was not religiously homogeneous. Though predominantly Christian, there were distinct lines of demarcation between denominations. Presbyterians, Catholics, Anglicans and Baptists, all wanted religious instruction, but could not agree on actual details. One historian has suggested that such a pluralistic society did not want the sectarian strife which they had left behind in Britain and were more interested in making something of their new country[5]. When the issue of religious instruction (hereafter called RI) was suggested as part of the state syllabus, the Government of the day decided that it was not appropriate and legislated for purely secular education in primary schools. Thus the 1877 Education Act stated,

> *the teaching shall be entirely of a secular character.*

Allan Davidson, a church historian, suggests the "secular clause ... resulted more from sectarian disagreement than doctrinaire secularism"[6]. Davidson goes on to say that

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[3] For the indigenous Maori living here when colonisation began, spirituality/religion seemed to be incorporated into life generally, so such historical aspects as follows were not necessarily key issues. However this study is relevant to Maori today because they participate in the education system and have a spiritual dimension which must be acknowledged and catered to. However, as a Pakeha New Zealander, I shall not attempt to state what is appropriate on things 'Maori'.

[4] Snook, I., & McGeorge, C. *Current Issues in Education*, No.5. " 'more than talk': moral education in New Zealand". Department of Education. Wellington. NZ. 1978. p. 10.

[5] Ellwood, S. R. *Islands of the Dawn: The Story of Alternative Spirituality in New Zealand*. University of Hawaii Press. Honolulu. 1993. On page 4. Ellwood says, "religion was often overwhelmed by the influx, of the 1850s on, of predominantly male immigrants who by and large had little religious interest or who were in hearty reaction against church as they had known it at home".

[6] Davidson, K.A. *Christianity in Aotearoa: A History of Church and Society in New Zealand*. Education for Ministry. Wellington. 1991. p. 65.

"between 1877 - 1935, 42 bills unsuccessfully sought to modify the secular clause"[7]. The secular clause turned out to be neither an easy nor a popular decision. Snook and McGeorge note the teacher reaction of the day,

> *the teachers said, RI in state schools would stir up sectarian strife and put teachers in a difficult position, ..., or even [jeopardise] teachers careers via local committees*[8]

Neither the State nor teachers wanted one legislated type of RI in schools. This did not deter the various Christian denominations. Groups from various churches, including the 'Bible in Schools' lobby, circumvented the law by teaching RI outside of the legislated four hours teaching time a day. Volunteers came in before or after school for RI. During 1897, the most successful of these schemes developed in Nelson and became known as the 'Nelson system'. The Churches Education Commission (in its previous forms, the NZ Council of Religious Education, formed in 1924, and the Council for Christian Education, established 1949) largely adopted the Nelson system - organising and overseeing it throughout the country. Not until 1962, after the Currie Commission's report on Education in New Zealand[9], did the Government finally recognise the validity of RI outside school hours if sanctioned by the school. The Currie Commission did however,

> *reaffirm 'the secular principle in New Zealand primary school education, understanding by that principle the exclusion from the officially prescribed primary school curriculum of any instruction in the tenents of any religion or sect. '... It also agreed that 'teaching about religion should be permissible '*[10].

In 1974, twelve years after the Currie Commision, an Education Development Conference final report[11] made a recommendation for "further discussion on another

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[7] ibid., p. 66.

[8] Snook, I., & McGeorge, C. *Current Issues in Education., No.5.* " 'more than talk': moral education in New Zealand". Department of Education. Wellington. 1978. p. 8.

[9] *Report of the Commission on Education in New Zealand.* Wellington. Government Printers. 1962. p. 685.

[10] Davidson, K. A. *Christianity in Aotearoa: A History of Church and Society in New Zealand.* Education for Ministry. Wellington. 1991. p. 158.

[11] Education Development Conference. *Directions For Educational Development.* Wellington. Government Printer. 1974. p.29.

contentious Conference topic, the question of moral and religious education in schools"[12]. The secular clause has been challenged and reaffirmed, but acknowledgment of RI in schools has been officially sanctioned under certain circumstances.

The aforementioned history places in context the background of moral, ethical, religious and spiritual matters as they relate to state primary schools. State secondary schools have never been bound by any secular clause, but as Snook and McGeorge suggest, the secondary schools "came to regard themselves as bound by the spirit of the 1877 act"[13]. So there has never been any national RI program taught in state secondary schools. The next significant step in this history was the Johnson report[14].

Chaired by J.G. Johnson, the controversial 1977 Johnson Report aimed to "identify the conditions under which healthy growth and development may be fostered in schools"[15]. The report was controversial at the time primarily because of the 'sex education' it recommended - or it seems that was as far as most of the popular criticism went. However there are two sections that are worthy of note in the context of spirituality for state schools today. First the recommended priorities from the committee; secondly section "2.4 Moral, Spiritual and Values Education".

The committee made nine recommendations. Two of these recommendations are relevant here, for they sound as though they have come out of one of today's curricula. They recommend "for priority action:

> *the vigorous promotion of health and social education, including education in human development and relationships, morals and values;*
>
> *the training and retraining of teachers both in health and social education...[16].*

One could easily conclude that such 'priority action' never came about, particularly in

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[12] Snook, I., & McGeorge, C. *Current Issues in Education., No.5.* " 'more than talk': moral education in New Zealand". Department of Education. Wellington. 1978. p. 46.

[13] ibid., p. 10.

[14] Department of Education. *Growing, Sharing, Learning: The Report of the Committee on Health and Social Education*. Government Printer. 1978.

[15] ibid., p. 4.

[16] ibid., p. 4.

relation to training, morals and values[17]. Later in the report, again in section 2.4, the committee "recommended that:

> *a. the fostering of a non-sectarian spiritual dimension in New Zealand state education be accepted;*
>
> *b. the necessary in-service courses for teachers, and the compilation of resource materials, be undertaken[18].*

From the point of view of this research, this recommendation was significant. However, it was never taken seriously. That does not mean it has no value or could not even now be addressed. In fact in the same chapter, the report virtually defines this "spiritual dimension"[19] they introduce, saying schools

> *will foster a pride in heritage, in the growth of self-identity, and in seeking purpose and meaning in life[20].*

The Johnson report was important not only because it introduced such issues as dealing with the 'spiritual dimension' of students' lives, but also because of the consequences of the report. That is, nothing substantial happened in schools to address such recommendations[21]. Either the education system ignored such issues or decided it was too hard to address them fairly.

Next in this selective history of educational reform, came a whole host of educational reviews in the 1980s (for example the *Picot Report*). These reviews "sought a more

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[17] Colleges of Education have at times given courses in moral education – see Snook, I. & McGeorge, C. *Current Issues in Education., No.5.* " 'more than talk': moral education in New Zealand". Department of Education. Wellington. 1978. p 5.

[18] ibid., p. 37.

[19] ibid., p. 37. As an expansion of this concept, the report states, "Education in the spiritual dimension is concerned with two aspects: a. an awareness of ultimate concerns, and b. an awareness of those concerns in other people...".

[20] ibid., p. 35.

[21] For various examples of reactions to the Johnson Report, see the journal *Delta*, No.22. June 1978. The whole journal is dedicated to the Johnson Report – with the majority of responses being critical. For example, Alan W. Cooper in "A Philosophical Critique of Some Aspects Of The Johnson Report", says that he wants to "write a general criticism which seems to reveal the Report's basic weakness, ..., some important conceptual confusions. ... draw attention to an empirical weakness and, ..., question some aspects of the view of education that the report advocates." (p.21). Likewise in "Socialization, Social Education and The Johnson Report", Richard J. Bates writes, "*Growing, Sharing and Learning* is a confused, contradictory and unhelpful report" (p.26).

equitable curriculum"[22]. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa* (hereafter *NZCF*) is the outcome of the 1980's reviews. The subsequent Curriculum statements for the seven 'Essential Learning Areas' were published throughout the 1990s. The education system is only just coming to terms with what is arguably an enlightened document (the *NZCF*) - for it recognises the whole person, the student as an individual with diverse needs and make-up. The *NZCF* states just this,

> *The school curriculum will recognise, respect, and respond to the educational needs, experiences, interests, and values of all students: both female and male students; students of all ethnic groups; students with different abilities and disabilities; and students of different social and religious backgrounds[23].*

Arguably up until this point, the curriculum has not 'recognised, respected, and responded' to the students' spiritual well-being or taha wairua[24]. The following uses the *NZCF* document and other relevant documents, particularly the *Health and Physical Education Curriculum*, to consider more closely the idea of spiritual well-being as it is being used in the current educational context.

1.3 Spirituality in the New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa

The *NZCF* acknowledges the states of disillusionment among many young people[25],

> *New Zealand is experiencing some disturbing social trends, such as an increase in the level of violent crime, an increasing number of suicides committed by young people, a high percentage of teenage pregnancies, and a*

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[22] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p. 27.

[23] ibid., p.7.

[24] 'Spiritual well-being and taha wairua' are terms used in the Ministry of Education's, *Health and Physical Education in New Zealand Curriculum.* Learning Media. Wellington. 1999. p.31.

[25] This is not a new issue. In *Current Issues in Education: 'more than talk' - Moral Education in New Zealand.* Department of Education. Wellington. NZ. 1978, by Ivan Snook and Colin McGeorge , the then Director-General of Education, W. L. Renwick said in the Foreword, "What is to be done about increased crime, increased divorce, illegitimate births, lowered standards of morality, vanishing church influence, a nation full of people whose standards of behavior are different because they come from different cultures or have chosen different life styles?" (p.5).

high level of alcohol and drug abuse[26].

Concurring with the *NZCF*, Patrick Lynch, the Chairperson of the Education committee of New Zealand National Commission for UNESCO, said in a newspaper article in January 1999,

> *young people often exhibit bouts of hopelessness that contribute to suicide, drug abuse, depression and delinquency. Clearly there is a need for educators, parents and caregivers to provide a better framework of hope, belonging, meaning and moral values to support the nation's youth*[27].

Lynch reiterates what the 1993 *NZCF* document suggests about young people. Both the *NZCF* document and Lynch affirm the need for education to help meet such problems and challenges[28]. The *NZCF* says these social trends and changes in young people "have heightened awareness of the importance of education"[29], thereby indicating the need of education to broaden its scope. The final sentence of the document sets the context for the new world of education that we are only just beginning to come to terms with: "The *New Zealand Curriculum Framework*, with its associated documents, is a major step forward in meeting these challenges"[30].

As part of meeting education challenges, the *NZCF* "indicates the place of attitudes and values in the school curriculum"[31], thereby encouraging at least knowledge of one's own and other value systems. Arguably such endeavour does not happen at present in any

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[26] Ministry of Education. *The New Zealand Curriculum Framework Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p.28.

[27] Lynch, P. "Effective Education, core values", in *The Daily News.* Taranaki Newspaper Limited . January 20th, 1999. p.6.

[28] The subtext to meeting these challenges via education is just how much can schools (and similar institutions) really do? Brian Hill, an Australian academic who works in the area of education (with an evangelical bent) suggested in a recent paper, that we "should not expect that the complete answer will be found in the classroom. ..., school remains a blunt social instrument when it comes to enlisting the moral will of most students. .., we should scale down some of our expectations of what the school as such can achieve" (from "We need values education – so what's new?: The place and teaching of values in the school system", a public address in Wellington, NZ, September 1999).

[29] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p. 28.

[30] ibid., p. 28.

[31] ibid., p.4. In fact on p.5, there is a diagram which place attitudes and values at the foundation of the whole curriculum.

systematic way. Haphazardly across the curriculum, values, attitudes and even religions are discussed. In a number of curriculum statements, values and attitudes are mentioned. But if the *NZCF* is to be taken seriously, perhaps a more structured approach to these areas is called for – which would not only help to "give all students the opportunity of a broad and balanced education"[32], but also help students nurture their own spiritual well-being.

In early 1999, the then Prime Minister of New Zealand, Jenny Shipley reiterated calls for values and spiritual nurturing in schools. Shipley suggested in her speech to the 'UNESCO Values in Education' summit,

> *It's my personal view that cultural and spiritual nurturing are also an important part of providing the best chances for our children, because that is part of developing the confidence and sense of identity they need to stand tall[33].*

More importantly in relation to this study, Shipley goes on to question the nature of secular education,

> *I believe we should turn our minds to whether we still need to have the secular nature of education in this country enshrined in law. In our modern education system, where boards of trustees already make many decisions, should we also trust them on spirituality and religion[34]?*

Shipley apparently did not recognise that already enshrined in law (*NZCF*) is the opportunity for Boards of Trustees to call for their teachers to nurture the spiritual well-being of their students.

In relation to actual subject areas, the *NZCF* indicates seven Essential Learning Areas. For senior students (years 11, 12, 13),

> *The New Zealand Curriculum requires that a broad and balanced education be available for all years of secondary schooling.*
>
> *Such an education enables school leavers to be more adaptable for employment, better prepared to cope with constant change, and better placed*

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[32] ibid., p.6.

[33] Shipley, J. "Values in education - a personal view", in *The Evening Post.*, April 6th, 1998.

[34] Shipley, J. "Values in education - a personal view", in *The Evening Post.*, April 6th, 1998.

to play a full part in the society in which they live[35].

This thesis will suggest that to meet such a requirement (broad and balanced education), students should have the opportunity to develop a wider knowledge of the growing number of belief systems that are part of New Zealand and the world[36]. For example, what does the Hindu person who now lives next door believe? For many people in the past, the churches could be relied upon to provide spiritual knowledge and experience. The school system now needs to take some responsibility for such a task[37]. But it is essential that within a secular state school context, the teaching/fostering of spirituality be as broad and encompassing as possible - so as to meet the diverse and plural nature of the students and the world they are growing up into.

The seven Essential Learning Areas should cover all a student needs to know of this diverse and pluralistic world. The *NZCF* says the areas are "interrelated":

> *In planning programmes, schools need to understand and make use of the connections between the learning areas[38].*

This statement, about the interrelatedness of Learning Areas, is important because ideas spirituality is included in a number of curricula – but at present many state schools fail to address this area adequately. Highlighting the interrelated nature of the Learning Areas is important for considering spirituality because how one addresses such an area (cross curricular, timetabled, not at all...) still needs consideration and will probably vary

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[35] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p.9.

[36] In the Western Australian Curriculum Framework, under "Core Shared Values", the document states

> 1.7 World Views: each person should be equipped with the tools to critically examine world-views (both religious and non-religious), especially those dominant in his or her background and school community.

See Curriculum Framework - Core Shared Values (p.3)
http://www.curriculum.wa.edu.au/pages/framework/framework13.htm

[37] Snook and McGeorge, in *Current Issues in Education* No.5 (1978), listed a number or reasons for the growing interest in what they called moral education. Some of these are still relevant today. "1. Problems facing society/teenagers; 2. Hidden curriculum - teachers values / judgments; 3. Moral issues arise in our schools now; 4. Because of social change - need skills/principles to deal with 'novel circumstances'; 5. Many functions of the family have been passed to other agencies and the school's role has been extended; 6. Renewed interest internationally".

[38]Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p.9.

according to the needs of the school concerned.

The term spirituality is to be found in a number of places in the *NZCF*. Within its statements on Essential Learning Areas of Language, Social Science, The Arts and Health and Physical Education, there are direct references or the use of synonyms to indicate spirituality. The Language and Languages area suggests, "Language is a vital medium for transmitting values and culture"[39].

The Social Sciences[40] statement in the *NZCF* refers to spirituality directly or indirectly three times. For example, the statement says,

> *They [students] will examine the ways in which people from different cultures, times, and places make decisions, and meet their physical, social, emotional, and spiritual needs[41].*
>
> *Students will be challenged to think clearly and critically about human behaviour, and to explore different values and viewpoints. Such learning will help them to clarify their own values and make informed judgments[42].*
>
> *They [students] will examine the events, beliefs, and forces which have shaped our world. ... Students will develop their understanding of their own culture and heritage, and those of others[43].*

The first quote states that students will consider how people from different cultures meet their spiritual needs. It does not define spiritual needs. The other two quotes refer both to the student's and other peoples' values, viewpoints, beliefs, culture and heritage. The Social Science statement indicates that students need to learn about spiritualities, plural. In so doing, the statement suggests students will 'clarify their own values' - which in the general definition used here in, comes very much within the realm of spirituality. Another area, the Arts, is relevant here.

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[39] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p.10.

[40] The school I taught in during 1998, the Year 10 (Fourth Form) students, spent three weeks on world religions. Not all schools do this much and for those who do, it will possibly be the only direct reference to religions/belief systems during school time.

[41] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p.14.

[42] ibid., p. 14.

Its statement refers to spirituality directly,

> *The arts are important ... . They encourage students to investigate their own values and those of others, and to recognise the aesthetic and spiritual dimensions of their lives[44].*

The Health and Physical Well-being statement in *NZCF*, also has direct references to the spiritual dimension of a person's growth,

> *Health is vitally important for personal and social well-being and achievement. It encompasses the physical, social, emotional, intellectual, and spiritual dimensions of a person's growth[45].*

In these four Essential Learning Areas and in the Attitudes and Values section of *NZCF*, the document suggests that the spiritual needs of students should be considered and fostered. If the literature later reviewed is correct, the need to address the spiritual well-being/taha wairua of the individual student is only recently being recognised. The *NZCF* in 1993 theoretically recognised the importance of 'values education' and fostering spirituality – but the reality at the chalk-face naturally takes time to catch up with the 'new' directives. It is encouraging that a government document has the breadth, discerning nature and foresight to include spiritual well-being. The Arts and Physical Education/Health statements explicitly recognise spirituality and actually encourage its investigation. It now seems timely to put such good theory/policy into practice.

1.4   Spirituality in the 1999 *Health and Physical Education Curriculum*

A government document that developed from the *NZCF* is the *Health and Physical Education in the New Zealand Curriculum* (hereafter called *H/PE curriculum*). This curriculum replaces the former Physical Education curriculum and incorporates the growing area of Health education and Home Economics. Taking its lead from *NZCF*, the *H/PE curriculum* expands upon the need to address the students' needs in relation to Hauora or Well-being. The *H/PE curriculum* went through a draft/submissions process

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[43] ibid., p. 14.

[44] ibid., p.15.

[45] ibid., p.16.

that is worthy of note - as both the submissions and changes to the final document are interesting in this context.

The Draft *H/PE curriculum* (hereafter called *Draft*) caused quite a stir amongst both educators and interested public parties. Firstly it was a new concept combining Physical Education, Health and Home Economics Secondly, never before had 'spiritual well-being' been defined for our state schools in a curriculum document. The *H/PE curriculum* structure includes four Underlying Concepts, four Strands, seven Key Areas of Learning, Essential Skills, and Achievement Aims and Objectives at eight progressive levels. Of the four Strands, one could say that what we thought of as Physical Education, learning and doing activities, is only covered by one Strand (B. Motor Concepts and Motor Skills). The other three Strands either broaden our concept of Physical Education, or relate to Health and Home Economics. The following outlines where 'spirituality' fits into the final *H/PE curriculum*.

In relation to secondary school education, the document states that its contents are compulsory to Year 10 but "provides the basis for programme planning in the senior secondary school"[46]. Therefore when revising programmes or planning unit standards (or the like) the *H/PE curriculum* will be the basis for such work. As such, this document is relevant for state secondary schools and presumably once it is implemented (2001) the Education Review Office[47] will demand proof that programmes are relevant to the curriculum.

The "General Aims" of the *H/PE curriculum* state:

> *The aims of the health and physical education curriculum are for students to:*
>
> *A. develop the knowledge, understanding, skills, and attitudes needed to maintain and enhance personal health and physical development;*
>
> *B. develop motor skill through movement, acquire knowledge and understanding about movement, and develop positive attitudes towards physical activity;*

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[46] Ministry of Education. *Health and Physical Education in the New Zealand Curriculum.* Learning Media. Wellington. 1999. See the 'Forward', p.5.

[47] See Chapter Five below for a fuller discussion on how ERO may address this issue.

*C. develop understandings, skills, and attitudes that enhance interactions and
relationships with other people;*

*D. participate in creating healthy communities and environments by taking
responsible and critical action[48].*

Arguably to fulfill General Aims A, C, and D an understanding of ones own and other
peoples' belief systems/spiritualities is necessary[49]. A case may be made that this is
supported by the rest of the document[50]. For example, following on from the General
Aims are the "four Strands:

A. Personal Health and Physical Development

B. Movement Concepts and Motor Skills

C. Relationships with Other People

D. Healthy Communities and Environments[51]

Each of these Strands is explained. For Strand A the curriculum states,

*Learning in this strand focuses on the personal health and physical
development of students and includes understanding about personal identity
and self-worth. ... They learn about influences on their well-being... [52].*

Such terms as 'personal identity' and 'well-being' are synonyms related to spiritual well-
being. Strand C reiterates this saying "Students also develop the knowledge and

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[48] ibid., p. 7.

[49] In the Education Forum's submission on the *Draft*, they note "that these aims represent a clear
withdrawal from the earlier assertions that spirituality, too, comes within the gambit of the curriculum"
(p.71). Thereby saying that the inclusion of 'spirituality', which will be referred to more closely later,
has not been included in the General Aims. Such an assertion is somewhat tenuous, as there are many
aspects in the curriculum which are not stated specifically in the General Aims. See Education Forum
(written by David Aspin and Murray Rae). *Health and Physical Education in the New Zealand
Curriculum: A Submission on the Draft.* Education Forum. Auckland. 1998.

[50] It must be noted, from the outset of this analysis, 'spirituality' the word, is not used in the General
Aims or the Achievement Objectives. It is only used as part of one of four Underlying Aspects and in the
Key Areas of Learning statements. The use and positioning of spirituality in the document was a
politically sensitive issue.

[51] Ministry of Education. *Health and Physical Education in New Zealand Curriculum.*, Learning Media.
Wellington. 1999. p. 8-9.

[52] ibid., p. 10.

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interpersonal skills to enable them to interact sensitively with other people"[53]. This is an important point. It says 'develop the knowledge' to 'interact sensitively'. It does not say anything about personal spiritual formation or proselytizing for a particular tradition - but rather implies a need to understand how other people make meaning so as to 'interact sensitively'. For much of the world, how one makes meaning is directly related to their religious understanding – hence one may argue there is worth in some knowledge in these areas. But also, making meaning is about the wider context (above and beyond religion) of spiritual well-being, as suggested later in the *H/PE curriculum.*

In the last Strand, D, it states,

> *Learning in this strand focuses on the interdependence of students, their communities, society, and the environment. Students identify physical and social influences in the classroom, the school, the family, and society that promote individual group, and community well-being*[54].

To address the 'interdependence' and 'well-being' of these groups, once again knowledge and understanding of how various people think and what they believe would help foster such interactions.

Within each of these Strands are three or four Achievement Aims and Objectives. The Achievement Objectives, though using the same headings, vary according to the students' development and maturity - that is, there are eight progressive levels. On close examination of the Achievement Objectives[55] it is clear that objective non-sectarian studies in spirituality are relevant in many cases. For the non-teacher, after assessing students' needs, when planning lessons, the Achievement Objectives give a guide to content - what needs to be learnt - though not how to teach the content. The following are particularly pertinent examples of Achievement Objectives that relate to this research (although the Achievement Objectives do not use the word spirituality – they use

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[53] ibid., p. 10.

[54] ibid., p. 11.

[55] From my reading the following Achievement Objectives arguably call for teachers to address aspects of spiritualities. The format is Level (1-8), Strand (A-D), No (1-4): 2.D.1; 3.A.1; 3.A.4; 3.C.2; 3.D.2; 4.C.1; 4.C.2; 5.A.4; 5.C.2; 5.D.1; 5.D.4; 6.A.4; 6.C.1; 7.A.4; 7.D.1; 8.A.3; 8.C.2; 8.D.1. As would be expected (by me at least), there are more Achievement Objectives from Levels five to eight that are relevant. I feel such a topic is more relevant for the senior school, though could be addressed at all other levels, though this is dependent on content, purpose and needs.

synonyms or descriptors from the definition):

> *Students will investigate and describe the ways in which people define their own identity and sense of worth and ways they describe other people...* [56]

> *Students will demonstrate an understanding of factors that contribute to personal identity and will celebrate individuality and affirm diversity, ...* [57]

> *Students will demonstrate an understanding of how individuals and groups affect relationships by influencing people's behaviour, beliefs, decisions and sense of self-worth, ...* [58]

> *Students will analyse dilemmas and contemporary ethical issues that influence their own health and safety and that of other people, ...* [59]

> *Students will critically analyse attitudes, values, and behaviours that contribute to conflict and identify and describe ways of creating more harmonious relationships, ...* [60].

Within each Achievement Objective level, under the four Strands, such subheading as "Personal Growth and Development", "Personal Identity and Self-worth", "Relationships", "Identity, Sensitivity, and Respect", "Societal Attitudes and Beliefs", and "People and the Environment", are used. These sub-headings further indicate the place of spirituality in the curriculum, ie. these words fit into the parameters set out in the spiritual well-being definition.

The first of the "Underlying Concepts" which "support the framework for learning in health education and physical education"[61] is "Well-being, Hauora". This concept includes the "spiritual dimension"[62] of health. Hauora is part of Maori philosophy and incorporates "Taha wairua Spiritual well-being". Taha Wairua is defined as,

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[56] Level 5, Strand A, No. 4 (Personal Identity and Self-worth).

[57] Level 6, Strand A, No. 4 (Personal Identity and Self-worth).

[58] Level 6, Strand C, No. 1 (Relationships).

[59] Level 8, Strand A, No. 3 (Safety and Risk Management).

[60] Level 8, Strand C, No. 2 (Identity, Sensitivity, and Respect).

[61] Ministry of Education. *Health and Physical Education in New Zealand Curriculum.* Learning Media. Wellington. 1999. p. 30.

[62] ibid., p. 31.

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the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self-awareness (For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)[63]

The inclusion of the spiritual dimension/taha wairua in this document is, from this writer's point of view, seminal. Such inclusion implies that teachers can facilitate/foster more explicitly the spiritual dimension in the classroom. However, from the definition of taha wairua, it is important to note that what is being stated here is peoples' values, beliefs, meaning and purpose in life, awareness and identity. This is not the spirituality of popular spiritualisms[64]. Instead what is implied here is about how individuals and communities create meaning. Apparently, there can be secular spirituality - which is the way that people, outside of a religious tradition, create meaning and purpose in their lives (see Chapter 2 for a full discussion of the evolution of spirituality). The *H/PE curriculum*, in its definition of taha wairua, includes religious traditions with the addition of "For some individuals and communities, spiritual well-being is linked to a particular religion;". The sentence was not in the *Draft* and it seems was added after the submission process, as there was criticism about the lack of acknowledgment of the religious traditions in relation to spirituality (see Chapter 3 for a discussion about the Education Forum's submission and for an extended discussion and analysis of the *H/PE curriculum* definition of spiritual well-being).

Attitudes and Values is one of the four Underlying Concepts which indicates spiritual well-being needs to be addressed. On page 34 of the *H/PE curriculum* there is list of attitudes and values which Health programmes are asked to develop. It is worth quoting some of these for analysis. The document states,

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[63] ibid., p. 31.

[64] D. Elliot-Hogg, secretary of the New Zealand Organisation for Moral Education, reacted to the new *H/PE curriculum* by questioning the inclusion of 'spiritual'. Unfortunately he did not read the document with care, for clearly the spiritual does not refer to "Ouija boards, tarot cards and witchcraft" (letter to Minister, Nick Smith, 16 February 1999). Mr Elliot-Hogg also referred to such phrases as self-worth and personal identity, as used in the curriculum, as "a marvelously updated package of claptrap". Such an opinion does need to be taken into account in any discourse on spirituality for state schools, for Mr Elliot-Hogg is probably not alone in his perspectives. Such opinions show the preconceived ideas about spirituality and imply that if there is ever to be any consensus with what is taught in state schools, education of and consultation with the community will be paramount.

Through their learning in health and physical education, students will develop a positive and responsible attitude to their own physical, mental and emotional, social and spiritual well-being [the document includes the bold print] that includes:

- *valuing themselves and other people;*

- *a willingness to reflect on beliefs;*

- *the strengthening of integrity, commitment, perseverance, and courage.*

They will develop respect for the rights of other people, [the document includes the bold print] for example, through:

- *acceptance of a range of abilities;*

- *acknowledgment of diverse viewpoints;*

- *tolerance, rangimarie, and open-mindedness[65].*

The first point of note here is that to develop a "positive and responsible attitude to ..., spiritual well-being", students need to know what spiritual well-being means. Secondly the bullet points clarify this by encouraging self-worth, but more importantly by a "willingness to reflect on beliefs". So by reflecting on beliefs and "acknowledgment of diverse viewpoints" there is a directive here in the *H/PE curriculum* to explore spirituality.

The underpinning of particularly two of the four Underlying Concepts (Well-being, Hauora and Attitudes and Values) indicates that for students, clarity about ones own beliefs and the beliefs of others is a necessary ingredient for well-being.

Interconnected with both the Underlying Concepts and the Strands are the Key Areas of Learning. The *H/PE curriculum* names seven areas, and of these five mention the need to address the spiritual dimension. For example in the Mental Health area the document states,

students will have the opportunities to explore the ways in which the ...,

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[65] Ministry of Education. *Health and Physical Education in New Zealand Curriculum*. Learning Media. Wellington. 1999. p. 34.

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spiritual dimensions of hauora contribute to mental health[66].

As well as the key area of Mental Health, the other key areas that indicate that the spiritual dimension needs to be addressed are: Sexuality Education, Food and Nutrition, Body Care and Physical Safety and Physical Activity. Such distinctions of area imply a variety of aspects of belief systems/spirituality that need to be addressed[67]. The curriculum goes on to name the Essential Skills, via the *NZCF*. In at least four of the six Essential skills, aspects of spirituality (as defined by the *H/PE curriculum*) are called to be developed in students. One example of this is in the Communication Skills, were it states, "Students can develop the skills to communicate beliefs ..."[68].

It seems from the close reading of the document, as suggested above, that the spiritual well-being of students is required to be addressed in state schools. At the end of the *H/PE curriculum* it does make some important distinctions. For example, it suggests that the Health and Physical Education teacher does not need to be the same person[69]. This is important as many of our PE teachers would have very little interest or the requisite training to deal with some aspects of spiritual well-being[70]. Further, the curriculum states,

> *The whole school community should be involved in developing policies and practices that support learning in this curriculum[71].*

Then on the same page, the curriculum reminds schools of the legislative requirements of consultation with the school community. This means that at least every eighteen months

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[66] Ministry of Education. *Health and Physical Education in New Zealand Curriculum.* Learning Media. Wellington. 1999. p. 36.

[67] Note that this close reading does compartmentalise spirituality by highlighting where it is most obvious/important. But spirituality is inherent (as the Underlying Concepts suggest) in the whole document and by inference in the whole school.

[68] Ministry of Education. *Health and Physical Education in New Zealand Curriculum.* Learning Media. Wellington. 1999. p. 48.

[69] ibid., p. 52.

[70] For further comment on this issue, see Chapter 4, which discusses PE teachers reactions to the new curriculum.

[71] Ministry of Education. *Health and Physical Education in New Zealand Curriculum.* Learning Media. Wellington. 1999. p. 53, in Chapter 4 and 5, I say more about addressing the spiritual well-being of the whole school community.

the school must consult the Board of Trustees, the proprietor, parents and guardians of students, about health education. The implication of such consultation is that each school may vary its approach to addressing the requirements of the curriculum. For instance in a community that has a large Sikh population, perhaps it would be appropriate to teach as one of the belief systems, the main tenets of the Sikh tradition, so as to better understand individuals and beliefs within a community.

Finally, before the glossary, is the "Planning and Assessment" statement. In relation to spirituality, it states,

> *Students should not be assessed on the values they hold. However, it is both useful and valid to assess the development of health-enhancing attitudes. When evaluating the programme, in particular, the development of students' attitudes will be an important factor to consider[72].*

The area of assessment does need consideration, but goes beyond the scope of this chapter. Suffice it to say that the writers of the curriculum deem the "health enhancing attitudes" important enough to be included in the assessment category.

1.5   Summary and Conclusion

This chapter has travelled from the 1877 'secular clause' to the *1999 Health and Physical Education Curriculum.* The secular clause set the secular tone of education for over a hundred years. The Currie Commission in1962 recognised Religious Instruction in schools outside of the timetabled classes, but affirmed the secular nature of education. However, the Currie Commission did say "teaching about religion should be permissible". Their suggestion was never taken up and the 1974 Education Development conference acknowledged the need for further discussion on religious education in state schools.

Most significantly in terms of directives concerning studies in spiritualities was the 1978 Johnson Report. Here the Committee on Health and Education actually suggested the teaching of "non-sectarian spiritual dimension". The Johnson report made very clear

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[72] ibid., p. 55.

why such studies should happen, but their suggestions did not actualise in classrooms.

The educational reviews of the 1980s led to the *New Zealand Curriculum Framework* in 1993. Here in policy at least, there is a call for the spiritual dimension to be addressed in a number of the curriculum areas, such as English, Arts, Social Sciences and particularly Health and Physical Education. The Government documents state that the spiritual dimension needs to be addressed in the education of young people in state schools, just as the Johnson report did. Exactly how this is to be done is not clearly stated.

The *H/PE curriculum* does not give the same direction as the Johnson report, which mentions non-sectarianism. Rather the *H/PE curriculum* defines spiritual well-being using the Maori 'taha wairua' concept, which encompasses the religious traditions, but is not limited by them. Spiritual well-being (the English equivalent of taha wairua) is now an underlying concept of Health education in New Zealand state schools. How this will be dealt with is central to this thesis. This research covers some of the public and educational discourse that occurs on this subject.

Chapter Two

Spirituality - What Is It ?

2.1   Introduction

This chapter will consider spirituality: the associated history and evolution of the concept; criticisms and recent academic pursuit. But why have a whole chapter that explores the term, particularly in the context of this thesis, whose central tenet comes from a fixed definition of spirituality in 1999 *Health and Physical Education curriculum* (hereafter *H/PE curriculum*)? In many peoples' minds, including teachers, in and outside of Health education, there are not clear and consistent views in this area[1]. Inclusion of the concept is very new in the New Zealand education scene and there is a need to develop language, models, and a theoretical background to enable all parties to work out how taha wairua/spiritual well-being may be addressed in our state schools.

The *H/PE curriculum* definition has been discussed in Chapter 1. The close reading of the curriculum, showed how spiritual well-being not only underpins the document as part of the Underlying Concepts, but is literally present throughout. To understand the concept, definition and presence throughout the curriculum, the following will unpack 'spirituality', the concept, in greater detail. For even with a fixed definition, its meaning is not at first self evident.

First the growing relevance and interest in spirituality needs to be justified and situated. The inclusion of spiritual well-being in the *H/PE curriculum* did not happen within an intellectual, historical or actual vacuum. Therefore an understanding of how the New

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[1] This opinion is confirmed by anecdotal evidence. During 1999 I attended two conferences associated with Health education in New Zealand (see Chapter 4 for details), where I gave workshops on this topic. I have given a number of seminars and spoken at length about the issue throughout 1999 with a broad range of teachers, parents, Board of Trustees members and the general public. Also, Anna King supports this position when she says, "What is also apparent is the widespread and radical differences that exist over the use of the term, its possible meanings and significance" see King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion.* (1996) 26, 345 - 351. p. 343.

Zealand education system arrived (or is arriving) at this position - where a government document includes spiritual well-being - needs clarification.

2.2   Spirituality: Evolution of the Concept

In the mammoth text, *The Study of Spirituality*, edited by Cheslyn Jones (et.al), the authors set out to consider spirituality in theological, historical and practical terms, predominantly from the Christian point of view. A key aspect of their exposition is highlighted in the preface. They state that "we are concerned with the individual prayer and communion with God"[2] and then "spirituality is personal, intimate and temperamental"[3].

Jones et al, note that spirituality is "recent in its meanings"[4]. They suggest it started off in English to mean "the clergy" in 1583. Then it referred to "things of the spirit as distinct to things of matter" and later "the meaning of devotion or piety"[5] developed. Interestingly, a contributor to this book, Anthony Russell, suggests that "medieval spirituality was essentially public, communal and ecclesial in nature...", and then goes on to say that the Reformation, with its appeal to individual conscience and experience, privatised and internalised spirituality[6].

The prevailing Christian view of spirituality has developed into a personal internal relationship with God.   And for many, as another contributor to *The Study of Spirituality*, Edward Yarnold suggests, "all genuine Christian spirituality is built on a scriptural foundation"[7]. It is important to understand and note just what Christian spirituality has developed into this century, for this is significant when comparing what

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[2] Jones, C., Wainwright, G., Yarnold, E. SJ., (Editors). *The Study of Spirituality*. SPCK. Great Britian. 1986. p. xxii.

[3] ibid., p. xxii.

[4] ibid., p. xxiv.

[5] ibid., p. xxiv.

[6] Russel, A. "Sociology and the Study of Spirituality", in Jones, C., Wainwright, G., Yarnold, E. SJ., (Editors). *The Study of Spirituality*. SPCK. Great Britain. 1986 p. 33-38. p. 36.

[7] Yarnold, E. "Media of Spirituality", in Jones, C., Wainwright, G., Yarnold, E. SJ., (Editors). *The Study of Spirituality*. SPCK. Great Britain. 1986. p.39-44. p.42.

spirituality is developing into outside the Christian paradigm. The place of the liturgy, devotion and good works has not been discussed. Suffice it to say that these may be part of the wider aspects of Christian spirituality, but predominantly it is about the vertical personal relationship with God.

In *Spirituality in Interfaith Dialogue*, edited by Tosh Arai (et al), the contributor Mataji Vandana defines spirituality,

> *By spirituality I understand life lived according to the Spirit. A "spirited person" is one who lives in and is guided by the Spirit. Christian spirituality is lived by one who has the Spirit of Christ[8].*

Concurring with Yarnold, Vandana makes it clear that spirituality within the Christian context is directly connected both with the "Spirit" or the Holy Spirit (the third person of the trinity) and the "Spirit of Christ".

In the same book as Vandana's article is an article by Yohan Devanda. In his article, "Living Dialogue", Devanda concludes with the suggestion that,

> *the theistic religions - Hinduism, Christianity and Islam - and the philosophies of Buddhism, secular humanism and Marxism, can be united in the search for a 'spirituality for our times'[9].*

This 'spirituality for our times' is in many ways the subject of this thesis.

The New Zealand author Nancy Burgess, in her book which considers spirituality in New Zealand short stories, has a chapter considering the definitions and history of spirituality. Burgess uses Sandra Schneider's analysis of spirituality. Schneider notes three distinct periods. The first is the "Patristic Period" (pre-twelfth century) where a spiritual person was one who was "under the influence of the Spirit of God" as opposed to the "merely natural human being"[10]. The second, from the twelfth century on, developed from the

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[8] Vandara Mataji. "In Search For Being One with One", in Arai, T., Ariarajah, W., (editors). *Spirituality in Interfaith Dialogue*. World Council of Churches Publications. Switzerland. 1989. p. 23.

[9] Devanda, Yohan. "Living Dialogue", in Arai, T., Ariarajah, W., (editors). *Spirituality in Interfaith Dialogue*. World Council of Churches Publications. Switzerland. 1989. p.77.

[10] Schneider, S. "Spirituality in the Academy", in *Theological Studies* 50, No.4. 1989. p.676-697, in Burgess, J. Nancy. *Looking Into The Depths: Dimensions of Spirituality in New Zealand Short Story*. Colcom Press. Orewa. NZ. 1996. p.18.

monastic movement. Schneider suggests, it had "shifted to embrace a philosophical interpretation that posited spirituality as the opposite of materiality or corporeality"[11]. The third stage came in the seventeenth century "when spirituality was understood to express the interior life of the individual Christian" - which Schneider says, narrowed even further down "to the life of perfection as distinct from the 'ordinary' life of faith"[12]. Burgess adds to Schneider's analysis with the inclusion of the Reformation. Burgess suggests,

> *Monastic spiritual emphasis continued, but new understandings of spirituality, expounded in the Reformed Churches, gradually moved responsibility from the cloisters into the homes and the work places of ordinary people. Spirituality spread abroad amongst the laity of the church, but the ideal of a disciplined inner journey prevailed[13].*

This view of the "inner journey" is arguably the key to understanding the theistic view of spirituality for the majority of Christians. In relation to other faiths, however, the development of the term is not necessarily related to its Christian history (see below, footnote 42.

Kevin Mott-Thornton, in his recently published book on spirituality in British schools[14], discusses the term spirit[15] and spiritual by critiquing another education theorist, David Carr. Carr, uses Plato, Aristotle and then the Judeo-Christian tradition, to note two significant senses of spirit: the first is related to the "identifying features or essential characteristics" of something; the second is a "particular quality or motivation - or lack of it - in a sense which indicates something more disposition than identity constitutive"[16].

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[11] ibid., p. 18.

[12] ibid., p. 18.

[13] ibid., p. 18.

[14] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.* Ashgate. Aldergate, England. 1998.

[15] Catherine Albanese notes "it is commonplace in religious-studies scholarship that the English term 'spirit' translates the Hebrew *ruah* and its Greek counterpart *pneuma*, both which signify wind or breath, a principle of vital activity". See Albanese, C.L. "The Subtle Energies of Spirit: Explorations in Metaphysical and New Age Spirituality", in *Journal of the American Academy of Religion*. Vol. 67, No. 2. June 1999. p. 308.

[16] Carr, D. "Spiritual Education: Towards a Distincitive Conception", in *Oxford Review of Education* (Autumn). 1994. p.87, in Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.* Ashgate. Aldergate. England. 1998. p.18.

Of the Judeo-Christian tradition, Mott-Thornton says of 'spirit' that by the "New Testament times [it was] linked with the notion of that which gives meaning, direction and purpose to human life" [17]. Mott-Thornton and Carr's distinctions are useful. Firstly, Carr catagorises, spirit and spirituality into two simple areas (though I have simplified it). And secondly, Mott-Thornton makes an interesting point, suggesting that in New Testament times, spirit/spirituality was connected to meaning and purpose. Unfortunately, Mott-Thornton does not justify his statement with sources, but the significance is that what is now defined as spirituality [18] by many in the later twentieth century, is actually very close to what Mott-Thornton says was the New Testament perception.

In this chapter so far, the evolutionary history of spirituality, in relation to its Christian usages, has been briefly discussed. As seen above, there are a number of 'readings' of the history of the word. Spirituality is moving beyond Christian uses, into the domain of other religions and the secular world. The remainder of the chapter will discuss these changes and some reactions to it.

In a very good book on Children and Spirituality, Margaret Compton notes the significance of spirituality in everyday language, saying, "discussion of spirituality often leads to realisation that 'spirit' and associated words occur frequently in everyday descriptions of feelings and behaviour, for example: You seem to be in good spirits today. His attitude showed a very poor spirit. The spirit of the age.... The spirit of the place... [etc]". See Crompton, M. *Children, Spirituality, Religion and Social Work.* Ashgate. Aldershot. England. 1998. pp. 30 - 31.

[17] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.*, Ashgate. Aldergate. England. 1998. p. 18.

[18] I refer here to the *H/PE curriculum* definition, 1999.

2.3 Spirituality is Not Religion.

So when did spirituality begin to disentwine[19] itself from religion? The answer to this question is far from exact or clear, so a number of views, ranging from the psychoanalytical and poststructural[20], to the more traditionally Christian view, shall be discussed below.

In the Christian orientated *Study of Spirituality*, the author notes in the preface two significant points about the broadening of spirituality. The first comes from the 1932 *Dictionnaire de la Spiritualite*, which though coming from a purely Roman Catholic point of view, allows for "a side-glance at the spirituality of non-Catholics and non-Christians"[21].

Jones notes the

> *wind of change, beginning in Protestant Christendom. ... [continuing with] the advance of biblical criticism,..., and widespread scepticism on matters of faith, ..., Spirituality somehow seemed to express what was sought[22].*

Here Jones comments on the changes that occur within and outside of the church.

The second point Jones makes is a turning point in 1967. Out of a conference in Durham came a book call *Spirituality for Today*. Commenting on this book, Jones suggests that

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[19] J.A Conger, in *Spirit at Work: Discovering the Spirituality in Leadership*. Jossey - Bass Inc. Calif. USA. 1994, discussed this very point. Conger suggests there is an "uncoupling" (p.13) going on between spirituality and religion. He justifies his position by quoting a study (1993) from the University of California, which concludes that, a different and broader understanding of spirituality is growing. Conger suggests that there is "widespread agreement" (p.13) that spirituality and religion have become disconnected and "in contrast to our stereotypes, then, spirituality is very much of this world." (p.9).

[20] In 1968, at the John Hopkins Lecture, Jacque Derrida officially introduced poststructualism. Since then, combined with postmodern thought, some theorists have challenged any and all absolutes. The nature of the self and meaning construction have been major areas of discussion in this 'discourse'. Such is the weight of postmodern thought, whether accepted or despised, its analysis needs brief consideration here.

[21] Jones, C., Wainwright, G., Yarnold, E. SJ., (Editors). *The Study of Spirituality*., SPCK, Great Britain. 1986. p. xxv.

[22] ibid., p. xxv.

although there was "no systematic attempt to define it [spirituality]"[23], there were a number of interesting comments. For example, Jones quotes from the book,

the spiritual life is life (p.16) [and]

spirituality means a search for meaning and significance by contemplation and reflection on the totality of human experience in relation to the whole world which is experienced and also to the life which is lived and may mature as the search proceeds[24].

In this last point, Jones perhaps underestimates the significance of this quote. He suggests that there is no systematic definition, but surely the second quote is just that. Also, the other salient point is that these definitions do not directly include any reference to religion. Therefore, in some circles, in the late 1960s spirituality was not directly associated with religion. However obvious this sounds, its importance lies in the direction or trajectory which spirituality can be shown to be taking away from religion (though not exclusively).

Linda Woodhead, in her article "Post-Christian Spiritualities" also identifies the change or post-Christian period of spirituality developing most sharply from the 1960s onwards. Though predominantly a criticism of what she calls "the new Spirituality", Woodhead suggests feminist thought was a major factor in developing new forms of spirituality. Woodhead cites such thinkers as Daphne Hampson, Mary Daly, Rosemary Ruether, and Starhawk. These women, though all very different, come via what Woodhead says is a post-Christian feminism. Ruether is a feminist within the Catholic church, while Hampson and Daly work outside Christianity. Starhawk promotes wicca-based spirituality. In common, Woodhead says, "All believe that each woman must trust her own experience which all women know when in tune with their true Selves"[25]. More about this area of study shall come later in the discussion about the 'study of spirituality' below. Suffice it to say, Woodhead is another commentator who acknowledges, albeit begrudgingly, the changes that have and are happening in terms of spirituality. To

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[23] ibid., p. xxv.

[24] James, Eric., (editor). "Spirituality for Today". London. SCM. 1968, in Jones, C., Wainwright, G., Yarnold, E. SJ., (Editors). *The Study of Spirituality*. SPCK. Great Britain. 1986. p. xxv.

[25] Woodhead, Linda. "Post-Christian Spiritualities", in *Religion*. 1993. 23, pp. 168-181. p.170.

understand these changes, there is worth in considering how the secular and sacred domains stand in relation to one another - for this is relevant to understanding spirituality today.

2.4   Secular vs Religious Debate

The secular vs sacred/religious debate needs to be briefly mentioned, as herein lies much of the misunderstanding that goes with spirituality. Traditionally in colloquial parlance, the secular was anything that was not religious. Originally the term *saeculum* in classical Latin meant "generation, age, long period of time"[26]. So as John Bluck says in *Long, White and Cloudy: In Search of a Kiwi Spirituality*, "the word secular keeps changing [in meaning] ..., Literally it means a focus on this age, the here and now."[27].

'Secular', however took on a much more partisan view as expressed by R. S. Ellwood in *Islands of the Dawn: The Story of Alternative Spirituality in New Zealand*. Ellwood says,

> *Secularism, whether explicitly or by strong implication, argues a belief that religion is an inadequate, and in fact false, response to human needs[28].*

Ellwood goes on to say that secularism helps humans via science and social planning, and insists that secularisation is the "single most important factor creating the future of religions in New Zealand"[29]. In Alan Webster's 1989 New Zealand Study of Values, he concludes "the future appears ... to be more secular" and "beliefs have nevertheless steadily moved toward secularism"[30].

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[26] Smith, R., G. *Secular Christianity*. Collins. London. 1966. p.141.

[27] Bluck, J. *Long, White and Cloudy: In Search of a Kiwi Spirituality*. Hazard Press. Christchurch. New Zealand. 1998. p.20.

[28] Ellwood, S, R. *Islands of the Dawn: The Story of Alternative Spirituality in New Zealand*. University of Hawaii Press. Honolulu. 1993. p.194.

[29] ibid., p.196. Ellwood quotes W. J. Stuart. This attitude, from 1993, echoes Ronald Gregor Smith in 1966. In Smith's book, *Secular Christianity*, he said that nothing can stop secularism.

[30] Webster, A. C., Perry, P. E. *The Religious Factor in New Zealand Society: A Report of the New Zealand Study of Values*. Alpha Publications. Palmerston North. NZ. 1989. p.142.

However Webster's statements are somewhat misleading for a number of reasons. Firstly, Webster's statement was about the 1989 survey. In a similar survey in 1998, in which very little had changed (for example about two thirds (64.6 %) still believed in God) from the 1989 survey, Webster says the secular thesis is wrong - it is "lazy sociology and lazy social comment"[31]. In the same article, Professor Paul Morris, from Victoria University, said, "the thesis that modern society is secular is weak: never was so much claimed with so little data"[32]. So the secularisation thesis may be called into question. This is not because more people are going to church, for this is patently wrong. Rather, the majority of people still have what in the past was known as, religious beliefs[33]. This is reiterated from Britain in Grace Davie's book, *Religion in Britain since 1945: Believing without Belonging.* As the title suggests, Davie maintains that, though people are not going to church, they still hold 'religious' beliefs.

Davie has written a fascinating analysis on secularisation. In an analysis of religion in relation to modernity and postmodernity, she suggests that secularisation was/is a facet of modernism[34]. While in the postmodern world, that attacks all certainty, the secular certainties associated with science and rationalism are likewise called into question[35].

In terms of the secular vs religious debate, it is fair to say: at one level these two terms and concepts are becoming more interrelated and the boundaries between the two more clouded; secondly, the secularisation thesis, in terms of a total swing towards science or the like, has not and is not likely to happen; and thirdly, that with the development of contemporary theory, such as postmodernisms, all of this is called into question.

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[31] Webster, A. C. "Godless in Godzone", in *Sunday Star-Times.* April 25, 1999. by Anthony Hubbard. p. C7.

[32] Morris, P. "Godless in Godzone", in *Sunday Star-Times.* April 25, 1999. by Anthony Hubbard. p. C7.

[33] See International Social Survey Programme (SSP). Massey University. Department of Marketing. Religions In New Zealand. Jan. 1999. For example, the survey found that 92% of New Zealanders either are not sure about the existence of God (12%) or believe in some form of God.

[34] Davie, G. *Religion in Britain since 1945: Believing without Belonging.* Blackwell. Oxford, UK. 1994. p.192.

[35] ibid., p.197.

The relevance of the secular debate is that there is an analogous discussion going on in relation to spirituality. In the past, spirituality was the domain of religion, and the opposite of the secular world. But the divisions have blurred. The 'secular' world has been shown to have religious views and spirituality has been seen to encompass secular concerns. As Anna King asserts "the language of spirituality does not exclude the secular"[36]. One could go even further and suggest that the language of spirituality is becoming more 'secular' than religious. The area of 'secular spirituality' shall be discussed below. Just to finish this section, and to perhaps add to the opaque nature of the debate, in his 1989 publication, Webster made an interesting comment in his concluding remarks. He said,

> *Secularisation of life today, if it involves any recognition of the diffuse spirituality of Maoritanga, must mean a spiritualisation of life[37].*

Extrapolating, recognition of 'other' spiritualities is ironically both the outcome of secularisation (if indeed there is such a process) and postmodernism[38]. It is this 'recognition' of spirituality that leads to the next part of this chapter - discerning the more recent broadening in meaning.

2.5 Current Popularity of Spirituality

Two articles by Ursula King and Anna King both explore the nature of spirituality today, its definitions and study. Anna King comments on the increasing popularity of the word, suggesting that,

> *it is clear that the term is acceleratingly popular and that this popularity is itself of great sociological and cultural interest.[39] [and],*

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[36] King, A, S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26, pp. 345 - 351. p. 347.

[37] Webster, A.C., Perry, P.E. *The Religious Factor in New Zealand Society: A Report of the New Zealand Study of Values.* Alpha Publications. Palmerston North. NZ. 1989. p.144.

[38] For an interesting argument that contradicts this opinion see Davie,G. *Religion in Britain since 1945: Believing without Belonging.* Blackwell. Oxford. UK. 1994. p.193ff.

[39] King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26, pp. 345 - 351. p. 346.

the popularity of the word spirituality is in part a symptom of the movement towards a global society and global consciousness and secondly that its use is about creativity and engagement within and outside of religious traditions[40].

The globalisation that Ursula King alludes to here, is arguably a major factor in the changing nature of spirituality. Globalisation has raised the awareness of 'spiritualities' plural[41]. That is, the very nature of seeing that varied and multiple ways of dealing with the human condition, in terms of purpose and meaning of life, causes a broadening or many sided view of what was once a narrow definition of spirituality.

Ursula King also notes that, in terms of the global community, religious traditions such as Buddhism and Hinduism have not, until the recent past, referred to 'spirituality' literally[42]. For the term itself, she maintains, comes from the Christian tradition[43]. However, with the world shrinking and English arguably becoming the linga franca of the world, at least the broadening meaning of spirituality, if not the word itself, is becoming increasingly inclusive and accepted across religious and secular boundaries.

Anna King reiterates the importance of globalisation. She suggests it is because of globalisation that spirituality is becoming more of an issue,

> *It is important to underline, that it is only at the present time, with the global means of communication at our disposal, that the human community is in a position to get to know these resources across different traditions and draw on an immense storehouse of spiritual and practical wisdom. Thus we live in a particularly exciting period which provides new opportunities for great creativity in the field of spirituality [44].*

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[40] ibid., p. 346.

[41] As Ursula King suggests, "From a historical and comparative point of view one can only speak of spirituality in the plural.", see King, U. "Spirituality", from *A New Handbook of Living Religions*. (ed. John Hinnells). Blackwell. Penguin. 1997. p.668.

[42] Ursula King suggests "it was already applied in a comparative context in the nineteenth century when Hindu reformers, beginning with Swami Vivekanda, contrasted spirituality with Western materialism and proclaimed that India possessed treasures of spirituality which the West still had to discover." See King, U. "Spirituality", from *A New Handbook of Living Religions*. (ed. John Hinnells). Blackwell. Penguin. 1997. p.670.

[43] ibid., p. 667.

[44] ibid., p. 674.

Globalisation is certainly a major factor in the growing interest in and broadening definition of, spirituality. Adding to this process, Anna King includes various so called 'secular' areas,

> *The search for the 'spiritual' takes place not only through the renewal or rediscovery of religious traditions but also, as Cousins (1989, p.3) rightly says, through psychotherapy, social concern, involvement in movements for justice and peace or through careers in science or the arts[45].*

Here Anna King includes what previously would be considered 'secular' and outside of spirituality (in the religious sense). Such things as psychotherapy and the rise of new therapies have helped people to realise that the consideration of existential questions, which is at the heart of spirituality, is worthwhile for increasing well-being. Globalisation, plurality, development of psychology and so on, have all combined to increase the popularity of spirituality. Specific and contemporary forms of spirituality will be discussed below. What follows is further investigation into how and why spirituality has become a growing area of discourse.

2.6   Spirituality: Recent Evolution

Anna and Ursula King record, with justification, a growing interest in spirituality. As to why, they have suggested such phenomena as religious unease, globalisation, pluralism and the growth of the psychological sciences. Others have suggested contemporary theory and "collective uncertainty"[46] have added to both a questioning and a searching for spiritual fulfilment. What follows adds to these arguments by examining the idea that something is missing in the contemporary persons life; the holistic paradigm shift which may go some way to explain the growing acceptance of spirituality; the recognition in New Zealand of Maori spirituality; and further comment on the recent upsurge of interest generally in spirituality.

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[45] King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26, pp. 345 - 351. p. 346.

[46] Brown, M. *The Spiritual Tourist: A Personal Odyssey Through the Outer Reaches of Belief.* Bloomsbury. London. 1998. p. 1.

2.6A Something Missing

The extent of the changing 'goal posts' in life was recently expressed by Lloyd Geering. He suggests that we are in the "most radical period of cultural change the world has ever known" [47]. This is reiterated by Ron Miller, an American author and teacher who spoke at a Spirituality in Education conference in Colorado [48]. Miller suggests "we are entering an historic period of transition from one dominant worldview to another that is going to be radically different" [49]. In this context there are a number of significant people who have named a 'lack' present in the modern human condition.

In the relatively conservative text published in 1986, *The Study of Spirituality*, C. Jones writes in the preface, "we are aware that many today are searching for 'spirituality'" [50]. This lack was named more specifically in 1989 by the World Council of Churches. In a general statement following the conference and consultation, they said,

> *we have been motivated in our spiritual journey by a sense that there is 'something missing' in the spiritual life of our own Churches, a shallowness, or emptiness, or lack of deepening guidance* [51].

In New Zealand in the late 1990s this same malaise has been named by various commentators - most prominently by Jenny Shipley, the then Prime Minister, and John Bluck, the Dean of Christchurch Cathedral. Bluck suggests it is "a time of spiritual vacuum" [52]. While after a UNESCO conference in New Zealand, on Values in Education, Shipley said,

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[47] Geering, L. "Godless in Godzone", in *Sunday Star-Times*. April 25, 1999. by Anthony Hubbard, p. C7.

[48] For details see http://www.naropa.edu/spirited/faculty.html.

[49] Miller, Ron. "Holistic Education and the Emerging Culture". 1999. see http://csf.colorado.edu/sine/transcripts/miller.html.

[50] Jones, C., Wainwright, G., Yarnold, E. SJ., (Editors). *The Study of Spirituality*. SPCK. Great Britain. 1986. p. xxiii.

[51] Arai, T., Ariarajah, W., (editors). *Spirituality in Interfaith Dialogue*. World Council of Churches Publications. Switzerland. 1989. p.1.

[52] Bluck, J. *Long, White and Cloudy: In Search of a Kiwi Spirituality*. Hazard Press. Christchurch. New Zealand. 1998. p.9.

It's my personal view that cultural and spiritual nurturing are also an important part of providing the best chances for our children, because that is part of developing the confidence and sense of identity they need to stand tall[53].

Here two prominent New Zealanders recognise and name the need for spirituality to be addressed more in society. So there is "phenomenal interest in spirituality these days"[54]. One possible reason for this may be the resurgence of a holistic way of perceiving the self and existence.

2.6B The Holistic Paradigm

Holism is not a new idea. The following section will cite people in various academic pursuits, to show the increasing prominence of the holistic paradigm, which in turn has been partly responsible for the increased interest and awareness of spirituality. The first field drawn from shall be nursing. Nurses have worked with a theoretical (and often practical) holistic paradigm for a number of decades[55].

In her 1997 book, *Nurses' Perceptions of Spiritual Care*, Linda Ross uses research based in Britain to make a number of important observations about spirituality. In terms of holism, Ross notes there has been increasing acknowledgement of dealing with the "biopsychosocial being"[56], but that this still inadequately addresses the whole person - which needs to also include the spiritual dimension. This spiritual dimension, Ross considers, is innate and universal in humans. She defines spiritual in very broad terms, as will be discussed below.

Ross situates the holistic concept, not as a new invention, but rather as being able to be "traced back to the Indo-European root 'kailo' meaning whole or intact [and has

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[53] Shipley, J. "Values in education - a personal view", in *The Evening Post*. April 6th, 1998.

[54] Jones, G., Buckley, J., (editors). *Spirituality and Social Embodiment*. Blackwell. Oxford. UK. 1997. p.3.

[55] In psychology, Maslow recognised the multifaceted nature of the person, and encouraged development of spirituality - Ross quotes Maslow, who said it was important to gratify less obvious needs - "to know and understand" and "find meaning in life". She uses Maslow's idea of self-actualisation to show the need for attention to spirituality. See Maslow, quoted in DiCaprio, N.S. *Personality Theories: Guides to Living*. Saunders. Philidelphia. 1974; which is quoted in Ross, L. *Nurses' Perceptions of Spiritual Care*. Ashgate. Vermont. USA. 1997. p.12.

[56] ibid.. p.6.

produced such words as] holy, heal, health, and whole"[57]. Ross continues, commenting that there has been a change from holistic to dualist and back again to "the slow re-emergence of the holistic concept today"[58]. The dualistic approach developed with the rise of the dominance of science and objective data, which Ross, in relation to health care, calls the "medicalisation of society"[59]. This, suggests Ross, deals with the "process and mechanism of disease..., rather than the meaning of it"[60].

The background to this medicalisation and concentration on scientific approaches has its roots in the works of various thinkers who created the idea of the dominance of the mind/rational/empirical data position, which viewed the body as a mechanism to be understood. This was opposed to the abstract soul or spirit, which was rationalised into non-existence. Anything that could not be proven empirically lost validity and status - therefore such areas as spirituality and religion became ghetto-ised[61]. Ross suggests that the holistic paradigm came with the renewed interest in complementary medicine and the gradual realisation that "all aspects of the human being are regarded as important to his/her total state of well-being"[62].

Grace Davie concurs with Ross, suggesting,

> *it is increasingly recognised that the whole person includes some sort of spirit, together with mind and body. 'Holy' and 'whole' have reacquired their common root; the set-apart or the sacred becomes once more integral to the*

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[57] ibid., p.6. Ross cites Hitchens, E.W., Stages of faith and values development and their implications for dealing with spiritual care in the student nurse-patient relationship, Unpublished ED.D thesis, University of Seatle, Seatle.

[58] ibid., p. 25.

[59] ibid., p. 26, Ross uses this term from Zola, I.K. "Medicine as an Institution of Social Control: the Medicalisation of Society", in Tuckett, D., Kaufer,J.M., (editors). *Basic Readings in Medical Sociology.* Tavistock. London. 1978.

[60] ibid., p. 27.

[61] Leith Coombes reiterates this point in her discussion of spiritual experience in relation to psychology, feminism and feminist poststructuralism. Coombes says that "the 'spirit' has been excluded from most legitimate, especially scientific - knowledges of human subjectivity. It has been relegated to the realms of theology and metaphysics." (p.16). Coombes, interestingly, suggests that the mind/body dualism led to the undermining of the body - which is feminine (and the mind masculine). She then suggests the feminine became associated with the spirit - hence part of the reason for its demise in academic and popular culture. See Coombes, Leigh., Can 'she' speak? Spirituality in/through psychology, feminisms, and feminist poststructuralism., Masters Thesis, Massey University. Palmerston North. NZ. 1996.

[62] Ross, L. *Nurses' Perceptions of Spiritual Care.* Ashgate. Vermont. USA. 1997. p.28.

well-being of the individual in question, for no healing can take place while mind, body and soul remain fragmented[63].

This increased recognition of holism is happening also in education. Theorists such as Suhor, Seaward and Miller, to name a few, have claimed the holistic approach is the way of the future.

Ron Miller, who made the statement quoted above, about moving into an historical period of transition, was talking about the birth of the "postmodern civilisation"[64]. This is a world where not only theologians are talking about holism and spirituality, but

> *in science there are new ways of thinking in the hard sciences that are challenging the stale reductionism of the last four centuries... people like Gregory Bateson or David Bohm or Rupert Sheldrake or Barbara McClintock, to name only a few[65].*

This holistic way of thinking is emerging across the discipline spectrum: from architecture to economics[66].

Miller dates holistic education from the 1970s. He suggests it came out of "a group of transpersonal psychologists and people into transpersonal education"[67] who first started talking about holistic education. But Miller goes back further in time and situates the ideas,

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[63] Davie, G. *Religion in Britain since 1945: Believing without Belonging.* Blackwell. Oxford. UK. 1994. p. 40.

[64] Miller, R. "Holistic Education and the Emerging Culture". 1999, see http://csf.colorado.edu/sine/transcripts/miller.html. p. 2.

[65] Miller, R. "Holistic Education and the Emerging Culture". 1999, see http://csf.colorado.edu/sine/transcripts/miller.html. p. 2.

[66] For example, from a 'spirituality' search in Index New Zealand between Jan 1987 and May 1999, there were 86 hits, ranging from the journal *New Zealand Family Physician* to the film publication *Illusions* and the landscape publication *Landscape New Zealand.* Literature, music, resource management, maori, history, counselling, art, management, interior design, social work, politics, law and education where named as some of the disciplines where spirituality is mentioned in INNZ. When using academic search engines, like OVID, there is an even greater range and response.

[67] Miller, R. "Holistic Education and the Emerging Culture". 1999, see http://csf.colorado.edu/sine/transcripts/miller.html. p. 3.

back to Rousseau in the late 1700s; and Pestalozzi... in the 1800s;... [and]
other progressive educators and other pioneers, such as Rudolf Steiner   and
Maria Montessori[68].

In describing the 'Basic Principles of Holistic Education', Miller suggests that holism recognises "that the human being is a complex existential entity made up of many, many layers of meaning"[69]. For Miller, holism recognises the biological, ecological, psychological, emotional, environmental, social, cultural and spiritual aspects of the person. "Holism is the point of view which recognises this complexity,"[70] says Miller. Interestingly, this sounds like poststructuralist discourse theory on the 'self' - though they are very different, they are both part of the contemporary theoretical discourse.

Miller makes three more points about holistic education: first that personal as well as universal development must be taken into consideration; secondly, the spiritual aspect "should not be taken as an utterly mystical or other-worldly"[71]component; and thirdly, "holistic education cannot be reduced to any technique"[72]. Miller's position is echoed by another educational theorist, Charles Suhor.

Suhor, in the 1999 *Educational Leadership* journal discusses holism without mentioning details of the self. Suhor suggests,

> *the word holistic, as used in academic and popular contexts, has advanced the*
> *idea of interconnectedness of the learner, the teacher, school subject areas,*
> *local and global communities, the planet and indeed the cosmos[73].*

Combining Miller and Suhor, we see that there are two interconnected aspects of holism - that which refers to the self, and that which extends beyond the self.

In New Zealand, the growing awareness and influence of the holistic paradigm has extended into the sphere of governmental education documents. As explained in Chapter

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[68] ibid., p. 3.

[69] ibid., p. 3.

[70] ibid., p. 3.

[71] ibid., p. 4.

[72] ibid., p. 4.

[73] Suhor, C. "Spirituality - Letting It Grow in the Classroom", in *Educational Leadership*., Dec/Jan 1998/99. pp.12-16. p. 13.

One above, the 1993 *New Zealand Curriculum Framework*, sets the scene for a holistic education direction[74]. In an article documenting the theoretical background to the *Draft Health and Physical Education Curriculum Statement* (1996), Gillian Tasker, the co-writer, states,

> *In the last twenty five years there has been a significant shift in the dominant concept of health, from a notable "absence of disease" to a more holistic concept of "wellness"[75].*

The curriculum will be discussed below, but at this stage, suffice it to say that it was developed using the holistic paradigm. Another government document that mentions this model is the 1988 *Royal Commission on Social Policy*. In the contribution by Catherine Benland, called "The S-Factor: Taha Wairua: the Dimensions of the Human Spirit", the author clearly comes from a holistic point of view, as she almost cynically asks,

> *whether planners and policymakers need to care about:*
>
> *- anything more than the sum of body, brain and breath in the case of the individual person;*
>
> *- or anything more than the sum of the population in the case of society;*
>
> *- or anything more than the usefulness to the human species of other species and of matter, in the case of the environment.*
>
> *This paper posits that there is something more...[76].*

Benland goes on to describe and define the S-factor and insists that it should be part of planning at all levels.

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[74] See particularly page 4 and 5 of the document. For example, referring to the whole framework, it states, "These elements are interrelated and should not be viewed in isolation form each other" (p.4). And then on page 5, the Framework is presented as a whole diagramaticlly. Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa*. Learning Media. Wellington. 1993.

[75] Tasker, G. "For Whose Benefit? The Politics of Developing a Health Education Curriculum". pp.187-201, in *Delta: Policy and Practice in Education*. Vol 48 (2), Vol 49 (1). Double Issue. 1996/97. p.187.

[76] Benland, C. "The S-Factor: Taha Wairua: The Dimension of the Human Spirit", *in The April Report: (Vol.III, Part One), Future Directions; Report of The Royal Commission on Social Policy/Te Komihana A Te Karauna Mo Nga Ahuatanga-A-Iwi*. Mayfair House, Wellington. New Zealand. 1988. p.451.

The different holistic paradigms do not vary in essential content, in that you could say that each one could be encompassed by the others. But the variance in models is seen in the number of aspects or 'pieces of the pie' that they name[77]. One relevant holistic model is the one used in the *H/PE curriculum*.

Gillian Tasker, co-writer of the *H/PE curriculum* suggests that "Maori conceptualisations of health are more holistic"[78]. That is, more holistic than "individualistic philosophies"[79], or, one could read, many past Western paradigms. The curriculum group accepted the holistic paradigm, not just because of the World Health Organisation statement in the mid-fifties or the growing use of the holistic paradigm in a variety of fields, but also because it fits into the New Zealand context, where we are still learning to integrate Maoritanga[80] within societal foundations - like education.

Included in the *H/PE curriculum* is Mason Durie's holistic model, which is "a view of health which accorded with contemporary Maori thinking"[81]. Durie suggests a "four-

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[77] In the *Journal of Counselling and Development*, Nov/Dec 1992. Vol 71. pp.168-175, in the article "Counselling for spiritual wellness: theory and practice"., Chandler C.K., Holden, J.M., and Kolander, C.A., present another holistic model. Firstly they present a model with six aspects - equal segments on a circular graph. The segments are similar to most models. They include: social, emotional, physical, intellectual, occupational and spiritual. However the authors move from this presentation of the model to a similar, but significantly different one. That is, they "suggest that spiritual health not be conceptualised as just one of the six dimensions of wellness. Spiritual health should be considered as a component present,..., within each of the interrelated and interactive dimensions of wellness" (p.171). 'Wellness' is in many respects a synonym for 'holistic' - see Seaward for a relevant discussion.

[78] Tasker, G. "For Whose Benefit? The Politics of Developing a Health Education Curriculum". pp. 187-201, in *Delta: Policy and Practice in Education*. Vol. 48 (2), Vol. 49 (1). Double Issue. 1996/97. p. 188.

[79] ibid., p. 188.

[80] I am aware that, as Maori Marsden suggests, "the route to Maoritanga through abstract interpretation is a dead end". However, the point in using the Maori holistic concept is to create the environment for such a concept (which is not Maoris' alone) to be made useful. See Marsden, M. "God, Man and Universe: A Maori View", in King, M. *Te Ao Hurihuri: The World Moves On*. Longman Paul. 1977. p. 143.

[81] Durie, M. *Whaiora: Maori Health Development*. Oxford Press. 1994. p.70. Durie's position is supported by a paper presented at the Australian Congress of Mental Health Nurses Convention, in 1986. In this paper, presented by Te Roopu Awhina O Tokanui (The support group of Tokanui), entitled "Cultural Perspectives in Psychiatric Nursing: A Maori Viewpoint" (unpublished), the group says "The Maori perspective; of him/herself, his/her world, God, people and behaviour; is a holistic one which is based on the following dimensions of: (a) spirituality (taha Wairua); (b) family (taha Wanau); (c) well-being (taha Hinengaro); (d) physiology (taha Tinana); (e) environment (taha Whenua); (f) compliance (taha Tiihanga); (g) old world (Maoritanga); (h) new world (Pakehatanga); (I) self (taha Tangata)" (p.3). After this pre-amble, the paper goes into detail on each of these dimensions. It is written in a consciously poetic style and the Taha Wairua pages are in Appendix 1of this thesis.

sided health construct, known as whare tapawha (a four sided house)"[82]. Durie notes that this model was first presented in 1982 at a training session for the Maori Women's Welfare League research project, Rapuora[83]. At this session, Durie highlights Kaumatua Tupana te Hira, who "emphasised in Maori the importance of wairua [spirit] as a starting point for health"[84]. This opinion, says Durie, is one held by many Kaumatua throughout the country. In Durie's words, the model,

> *compared health to the four walls of a house, all four being necessary to ensure strength and symmetry, though each representing a different dimension: taha wairua (the spiritual side), taha hinengaro (thoughts and feelings), taha tinana (the physical side), taha whanau (family)[85].*

Now in the *H/PE curriculum*, Durie's model is obviously a holistic one. There could be some debate about the subsequent interpretation of each 'wall' or 'dimension', but that will be investigated below when the curriculum definition is analysed. The key point is that, via Maori naming Maori concepts, there has been an incorporation of key Maori concepts into the curriculum. If this is now dealt with in a compartmentalised fashion, such an approach would trivialise the Maori integrated model and support criticisms of tokenism. But more positively, there is now ground for developing an inclusive approach to health education.

The holistic or integrated paradigm is pervasive. Whether it is presented by Steven Covey, a contemporary self help guru[86], holistic educators and theorists, medical people[87], or political theorists[88], a variety of fields and areas are arguably moving from

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[82] ibid., p. 69.

[83] ibid., p. 70.

[84] ibid., p. 70.

[85] ibid., p. 70.

[86] Covey, S. *The 7 Seven Habits of Highly Effective People*. Franklin Covey co. 1990.

[87] In the journal, *The New Zealand Family Physician*. Vol 26 (2), 1999 (Apr), p.21-22, in the article "Spiritual Dis-ease Causes Death with More Suffering", by Christchurch GP Phil Jacobs, there is presented another holistic paradigm. Jabob's suggests, when looking at palliative medicine, "the care could be divided into four categories: physical, social, psychological and spiritual." (p.21). He goes on to say that spirituality transcends religion and that spirituality is "the most important factor in the four mentioned" (p. 21).

[88] Lucy Goodison, in her book, *Moving Heaven and Earth: Sexuality, Spirituality and Social Change*. Pandora Press. Harper Collins. London. 1992, makes the interesting observation that "a consequence of the decentralising of spiritual power [from organised religions] is a far greater flexibility in spiritual

the dualistic to the holistic paradigms. The move towards the consideration of the 'whole' when examining the 'parts' is seen as valid and ultimately healthy - at the micro and macro levels. Because of the inclusive model, the spiritual component has become increasingly recognised. But this re-reading of spirituality is not to everyones liking.

2.7 Criticisms of 'Modern' Spirituality

Inevitably there are paradigms, other than holism, that exist and that hold sway among academics and the populace at large. There are a number of criticisms of holism[89] and the changing semantic nature of spirituality. For a reasonable coverage of this 'spirituality' discourse, such opinions need to be addressed.

The criticisms of the use of, and the changing nature of the word and concept of spirituality fall into two main categories. First criticisms come from the religious voice, which broadly suggests that such inclusive 'spirituality' either is so watered down as to become meaningless or so broad as to become relativised and therefore undermine any one faith/belief system. The second generalised criticism comes from what could be called the 'secular' voice, which includes academics and commentators who say that 'spirituality' is being appropriated for various dubious reasons, including "classificatory imperialism"[90], which presumes a particular world view, or the term is being used by particular ideologies to further their ends. (For example by the New Right ideology, which Ivan Snook suggests, is now using 'values education' and 'spiritual dimension' "not because it is good for the children or the society but because it will help the economy grow"[91].) The following takes a closer look at these injunctions/criticisms.

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ideas, knowledge and practice" (p. 262). This is significant because it is via a wider perspective that spirituality has partly become secularised and this has and will effect power relationships in society.

[89] See for example Terence H. Mclaughlin's article "Education of the whole child?", in *Education, Spirituality and the Whole Child.*, (ed. Ron Best). Cassell. London. 1996.

[90] King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26, pp. 345 - 351. p. 348.

[91] Snook, I. letter to editor, in *The Evening Post*. 18 February, 1999.

As Burgess suggests, "some believe the current popularity of spirituality carries a shadow side" [92]. Burgess cites K. Mitchell who speaks of the possibility that spirituality will become "a nebulous catch-all word referring to any kind of traffic between human beings and some "ill defined world of the spirit" [93]. Mitchell goes on to say that spirituality should be a "discipline within peoples relationship with God" [94]. This view obviously incorporates the view of spirituality discussed above, which situates spirituality in the predominantly theistic definition, which calls for a private, personal, vertical relationship with God. There are a number of scholars who take this position.

In the education field, one such scholar is Rabbi H. Kushner. He suggests, in the journal *Educational Leadership*, that there already exists "a number of spiritual values" [95] in schools. Kushner gives the example of the pursuit of truth in schools. But, when considering the place of the discussion of religious diversity in the classroom, Kushner says this should not happen, except perhaps,

> *in the upper grades or high school, when young people are forging their individuality. But in the primary schools where the teacher's word is law and where children want to be like the people they admire, children are just too vulnerable, to impressionable, to debate values* [96].

This position is fairly representative of those who equate spirituality with theistic religion [97]. For example, another Rabbi, Jonathan Sacks, in the 1990 Reith Lecture series, suggests the problem with religious education,

> *is that giving many religions equal weight is not supportive of each but instead tends rapidly to relativise them all. ... A multicultural mind can use Zen for*

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[92] Burgess, J., N. *Looking Into The Depths: Dimensions of Spirituality in New Zealand Short Story.* Colcom Press. Orewa. NZ. 1996. p. 26.

[93] ibid., p. 26.

[94] ibid., p. 26.

[95] Kushner, Rabbi, H. "Is School the Place for Spirituality?", in *Educational Leadership*. Dec/Jan 1998/99. pp. 18-22. p. 19.

[96] ibid., p. 20.

[97] Terry Muck, in *Those Other Religions In Your Neighbourhood: Loving Your Neighbour When You Don't Know How.* Zondervan Pub. House. Michgan, USA. 1992, uses biblical justification against education about world religions. Muck quotes Colossians 2:8, "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ". Such education, Muck suggests, leads to the "slippery slope of syncretism" (p. 69).

inwardness, Hassidic tales for humour, liberation theology for politics, and nature mysticism for environmental concern[98].

With his tongue firmly in his cheek, Sacks thus highlights one of the main concerns that come from the religious voice. From an evangelical point of view, we hear a similar view, with a different reading on public education.

Baer and Carper, in an article entitled "Spirituality and the Public School: An Evangelical Perspective", suggest that in American State schools, there already exists "too much spirituality and religion... and secular humanism is an intolerant sort of religion that brooks no competitors"[99]. Baer and Carper then criticise the "cafeteria approach"[100] to a variety of religious views, suggesting that students are not mature enough to make intelligent decisions, or the teachers are not competent enough too teach the subject or it is taught far to superficially[101]. The only alternative, for Baer and Carper, is a "school choice or release time"[102] for true spiritual freedom. This would involve various ministers coming along and teaching those of his or her flock. There are some obvious problems with this system in a predominantly non-church-going population like New Zealand. Suffice it to say that these criticisms are particularly related to a "cafeteria" or "supermarket" approach to Religious Education. However, the topic at hand is spirituality, and it has been argued above that spirituality and religion are not synonymous.

Coming from a different angle of criticism, Georg Feuerstein names three current "erroneous notions about spirituality"[103]. Firstly, he notes "the confusion of spirituality with conventional religiosity"[104]; secondly the "confusion of spirituality with

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[98] Sacks, J. Reith Lectures 1990, in The Listener. 6 December, 1990. London. UK. p.18.

[99] Baer, R.A., and Carper, J.C. "Spirituality and the Public Schools: An Evangelical Perspective", in *Educational Leadership*. Dec/Jan 1998/99. pp.33-37. p.35.

[100] ibid., p. 35.

[101] ibid., p. 35.

[102] ibid., p. 33.

[103] Feuerstein, G. *Holy Madness: The Shock Tactics and Radical Teachings of Crazy-Wise Adepts, Holy Fools, and Radical Gurus.* Paragon House. NY. USA. 1991. p. 200.

[104] ibid., p. 200.

conventional mysticism"[105]; and thirdly the "reduction of spiritual phenomena to mere psychological or even neurological processes. ...[due to an] exaggerated scientific viewpoint"[106]. Feuerstein's criticisms are not about the use of spirituality per se, rather the misunderstanding of the term, an area discussed above. He is influenced from "eastern" thought, in that Feuerstein considers the "spiritual search" to be a profound obstacle, for it starts from the ego-personality premise, which he maintains must be transcended[107]. For example, Feuerstein quotes poet Lewis Thompson and Da Love-Ananda respectively, to illustrate his point: "the most direct evasion is to search"[108] and "many so-called spiritual seekers are just Narcissus in drag"[109]. Finally in a criticism of psychology, Feuerstein makes an interesting point when he states,

> *Although humanistic psychology has contributed significantly to a more balanced and open-minded approach to psychic welfare, in its pioneering fervour it has succumbed to the error of advancing values and goals of human existence that properly belong to the realm of religion. Therapists have widely assumed roles once reserved for priests and religious counsellors. Thus, the schools of the human potential movement have ended up as surrogate religions without God, but with their own idiosyncratic doctrines and methods of 'salvation'. In this role they are now, arguably, slowing down the blossoming of genuine spirituality[110].*

Feuerstein's "genuine spirituality" heads in the direction of what Anna King calls the "essentialist trap"[111] which implies definitive parameters for spirituality. King gives the other extreme of 'radical relativism' which she considers to be equally fallacious - this extreme implies there are no common denominators in spirituality, and each person defines it for him or herself[112]. Like some of the other critics, King says that the use of the term spirituality does presuppose "a particular way of seeing the world"[113]. That is,

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[105] ibid., p. 200.

[106] ibid., p. 200.

[107] ibid., p. 103.

[108] ibid., p. 103.

[109] ibid., p. 104.

[110] ibid., p. 192.

[111] King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26, pp. 345 - 351. p. 350.

[112] ibid., p. 350.

[113] ibid., p. 347.

that the term has Christian resonances, or baggage, and using the term may be seen as subtle advocacy against a scientific or empirical paradigm.

Commodification is another of the criticisms of spirituality. In a 1999 *New Zealand Listener* article by Jane Clifton, Michael Hill of Victoria University ties in the interest in spirituality with the development of capitalism. He suggests that first, capitalism needed delayed gratification to get it going, and now needs consumerism to keep it going. Part of that, Hill suggests, is that "capitalism now feeds on the enhancement and embellishment of the self"[114]. In New Zealand, excluding mainstream churches, Clifton suggests that the business of spirituality is worth forty million dollars[115]. This consumer driven spirituality is often seen as less than authentic, for as soon as money gets involved, spiritual growth and enlightenment may cease to be the main motivating factors. Grace Davie suggests the consumerist society is now present in the sacred - as she says, "not only do we purchase our material requirements; we then shop around for our spiritual needs"[116].

Critics of spirituality come in many guises. Fundamentalists seem to find it threatening. Philosophers suggest its use is too imprecise. Others say the term carries too much baggage and has become open to commodification. Ultimately, as Anna. King suggests, the debate may be pared down to the question, "is it useful?". Ursula King suggests that the "subject matter of spirituality is of perennial human concern"[117]. The use of the term across disciplines, domains and departments is growing. There is a democratization of spirituality, that has taken it out of the control mechanisms of the established religions. Government documents in New Zealand and overseas have been using the term for some years now. And there is evidence that the evolution towards an understanding of "secular spirituality" is happening. Also, there is persistent concern for generational

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[114] Hill, M. "Age of Unreason", by Jane Clifton, in NZ Listener. Vol. 168, No 3078, May 8-14, 1999. p.16. In this article, Jane Clifton uses the term 'spiritualism' rather than spirituality. This is somewhat of a misnomer, as 'spiritualism' refer more directly to the belief system which goes by that name.

[115] ibid., p. 16.

[116] Davie, G. *Religion in Britain since 1945: Believing without Belonging*. Blackwell. Oxford. UK. 1994. p. 39.

[117] King, U. "Spirituality", from *A New Handbook of Living Religions*. (ed. John Hinnells). Blackwell. Penguin. 1997. p. 667.

ennui, apathy and existential angst, which needs addressing. So, the term spirituality appears to have found a useful place in this context. The terms is neither fixed nor totally open ended, and this leads into the next section, which discusses the contemporary study of spirituality.

2.8   Study of Spirituality

This section will look at the general upsurge of interest in the study of spirituality, cite a number of systems for studying it and make brief mention of the 'types'/'spiritualities' that exist today (post-christian, new age, secular, global, New Zealand, Maori).

The study of spirituality, an area Ursula King suggests is a "newly emerging subject area"[118], has been systematised in a number of theoretical models. A number of these models are expanded upon below, to illustrate the growing methodological approaches to this area of study.

The models will be discussed as they appear chronologically. They include a three dimensional approach to studying spirituality from Schneider (in Burgess); a three levelled approach from Principe (in U. King); a multi-descriptive approach from Ross (and Papadopolous); an educational philosophical approach from Mott-Thornton; and a sociological approach from Bellany[119].

Sandra Schneider has developed a three dimensional approach to the academic study of spirituality. Schnieder suggests,

> *The first phase is essentially descriptive and intends to surface the data concerning the experience being investigated. ... The second phase is essentially analytical and critical, leading to an explanation and evaluation of*

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[118] ibid., p.667.

[119] For a developmental/psychoanalytical approach, see M. Scott Peck's *The Road Less Travelled and Beyond.* It must be also noted that in the "religious" context, there are a multitude of spiritual approaches and disciplines; for example, Ignatian, and Benedictine spiritualities within the Christian tradition.

the subject. ... The third phase is synthetic and/or constructive, and leads to appropriation[120].

Ursula King quotes Walter Principe, who similarly catagorises spirituality into three levels,

> *Principe distinguishes three distinct but interdependent levels in the understanding of spirituality: first, spirituality as lived experience or praxis; second, spirituality as a teaching that grows out of this praxis and guides it in turn (ie. The spiritual disciplines and guidelines to holiness and perfection found in different religions); third, the systematic, comparative and critical study of spiritual experiences and teachings which has developed recently in a new way[121].*

Like Schneider and Principe, Ross (and Papadopolous[122]) develops a structure for addressing spirituality. Ross works, however, directly in the 'health profession' context. Ross maintains that in this context, spirituality is innate[123] and it is part of a health professional's responsibility to attend to spirituality (not an optional extra)[124]. After these assumptions, Ross goes on to use qualifiers of 'spirituality' so as to create a framework

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[120] Burgess, J., N. *Looking Into The Depths: Dimensions of Spirituality in New Zealand Short Story.* Colcom Press. Orewa. NZ. 1996. p.63. Burgess quotes from: Sandra Schneiders, "Spirituality in the Academy", in *Theological Studies.* 50. 1989. p. 695.

[121] King, U. "Spirituality", from *A New Handbook of Living Religions.* (ed. John Hinnells). Blackwell. Penguin. 1997. p.669. King cites from: Principe, W. "Towards Defining Spirituality", in *Studies in Religion/Sciences Religiousness.* Vol. 12, 1983. pp. 127-41.

[122] Irena Papadopoulos, in "Spirituality and Holistic Caring: and exploration of the literature", substantiates Ross's position. Papadopoulos argues "that spirituality is an inherent and important part of 'holistic care'" (p.101). She supports her assertion with a list of authors - Cimono 1992, Callia 1996, Ross 1996, Long 1997, McSherry 1998. Papadopoulos makes an interesting observation about the reticence of health professionals to take on the significance of spirituality. She says this may be because of the "heavy reliance on scientific data ... a tendency to consider spiritual issues as private ... But perhaps one of the most important reasons... may be the reflective nature of spirituality. Spiritual issues in others often promotes reflection on one's own issues" (these reasons, Papadopoulos borrows from M. T. Dombeck., "The spirit and pastoral dimension of care in interprofessional contexts"., *Journal of Interprofessional Care.* Vol 12, No 4. p.361-372.). The reasons for reticence of dealing with spiritual issues may be extrapolated to the education sector. Papadopolous uses sociological studies (Millison and Dudley (1990) and Gioiella et al (1998)) to show the relationship between 'spirituality and job satisfaction' and 'spirituality and quality of life' respectively (p.104). In both cases, attendance to spirituality on the whole increased well-being in that area. See Papadopoulos, I. "Spirituality and Holistic Caring: and exploration of the literature", in *Implicit Religion: Journal of the Centre of the Study of Implicit Religion and Contemporary Spirituality.* Vol 2, No 2. Nov. 1999. Bailey, E., (editor). Maney Publishing. Middlesex. UK.

[123] Ross, L. *Nurses' Perceptions of Spiritual Care.* Ashgate. Vermont. USA. 1997. p.xiii. Ross suggests that attendance to the spiritual dimensions/needs of people are "vital... to the attainment of an optimum state of health, well-being and quality of life" (p. 5).

[124] ibid., p. 29.

for spiritual care. For example, she defines: 'spiritual care', 'spiritual dimension', 'spiritual distress', 'spiritual need', and 'spiritual well-being'[125]. Finally in a very pragmatic way, Ross uses these qualifications to make suggestions for practice.

As Ross creates a system for dealing with spiritual care in hospitals, Mott-Thornton develops a theoretical and practical framework for dealing with spirituality in British schools. The details of Mott-Thornton's analysis will be useful below when considering the *H/PE curriculum* definition, but at this stage it is useful to note his contribution to the general 'study of spirituality'.

Mott-Thornton comes from a educational philosophical position. He situates the study of spirituality within a political context considering the liberal, postmodern and pluralistic positions. Mott-Thornton goes back to the nature and aims of education and considers the State's place in this context. Like Ross, Mott-Thornton maintains that everyone has a spirituality, calling this a "defacto spirituality"[126]. He suggests, based on a very broad definition of spirituality that,

> *spirituality, ..., is not optional. Each individual has a framework of belief and value which informs, and is informed by, lived experience[127].*

Mott-Thornton sets out an argument for human agency, what is ultimately 'good' and how this relates to spirituality. It is worth quoting him in full, for it is the basis for his study in this area.

> *At the heart of the picture of human agency,...., is the notion of a framework of ideals, beliefs and values, affecting an agent's relations with others, her self understanding and her understanding of the reality of which she is an indwelling part. Intrinsic to this framework, and rooted in a conception of what is real and ultimately significant, is some conception of human well being or 'the good'. I want to suggest, in what follows, that this framework should be regarded as a spiritual framework and as the cognitive dimension of an aspect of human experience that is most appropriately denoted as 'spirituality'[128].*

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[125] ibid., p. xiv - xv.

[126] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State*. Ashgate. Aldergate. England. 1998. p. 140.

[127] ibid., p. 140.

[128] ibid., p. 65-66.

Mott-Thornton follows this assertion with a call for terminology for the domain of spirituality, which "is able to incorporate the domains of the moral, personal and ethical but is not limited by all or any of them"[129]. Mott-Thornton's book is an attempt at doing just what he calls for in terms of terminology.

In a very different context from Mott-Thornton's, John Bellamy et al, discuss the spiritual dimension in Australians' responses to Princess Diana's death. The significance to this current discussion is their systemisation of Australians' spirituality. As they say, "the modern era has seen the development of new approaches to spirituality rather than the death of religion"[130], and within this context, they use the *Australian Community Survey* to identify approaches to spirituality[131].

Bellamy et al, note a number of facets to each of these approaches. New Age spirituality was judged from the *Australian Community Survey*, based on one or more of the following practices[132]: the use of astrology, crystals, and eastern meditation. In this group they found over half believed in reincarnation and a life force,

> *59% of those with a New Age interest also believed in reincarnation, compared to 23% of the remainder of the population. Similarly 63% believed in a life force or spirit in the universe, rather than a personal God, compared to 35% of the remainder of the population[133].*

Concluding about New Age spirituality, Bellamy et al, suggest it is

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[129] ibid., p. 67.

[130] Bellamy, J., Black, A., Hughes, P., (NCLS Research, Sydney and Edith Cowan University, Perth, Australia). "Responses among Australians to the Death and Funeral of Princess Diana: the spiritual dimension", in *Implicit Religion: Journal of the Centre of the Study of Implicit Religion and Contemporary Spirituality*. Vol 2, No 2. Nov. 1999. Bailey, E., (editor). Maney Publishing. Middlesex, UK. pp.89-101. p.90.

[131] ibid., p. 92. The Australian Community Survey categorised Australian spirituality into five groups: "no type determined (42%); traditional Christian (23%); worldly relativist (15%); new age interest (9%); mixed type (11%)".

[132] Bellamy et al used 'factor analysis' and 'Cronbach's alpha scale'. See actual article for details, p. 91.

[133] ibid., p. 92.

in many ways a personal search for spiritual tools for living. If there is a unifying theme, it is about empowerment to live by awakening one's spiritual life or tapping inner resources[134].

Discussing World Relativism, again based on factor analysis, the authors found there was a group that did not fit into either Christianity or New Age spirituality (as would be expected). They called this group World Relativists and suggest of this group that they "were more likely to affirm the proposition that science reveals all that one needs to know"[135]. Further, this group "gives primacy to life in this world and embraces a relativist approach to religion"[136]. This group however, did not reject spirituality entirely, rather saw it as "relatively unimportant"[137].

The final group classified, through factor analysis, was 'Traditional Christianity'. This was based on traditional beliefs, including:

> *"belief in God, the need for forgiveness from God, belief in life after death, belief in the historical resurrection of Christ and the divinity of Jesus, belief in the uniqueness of Christ for salvation, belief in the Bible as the word of God, the importance of spirituality in daily life, and the rejection of science as explaining all the realities of the universe"[138].*

The researchers found that 11% of respondents fell into at least two categories, which the authors suggest fits into the recent "comments of many sociologists about the increasing tendency of people to construct individualised systems of meaning"[139]. Further, of gender, females were more likely to fall into the New Age or Christian categories (two thirds in each). While, 60% of the World relativists were males. As expected, young adults made up the majority of New Age and World Relativist categories, with older people more likely to fit into the Christian category. The biggest category "No type determined" was 42%.

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[134] ibid., p. 92.

[135] ibid., p. 93.

[136] ibid., p. 92.

[137] ibid., p. 92.

[138] ibid., p. 93.

[139] ibid., p. 93.

Finally in relation to this research, the authors found there was a correlation between "a sense of purpose and meaning in life" and their findings. For example,

> *People who scored highly on any of the three approaches were more likely to strongly agree that they have a sense of purpose in life than those people who did not score highly on any of them[140].*

The researchers found that what ever the approach, just having some spiritual direction has some importance to a sense of purpose in life. The rest of the article relates these findings to the death and mourning of Lady Diana. But for the purposes of this study, these findings and systemisation are only interesting in relation to the 'study of spirituality'.

To conclude this section considering the 'study of spirituality', Anna and Ursula King both note the rising interest in the academic study of spirituality[141]. Ursula King, while considering "Contemporary Perspectives On Spirituality"[142], notes the appropriation and exploration of spirituality by a variety of groups - from traditional Christians to ecologists, feminists, native and indigenous peoples, religious studies academics and in education. In relation to education, it is worth quoting Ursula King in full,

> *Yet another important contemporary theme is the place of spirituality in education. Understood as a process of growth and transformation, spirituality is not only for adults but concerns also the development of the young. ... In Britain, for example, both the Education Act (1944) and the Education Reform Act (1988) refer to spiritual development of pupils which must be promoted not only through religious education but across the curriculum. ... In many countries around the world the place of religious education in a cultural and religious pluralism is at present widely discussed[143].*

Ursula King's discussion is at the heart of this thesis, however we are not considering Religious Education per se, but rather spirituality generally. Anna King notes this broad range in the study of spirituality. She suggests,

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[140] ibid., p. 94.

[141] King, U. "Spirituality"., from *A New Handbook of Living Religions.* (ed. John Hinnells). Blackwell. Penguin. 1997. p.669. and King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26. pp. 345 – 351. p. 343.

[142] King, U. "Spirituality", from *A New Handbook of Living Religions.* (ed. John Hinnells). Blackwell. Penguin. 1997. p. 667ff.

> *one way of understanding spirituality is within the changing mutualist interactions of persons who create and recreate transforming visions of life in the flow and untidiness of our experience. ... We need a methodology for researching and appraising the spiritual that catches the flux and mutability of culture and society[144].*

Anna King suggests a methodology drawn from anthropology and calls it a "methodology of metamorphosis"[145]. This approach would acknowledge the mutable and plastic nature of both society and positions on spirituality.

To end this section, prior to examining actual definitions of spirituality, there is some worth in naming the 'varieties of spirituality', so as to recognise the increasing plurality present today[146]. Just how these varieties fit into categories or types is somewhat arbitrary and fallacious, for many overlap and are interconnected.

Donald Ardel uses the phrase "secular spirituality"[147] as an intentional oxymoron so as to distinguish it from spirituality with traditionally religious connotations. For Ardel, the term 'secular spirituality' denies any non-empirically justifiable beliefs. However, in the following, the term shall be used to denote any spirituality that does not fall within a traditional religious context.

Christian spirituality has been categorised above, both within the history section and by Bellamy et al. The varieties of secular spirituality have not yet been explored. The

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[143] ibid., p. 679.

[144] King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion* (1996). 26. pp. 345 - 351.

[145] ibid., p. 351. A. King uses the work of Michael Carrithers to formulate this idea - for details see article.

[146] In *The Spiritual Tourist: A Personal Odyssey Through the Outer Reaches of Belief*, Mick Brown, in his introduction, makes some interesting general comments about contemporary spirituality. Brown quotes Matthew Fox, a nominally Catholic theologian who promotes 'creation spirituality', who said of the change from religion to spirituality, "the generation that came of age in the sixties is not interested in religion, but spirituality," or in a similar vein, "the agenda of the third millennium,..., is to strip down religions to their spiritual experience." Brown believes that spirituality has "become a dominant feature of late twentieth century life: a symptom of collective uncertainty...". See Brown, M. *The Spiritual Tourist: A Personal Odyessey Through the Outer Reaches of Belief.* Bloomsbury. London. 1998. p. 1.

[147] Ardell, D. B. *The Book of Wellness: A Secular Approach to Spirituality, Meaning & Purpose.* Prometheus Books. New York. 1996. p. 16.

following considers: new age, global, post-christian, feminist, creation-centred, postmodern, New Zealand and Maori spiritualities.

New age spirituality has been categorised by Bellamy et al above. Nel Nodding, in the book *Educating For Intelligent Belief or Unbelief*, adds to this description,

> *People are drawn to it [new age thinking] by its openness, its interest in nature, and its lack of prescriptive certainty. Consciousness and attitude are primary; action is secondary. Each person must find an acceptable mode of action, and there is assurance that - with the right consciousness - the mode of action, too, will be right*[148].

Nodding also suggests part of the appeal of new age thought is the anti-materialist strain and the critique of traditional religions. But she suggests that critics of new age thought point to the lack of action that comes from it and the lack of substantial understanding when criticising other beliefs[149].

Linda Woodhead, in her article "Post-Christian Spiritualities" in the journal *Religion*, takes this criticism further. Woodhead first describes a "new spirituality"[150] which is made up of such movements as feminist spirituality and the creation-centred spirituality of Matthew Fox. She then compares this to New Age thought. Woodhead suggests both movements are characterised by "radical egalitarianism"[151] - rejecting authority or hierarchy, and having no authority outside of self - which "leads to an individualistic relativism"[152]. Woodhead, in a clearly critical tone, suggests that the "new spirituality" has a number of defining characteristics of fundamentalism[153] and does not fit into the

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[148] Nodding, N. *Educating for Intelligent Belief or Unbelief*. Teachers College Press. Collumbia Uni. NY and London. 1993. p. 39.

[149] ibid., p. 39.

[150] Woodhead, L. "Post-Chrsitian Spiritualities", in *Religion*. 1993. 23. pp. 167-181. p. 172.

[151] ibid., p. 174.

[152] ibid., p. 174.

[153] Woodhead states, "New Spirituality/New Age actually manifests a number of the defining characteristics of a fundamentalism" (p.175). She notes five points which include, 1. "it has a clear sense of 'us and them' - those who experience things aright (creation-centred spirituality) and those who do not (fall-redemption spirituality)"; 2. "there are very clear fundamentals to this spirituality", it has simple explanations; 3. there is no awareness that this system "is one historically conditioned ideology amongst others" and "experience is regarded as authoritative, ahistorical and innocent"; 4. it has a mechanism for deflecting criticism; and 5. there is clear desire to spread the spirituality (see page 175).

postmodern context[154]. Right or wrong in her criticism, Woodhead does make a number of interesting points which though not comprehensive, add to the description of New Age spirituality.

Llyod Geering, still in the arena of what could be called secular spirituality and what he situates as post-christian spirituality in an uncertain age, calls for a "global spirituality"[155]. In the Forward, R. W. Funk summarises global spirituality as that which "incorporates the best of our legacy from the past and promotes care for all living creatures and the earth itself"[156]. Geering suggests that there is "great reluctance on the part of the churches to acknowledge that we are entering a post-christian age"[157]. Geering's position comes from his reading of the contemporary world, with a keen eye to the past, present and potential future.

John Bluck, another New Zealander, from his position as Dean of Christchurch Cathedral, has written a book which looks specifically at New Zealand spirituality. Bluck makes a case for developing spirituality that is specifically 'kiwi', otherwise he suggests, the 'Coca Cola story' will take over[158]. Bluck, thinks "the time is right for an exploration of kiwi spirituality"[159], but one that "has to be grounded in concrete realities rather than abstractions"[160].

In an interesting angle on spirituality, Bluck suggests that "kiwi spirituality is the strongest single theme of all media coverage", pointing to such examples as: soap operas that deal with the meaning of life; current affairs which deal with life and death; drama which deals with the human heart and; news, "with what it means to be human now"[161]. As can be seen from his interpretation of these genres, Bluck has a broad understanding

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[154] ibid., pp. 175-176.

[155] Geering, L. *The World to Come: from Christian past to Global future*. Bridget Williams Books. Well. NZ. 1999. See page 159 for "the parameters of a global spirituality".

[156] ibid., forward by R. W. Funk.

[157] ibid., p. 6.

[158] Bluck, J. *Long, White and Cloudy: In Search of a Kiwi Spirituality*. Hazard Press. Chch. New Zealand. 1998. p. 104.

[159] ibid., p. 9.

[160] ibid., pp. 11-12.

of spirituality. Bluck quotes a New Zealand Catholic theologian, Neil Darragh, for a definition: 'spirituality is the whole combination of beliefs and practices which animate and integrate people's lives"[162]. Bluck maintains that kiwis[163] must identify, name and celebrate kiwi spirituality in all its diversity, with all its stories - good and bad. The advertisements for Lotto, Television New Zealand and the like, Bluck says, are a kind of spirituality that appeals to the feel good factor, the self congratulatory factor that relies on images of community[164]. Bluck acknowledges this as part of our spirituality, but suggests that such commodification also exploits spirituality for expedient reasons. The significance of Bluck's work in this context is that his book and ideas are part of the growing discourse on the subject.

Maori spirituality is very important within the New Zealand context, for as part of the so-called Maori cultural renaissance, spirituality has become (or perhaps always was) a central factor. Maori spirituality has been mentioned above in relation to Durie's model of taha wairua that was adopted by the *Health and Physical Education curriculum* (see footnote no. 81and; expressed by the Te Roopu Awhina O Tokanui statement on spirituality (The Support Group of Tokanui - see appendix 1 below for details). The centrality of taha wairua (and other synonyms) to Maori life is note worthy. New Zealand society and specifically our education system has an opportunity to learn from Maori perspectives on spirituality. This is certainly an area that would benefit from further research so as to be made accessible across the education spectrum.

2.9 Summary and Conclusion

This chapter has ranged widely, looking at various aspects of traditional and contemporary spirituality. Initially it was shown that traditionally, spirituality was, and still is considered by many to be, about a person's private vertical relationship with God.

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[161] ibid., pp. 18-19.

[162] ibid., p. 12.

[163] Bluck discusses this term, saying he uses it consciously to be inclusive of all New Zealanders.

[164] ibid., p. 15.

This has varied in the last two thousand years, but predominantly up until relatively recently, spirituality has not been considered part of 'secular' life.

However from mid to late twentieth century, there was a significant shift or evolving of understanding concerning spirituality. Spirituality, in some circles was/is no longer primarily associated with religion. For as parts of society, particularly in New Zealand, became less religious, there was a parallel growth which developed various secular angles on spirituality.

Therefore it was shown above that the popularity of spirituality developed at many levels of society, including: economic; political; in education; in the business sector; in architecture; in academic circles; among the general populace; and so on. At almost every level of society, area of interest and pursuit, one can find articles, workshops and programmes that include reference to spirituality (or its synonyms).

Finally, this chapter included: criticisms of the growth in the use of spirituality; approaches to studying spirituality; and a cursory look at particular varieties of "secular spirituality".

From the above chapter, it is fair to conclude that there is a search for a "spirituality for our times". The chapter began asking why there was a need to consider spirituality at all in this context - when the *H/PE curriculum* defines it. The answer to this question can be seen in the plural, global and plastic nature of spirituality. Yet New Zealand, in our education system, culturally, in communities and individually, needs to work out, name and nurture our spirituality. For as the Australian work on spiritualities concluded, it was the people with an understanding of spirituality (of whatever fashion) that had a sense of meaning and purpose in life (which by some definitions is the same thing as spirituality). And it has further been shown (Ardel, Nursing theory) that ones general well-being is increased through a healthy sense of meaning and purpose. Arguably then, fostering and facilitating spirituality is self-evidently beneficial and perhaps should be a priority in our state schools. The writers of the *H/PE curriculum* have recognised this situation and included it in the document. The next two chapters take a closer look at the definition and how it may fit into our education system.

Chapter Three

A Closer Look: Spiritual Well-being in the *Health and Physical Education Curriculum*

3.1 Introduction

The previous chapter considered the evolution of spirituality in modern usage, suggesting that it now includes a broad secular position. It was noted that spirituality does not necessarily equate with religion and it was shown that there is an increased academic and mainstream popularity of the varieties of spirituality (and in the study of these). With this usage clarified [or at least laid out for scrutiny], it is now possible to discuss actual definitions of spirituality in the particular context of current New Zealand education policy and practice.

This chapter, then, will examine the *Health and Physical Education Curriculum* (to be abbreviated as *H/PE curriculum)* definition, in relation to the context set out in the previous chapter and in relation to both the New Zealand and overseas contexts. Included in the discussion will be: some background to the definition; analysis of the definition in relation to others (US, UK, Australia) within the same or similar parameters; how some College of Education health experts are dealing with spiritual well-being; reference to relevant conferences; and criticisms of the *H/PE curriculum* definition.

3.2 Background

The process of writing and the inclusion of spirituality in the *H/PE curriculum* is of interest and relevance. The principle writers were Gillian Tasker, head of Health Education and, Ian Culpin, head of Physical Education, both at the Christchurch College of Education. The project manager at the Ministry of Education was Mary Chamberlain, who was the Health and Physical Education curriculum coordinator.

In 1996 a draft was written as a document for consultation (see Tasker's article in *Delta* for the ideological basis of the curriculum[1]). An intensive consultation process occured, with two re-writes ensuing. National huis were held and 2700 submissions received. An organisation called the Education Forum submitted the largest paper, a 111 page booklet outlining their concerns[2].

The then Secretary of Education, Howard Fancy, acknowledges the following participants in the development of the curriculum: "the writers, the policy advisory group, the many reference groups, advisors, lecturers, and teachers who trialled material in schools"[3]. This list gives a summary of the people and groups involved in the process. The final curriculum was published early in 1999.

Spirituality or the spiritual dimension was first introduced officially in 1993 with *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa* (hereafter *NZCF*). In this framework, three of the seven "Essential Learning Areas" make direct reference to "spiritual needs"[4] or the "spiritual dimension"[5].

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[1] Tasker, G. "For Whose Benefit? The Politics of Developing A Health Education Curriculum", in *Delta*. Vol. 48 (1,2). 1996/97. pp. 187-201.

[2] The Education Forum is an 'independent' group made up of educators and others. The group has arguably a 'right wing' and somewhat conservative structure. Primarily, the Education Forum disagreed with the Hauora/Well-being philosophy. In their concluding remarks they suggest, "The errors and deficiencies in the Draft are very grave and extensive and its theoretical foundations deficient." See Education Forum. *Health and Physical Education in the New Zealand Curriculum: A Submission on the Draft*. Education Forum. Auckland, New Zealand. 1998. p.94. The Forum made a number of criticisms and wrote a 13 page chapter on spirituality, of which more shall be discussed below.

[3] Ministry of Education. *Health and Physical Education in New Zealand Curriculum* . Learning Media. Wellington. 1999. p. 5.

[4] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa*. Learning Media. Wellington. 1993. p. 14.

[5] ibid., p.15 and 16 (for full details see Chapter One above).

The appearance of the spiritual dimension in this document is significant, for fifteen years earlier the Johnson Report recommended "the fostering of a non-sectarian spiritual dimension in New Zealand state education be accepted"[6]. For various reasons (see Chapter One a for fuller discussion) the spirituality dimension was not then accepted, so the Report's recommendations were not acted upon. By 1993 however, the education environment, arguably for many of the reasons discussed in the previous chapter, was ready for the incorporation of spirituality in education documents.

Though spirituality issues were included briefly in other curricula[7], it was not until 1999 that the *H/PE curriculum* actually used and defined the term/concept. It is of interest to note the development of the spiritual component from the official *Health and Physical Education In the New Zealand Curriculum Draft* curriculum (here after the *Draft*) to its incorporation in the final document.

3.3   Changes between *Draft* and Final *H/PE Curriculum*

In terms of spirituality, there were five significant 'developments' from *Draft* to the final *H/PE curriculum* document. These changes suggest a down grading of the importance of spirituality. The five changes include: omitting a paragraph in the "Forward" on the philosophical base, which included mentioning spiritual well-being; the changing of the opening page, which made reference to (among other things) learning experiences associated with the spiritual dimension; the significant word change in the "Attitudes and Values" statement; the relegation of what became the "Underlying Concepts" to page 30 ff, from page 9 ff in the Draft; and the changes to the spiritual well-being definition.

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[6] Department of Education. *Growing, Sharing, Learning: The Report of the Committee on Health and Social Education.* Government Printer. 1978. p. 37. Note: see Chapter One, p.4 above for a fuller discussion of the Johnson Report.

[7] For example, in one of the three 'Social Studies Processes' is 'Values Exploration' (see particularly page 17). Further, on page 14, there is reference to 'beliefs', 'identity', 'turangawaewae', and other words that may be considered part of 'spirituality' as defined by the *H/PE curriculum*. See Ministry of Education. *Social Studies in the New Zealand Curriculum.* Learning Media. 1997.

The following comments are speculative and obviously there is a theoretical and political process associated with curriculum development[8]. However in relation to the spiritual aspect of the curriculum, it seems probable that the changes from the *Draft* to the final *H/PE curriculum* were deliberate, so speculation on the reasons is valid and interesting in this context - which broadly is considering the nature of spiritual well-being in New Zealand state schools.

Of the five changes mentioned above first is the fact that Howard Fancy, the then Secretary of Education, did not include in the final 'Forward' the statement,

> *The concept of total well-being is central to this draft. Total well-being involves physical, mental and emotional, social, and spiritual well-being. Each of these dimensions influences and supports the others[9].*

This deletion implies less support for this fundamental concept. One could argue that Fancy did not include a statement on the conceptual framework in the final document because it was no longer useful, but it seems natural that the Forward would include such an affirmation. For a comparison, see the *Social Studies in the New Zealand Curriculum*[10], which has a more comprehensive opening statement from Fancy.

Secondly, the opening page statement in the *Draft* included,

> *Students will have learning experiences that lead them to:...;*

> • *develop health-enhancing practices through an understanding of the physical, mental and emotional, social, and spiritual dimensions of their well-being[11].*

Though there was more to this statement, the segment is included to show that the writers initially believed it important to have learning experiences associated with all

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[8] For a comprehensive discussion of these issues see Mott-Thornton, K. *Common Faith: Education, Spirituality and the State*. Ashgate. Aldergate. England. 1998.

[9] Ministry of Education. *Health and Physical Education in New Zealand Curriculum Draft*. Learning Media. Wellington. 1997. p.5.

[10] Ministry of Education. *Social Studies in the New Zealand Curriculum*. Learning Media. Wellington. 1997.

[11] Ministry of Education. *Health and Physical Education in New Zealand Curriculum Draft*. Learning Media. Wellington. 1997. p.7.

these areas of well-being. While this still may be the case in the final *H/PE curriculum*, there is certainly no direction to have learning experiences explicitly associated with spiritual well-being.

The " Attitudes and Values" statement in the *Draft* states,

> *The exploration, clarification, and understanding of personal attitudes, values, and beliefs and those of others are integral to* Health and Physical Education in the New Zealand Curriculum[12].

Again, while this still may be the intention of the final *H/PE curriculum*, it is not shown to be "integral", for this whole statement, quoted above, was removed from the *Draft*. Arguably the 'exploration, clarification and understanding' directive may have been too clear an instruction to, for example, explore various aspects of spiritual well-being. This is still a possibility with the final *H/PE curriculum*, but such intention has been arguably undermined with this change.

Finally to the philosophical underpinning of the documents. In the *Draft*, what was called the "Conceptual Framework" came at the beginning of the document - three pages into the main body. The " Underlying Concepts" in the final *H/PE curriculum* begins on page 30. Such a change is obviously a conscious move. Why this move happened remains politically sensitive. But it is fair to assume that by placing these concepts in the middle of the document, their importance is to some degree undermined or at least devalued.

The last major change between the *Draft* and final *H/PE curriculum*, concerning spirituality, is the actual definition of spiritual well-being/taha wairua. The *Draft* definition reads:

> *personal belief structures, personal identity, the values that determine the way we live, and the search for personal meaning[13].*

While the final *H/PE curriculum* definition reads:

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[12] ibid., p. 11.

[13] ibid., p. 9.

the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self-awareness (For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)[14].

To understand the differences here, putting the two next to each other will make changes clear.

The Draft	Final Curriculum
personal belief structures, the values	the values and beliefs that determine the
that determine the way we live,	way people live,
personal identity	personal identity and self-awareness
the search for personal meaning	the search for meaning and purpose in life
	(For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)

The initial definition has gone through quite an evolution[15]. The major addition of the sentence in the brackets, must be partly due to the Education Forum's submission - for one of their criticisms of the spirituality was "a definition of spirituality which takes so little account of the major religions is severely lacking in credibility" [16].

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[14] Ministry of Education. *Health and Physical Education in New Zealand Curriculum*. Learning Media. Wellington. 1999. p. 31.

[15] Part of this evolution has been via Mason Durie's model, known as whare tapawha (the four sided house - for more discussion on this, see section 2.6B). Spiritual well-being is one of these four sides. As part of this research I thought it worthwhile to consult Professor Durie on his thoughts about the final definition of taha wairua/spiritual well-being. Durie said of the definition, it

> is quite good. It gets around the religious issue and allows for variation in defining what is significant to a particular person or group. My current thinking about it (mainly connected with measuring health outcomes) draws it closer to cultural identity. There are Maori people who use wairua in the sense that it is about identity and especially the state of being Maori.

I asked Durie how much of the Maori world view one needed to know to understand taha wairua. In response he suggested,

> The use of wairua out of context could be a problem. While it may not be necessary to describe the whole Maori world view, it might be important to emphasise the integrated nature of Maori

The Education Forum also criticised the emphasis of the 'personal' and thus may be partly responsible for its deletion[17]. The addition of 'self-awareness' and 'purpose in life' very likely came from another source (see discussion of Seaward below).

As noted above, these changes seem to imply a toning down of the centrality or importance of the conceptual/philosophical framework. This had the effect of downplaying spirituality as part of the "Underlying Concepts".

3.4   Colleges of Education and Spirituality

As part of this thesis research, it seemed relevant to canvass opinion from the 'experts' - the people who teach the teachers of Health education. To accomplish this, the main Colleges of Education were contacted by phone and email. The health lecturers were 'interviewed' with a standard set of questions. This was not a statistically accurate or quantitative questionnaire, rather a survey of anecdotal opinion from leading New Zealand experts in the subject (see appendix 2 for a copy of the letter and questionnaire).

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society, as symbolised in the Rangi Papa story. The point is I suppose that wairua by itself does not have a lot of meaning. It only makes sense in relationship to something else and cannot be validated if it lies outside other realms or fails to connect with other dimensions.

When asked if and how spiritual well-being could be addressed in education, Durie said,

Education should be primarily about wairua. Learning which does not impact on wairua will have little enduring value. By the same token to presume that education can occur by focusing only on one dimension (eg hinengaro) is to overlook the integrated nature of human experience and the effects that other planes (physical, family for example) have on actual outcomes. So a learning process which fails to have an impact on the soul (wairua ?) of a child is destined to be short lived in that child's reality.

Finally I asked Durie if he saw any dangers inherent in addressing taha wairua, he said,

The greatest danger within schools is the assumption that education isabout healthy minds and bodies. Respect for people in terms that are important to them ie. according to their own wairua, needs to be factored in.

All of Mason Durie's comments are included in full, for such is his influence on the definition, that his response to what may happen in this area is relevant.

[16] Education Forum. *Health and Physical Education in the New Zealand Curriculum: A Submission on the Draft*. Education Forum. Auckland. New Zealand. 1998. p. 69.

[17] ibid., p.68.

Generally, most College of Education staff[18] involved in Health Education and the relevant Ministry of Education staff, do not think that the literal teaching about or the explicit facilitating of students' spiritual well-being is justified by the new *Health and Physical Education Curriculum*. Many of these educators note that spiritual well-being is there in the "Underlying Concepts" and by inference there in the "Achievement Objectives", but should not be talked about literally or as an isolated area of concern.

Many of the Health lecturers at the Colleges acknowledge spiritual well-being as an "aspect of the human condition" (Sinkinson), and an integral element of Hauora (Aldridge). The issue of spiritual well-being arises particularly within the key area of Mental Health (Aldridge, Depree). The curriculum supports this assertion saying,

> *In this key area of learning, students will have opportunities to explore the ways in which the physical, mental and emotional, social and spiritual dimensions of hauroa contribute to mental health[19]. ...*
>
> *Students require a range of learning opportunities in mental health. These include opportunities to develop:*
>
> *knowledge, understanding, and skills to strengthen personal identity and enhance a sense of self-worth,*
>
> *for example, through learning about self-awareness, self-reflection, self-appraisal, and self-advocacy, and about personal characteristics, relationships, and contexts that contribute to a sense of identity[20];*

As Aldridge and Depree suggest, when creating opportunities to fulfill the above, one would, by the definition, be addressing issues of spiritual well-being. It is noteworthy that in this case, spiritual well-being is understood in its broadest sense. It is not a mystical experience or necessarily associated with religion, but rather as 'beliefs and values' associated with an issue, thereby giving that issue a meaningful place in a person's worldview.

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[18] The people contacted included: Margaret Scratchley, Waikato; Margaret Sinkinson, Auckland; Kama Weir, Palmerston North; Lyn Aldridge, Dunedin; Gillian Tasker, Christchurch; and Mary Chamberlain, Ministry of Education.

[19] Ministry of Education. *Health and Physical Education in New Zealand Curriculum*. Learning Media. Wellington. 1999. p. 36.

[20] ibid., p. 37.

Potential problems, highlighted by College staff, with the teaching/facilitating of the spiritual well-being aspects of issues, mostly related to the fear of religious 'capture'. Both Weir and Sinkinson noted that "narrow definitions of spirituality" (Weir), or making "Bible studies compulsory in all state schools" (Sinkinson) was not the purpose when spiritual well-being was included in the *H/PE Curriculum*. Weir reiterates this problem when she said there may be possible "difficulties in meeting needs that are identified as the result of consultation and 'capture' of the rhetoric by radical or conservative groups". Scratchley likewise suggested that the values base must be recognised, but "don't try and force it", for indoctrination was not the intent.

When asked about teaching "a range of belief systems, including religious belief systems", Sinkinson replied that such a direction is "not really the intent I would hope, that the curriculum was not used in this context". Chamberlain, *H/PE Curriculum* coordinator and project manager, agrees with Sinkinson, saying that the belief systems question should perhaps be addressed more in Social Studies. Scratchley agreed with Chamberlain, saying that first she did not like "one off teaching" and secondly that she did not see spirituality as a "taught area".

A different perspective on the belief systems question was taken by Aldridge. Aldridge said that such exploration of beliefs "should come up", but not in an isolated study of spiritual well-being - but rather as part of any health unit/class. Scratchley agreed with Aldridge, suggesting that spiritual well-being should "not be a focal point" but run through all health programmes. Scratchley described the 'wheel of a bike' as a metaphor for health education - suggesting that attitudes and values are the hub of that wheel.

Weir went one step further and suggested that belief systems "could well be taught in isolation in the future". However the tendency is not to isolate spiritual well-being, but more to facilitate discussion/exploration when it arises and/or is appropriate.

At Massey's College of Education, the spiritual well-being aspect is being taught "in the context of hauora and through the key learning areas, particularly 'Mental Health'" (Weir). This approach seems fairly common, with a slightly different slant in Auckland where it is taught via "wairua - a maori perspective of spirituality, spirituality as part of a 'whole' person, a right for each individual to acknowledge and express spirituality in

ways that they find helpful" (Sinkinson).

Sinkinson and Weir appear to explain spiritual well-being in similar ways. Both educators say their teacher trainees respond positively to this aspect of Hauora. Weir said that students are "pleased to have the opportunity to discuss spiritual well-being". Sinkison echoes what Weir says, as most "students show acceptance and tolerance of wairua as expressed by Maori, and accept also that cultural, historic and family factors impact on perceptions of spirituality".

Tasker made the point that it is the "spiritual well-being" aspect that needs to be discussed, not spirituality in any comparative religions fashion. Tasker said it is the 'spiritual dimension of well-being' that is of importance. She suggested using the term 'spiritual well-being' as opposed to 'spirituality', for the former has less mystifying or religious baggage than the latter.

Like her colleagues, Tasker suggests spiritual well-being is not a topic on its own, but rather, a component that fits into a wider context. For example, when considering alcohol, students would be encouraged to investigate how alcohol consumption effects one's spiritual well-being. Tasker, the co-writer of the curriculum, said the purpose was to encourage students to think critically, investigating morals and beliefs, but not imposing any on to them.

At the Christchurch College of Education, where Tasker runs the Health Education programme, trainee teachers of health are required, in their lesson plans, to show how they are addressing the four Underlying Concepts - meaning that for each unit/lesson of work the spiritual dimension of well-being was to be considered. In doing this, the students would be fulfilling any requirements that ERO may question.

Tasker did say that trainee teachers, at times, had trouble identifying the spiritual well-being aspects within a context/topic. So they were constantly directed back to the definition in the curriculum, so as to consider "meaning, purpose, beliefs, belonging" etc. in relation to the topic at hand.

The 'health hierarchy' in New Zealand acknowledges the place of spirituality in health programmes. In fact Scratchley's metaphor of the wheel may be extrapolated to put

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spiritual well-being at the hub of health education. There was however, a reticence from many of these educators to be explicit about spirituality. It was seen as inherent in all that is taught, but not necessarily seen as a concept to be literally discussed The subject of 'Health' is and will be taught by Physical Education teachers. This is an area of interest and some concern for some Health and/or PE teachers, as discussed in the next section.

3.5   Physical Education and Spirituality

During 1999, as part of this research, I attended the 1999 Physical Education New Zealand Conference[21].

The Conference was entitled *'Total Well-being - Hauora'*. This focus came via the new *H/PE curriculum*. The conference focus acknowledges the wider frame of reference that physical education and health must now attend too.

The opening key note address, by Dr Ken Hodge of Otago University, considered Lifeskills programmes. In relation to this thesis, Hodge's work was interesting, as much of what he said related directly to the spiritual well-being dimension of the curriculum. For example, Hodge was suggesting that sports and physical activity was a metaphor for lifeskills. The lifeskills Hodge highlighted were self-esteem and self-respect. In his own words, Hodge said sport,

> *is a major influence in the development of identity, self-esteem and competence for many adolescents.*

Hodge then named a number of Lifeskills programmes, for example the GOAL programme, SUPER programme and the Project K. Of this final programme, Hodge said its aim was to "achieve a sense of purpose and increase self-worth".

Obviously, with the words used such as self-esteem, identity and purpose, Hodge's work was very much within the gambit of spiritual well-being. Making this explicit allows for Physical Education teachers to address this aspect of the curriculum more competently and comfortably.

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[21] Held at Taradale High School, Napier between April 4th - 8th , 1999.

I gave a 'work in progress' presentation on spirituality in education at a workshop. It must be noted that the presentation was prepared in the early stages of this research. Some of the responses are, however, of interest and relevant in beginning to gauge reactions from PE teachers to the spirituality issues.

The workshop discussion centred on 'what is spirituality?' and how can this be addressed in the teaching context? Opinions varied and a general feeling of dissatisfaction and confusion prevailed, even with regular referral back to the curriculum definition. For example, a major player in the Physical Education hierarchy at one stage declared himself an atheist and said he still had a spirituality, and could see no room for any mention of religions in this context. There was a feeling coming from the group (who were vocal) that anything resembling religious knowledge was out of order (I had suggested that various belief systems could be examined based on what the curriculum said). A female PE teacher suggested any naming of things spiritual would only minimalise the wider spiritual nature of things. A male PE teacher, with obvious maori sensibilities, was adamant that if we are to use all these maori terms such as hauora and taha wairua, then we must go back to the basic maori concepts, otherwise it is mere tokenism. Another teacher said it was inaccurate to speak of teaching spirituality, when surely we can only ever facilitate such an area. A women who was on the working party in writing the document, stated that the spiritual well-being aspect of the curriculum had been envisaged as never being taught independently, but within an actual context where the four Underlying Concepts are all considered in some way. Generally the discussion was lively and fervent.

At the time of this conference, my perception was that there were two schools of thought developing. The PE teachers, if a generalisation is possible, see the spiritual well-being aspect as problematic and at most will draw aspects of spiritual well-being out of what has always been done - and will continue to be done. The other school of thought originates with Health teachers who have license now, for the first time, from the Government, to discuss aspects of spirituality in relation to the topics they cover. Either way, neither group considers valid any multi-belief educational approach, where various belief systems are considered - thereby understanding one's own belief system and that of other peoples and cultures of the world.

Nine months later, these perceptions are still conjecture. However it is fair to say that in some cases there is a disjuncture between PE teachers and Health teachers. In many schools, they are one and the same person. However, among some Health educators, there is a belief that PE teachers are neither capable nor trained to address the growing area of health[22].

Later in the same year, the New Zealand Health Teachers' conference was held in Dunedin. Spiritual well-being or related issues were part of many of the key note speakers' addresses.

Mary Chamberlain, the Ministry of Education's co-ordinator of Health and Physical Education, named this the "generation of lost children" faced with information overload. Chamberlain suggested that Health teachers should not give answers, but rather need to help young people find the questions that are worth asking. Chamberlain mentioned the journal *Education Leadership*, which had published a number of articles on spirituality and she named this as an important area. This was reiterated when Chamberlain mentioned 'meaning and purpose', saying that it was intrinsic to motivation.

Her opening address highlighted a number of points that relate directly to spiritual well-being. Chamberlain made direct reference to spirituality and indirectly, (by noting the state of a fragmented generation and the importance of meaning and purpose), she used the language and descriptors of spiritual well-being.

Following Chamberlain, the next Key address was from Gillian Tasker (co-writer of the curriculum). Tasker made a number of interesting points which again placed spiritual well-being at centre stage.

Tasker did not discuss spiritual well-being explicitly, but rather by inference. For example, Tasker highlighted the need to "empower students' voices", and she gave a

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[22] Margaret Scratchley discusses this issue briefly at the beginning of an article on health education. Scratchley says, "Certainly health and physical education share some common content, but health education goes beyond the "physical" aspect and embraces the social, mental and spiritual aspects of personal development. ... The social pressures confronting young people today suggest that health education deserves a place in its own right within the curriculum." See Scratchley, M.J. "Health Education in New Zealand Schools: Policy and Implementation", in *Waikato Journal of Education.*, 1995:1. p.163.

comparison between "moralistic and democratic education" models to make her point. A major difference between these models is that the democratic approach takes a holistic view of health, rather than a purely medicalised view. The holistic position, by definition, takes into account spiritual well-being.

In a similar vein, Tasker asked a number of questions "for all". These included: what kind of a person do I want to be?; how do I want to live my life?; how can we live with each other? and; what actions can I take to enhance my own well-being? These are questions central to spiritual well-being - the meaning and purpose of one's life.

In the workshops that followed the key note addresses, there were three that addressed spiritual well-being explicitly. I presented two of these, which both gave reports on work in progress of this thesis. Philippa Pidd and Vivianna Fon, from the Catholic Education Centre, presented the other one. All of these workshops were well supported. See appendix 3 below for a full report.

Generally, the issue of spirituality at the conference was an area of both interest and some confusion. However, there was a positive feeling that addressing spirituality was and has been a necessary facet of health education. This conclusion is born out internationally, and is what the following pages will consider.

3.6 Spirituality - in the UK, US and Australia

In offering a broad characterisation of spirituality in such broad terms I hope that I have forced recognition of the fact that any educational programme will embody implicitly, if not explicitly, certain developmental effects that impacts upon the domain of the spiritual. Schools have always and will always be agencies of spirituality, affecting the spiritual life of those who pass through them[23].

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[23] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.* Ashgate. Aldergate. England. 1998. p.76.

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Kevin Mott-Thornton, in his book which examines spirituality in British state education, defines spirituality very broadly, as does the *H/PE curriculum* definition. The following section will use theorists such as Mott-Thronton, to compare and contrast overseas experience in the area of spirituality in education. Reference will be made to work originating in Great Britain[24], the United States and Australia.

Though Britain has a different education system, in terms of curriculum (for instance they have had Religious Education in all schools since 1944[25]), the debate regarding spirituality in schools continues[26]. Mott-Thornton places this debate within the political and theoretical context, suggesting that any use of 'spirituality' in education comes from a predominantly 'popular liberal' and 'communitarian' approach[27]. However, Mott-Thornton argues that it is possible to find a "common, non-evaluative conception of spirituality"[28] for education. In a very verbose definition, he defines spirituality as,

> *Spirituality is that quality of being, holistically conceived, made up of insights, beliefs, values, attitudes/emotions and behavioral dispositions, which both informs and may be informed by lived experience. The cognitive aspects of our common spirituality can be described, at any particular time, as being a 'framework' of ideals, beliefs, and values about oneself, ones relations with others and reality/the 'world'. Logically intrinsic to this framework, and rooted in a notion of what is real and ultimately significant, is some conception of the good life (possibly, but not necessarily, related to a supreme will and agency), which informs (implicitly, via a network of unexamined assumptions/prejudices or explicitly, via rational justification), but may not determine, all action[29].*

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[24] This research has not extended to Europe, but this issue is apparently relevant world wide. See Peter Schreiner's article, "What is needed in Europe: Common Values or Education for Pluralism?", in the Journal, *World Religions in Education: Faith Values and Religious Education*. Brown. E., et al (Editors). Yahyha El-Droubie. Surrey. UK. 1999. pp. 38-41.

[25] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State*. Ashgate. Aldergate. England. 1998. p.1.

[26] Best, R. (ed.). *Education, Spirituality and the Whole Child.*, Studies in Pastoral Care and Personal and Social Education. Cassel. London. 1996. This recent book has twenty five articles on various aspects of spirituality in education. The book highlights, from various angles, the significance of spirituality in the United Kingdom education context.

[27] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State*. Ashgate. Aldergate. England. 1998. p.1. See chapter one for a full discussion of these issues.

[28] ibid., p. 8.

[29] ibid., p. 69.

The whole of this definition is included to show what amounts to one of the most inclusive denotations of spirituality this author has come across. Mott-Thornton suggests this is non-evaluative and impinges upon all people - for he argues that everyone has a spirituality[30] - it is not optional - for "each individual has a framework of belief and value which informs, and is informed by, lived experience"[31]. Mott-Thornton calls this "de facto spirituality"[32]. The point of including the previous discussion relates directly to the *H/PE curriculum* definition of spiritual well-being. For though it is in the curriculum, and its broad definition in line with much of British thought and practice, the way it will be developed and facilitated remains to be seen.

It is clear that all aspects of the curriculum's definition of spirituality do have precedent[33]. Mott-Thornton's possibly pleonastic definition includes all of the aspects of the New Zealand curriculum's definition and arguably affirms the direction that the writers of the curriculum have taken.

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[30] Grace Davie, in *Religion in Britain since 1945: Believing without belonging*. Blackwell. Oxford, UK. 1994., reiterates Mott-Thornton, saying "that the education system is a mechanism through which society's values (including religious values) are handed on from one generation to another. ... In other words the education system is an agent of socialization." (p.127). For an alternative opinion see David Hood's book, *Our Secondary Schools Don't Work Anymore: Why and how New Zealand schooling must change for the 21st century*. Profile Books, Well. NZ. 1998. Hood suggests, "The belief that the role of schooling is to transmit society's morals and values, as equally unclear and undefined as 'the culture', must also go." (p.126).

[31] ibid., p. 140.

[32] ibid., p. 140.

[33] In Britain there has been more discussion and research into this area, as Mott-Thornton's book suggests. Mott-Thornton also quotes a 1993 National Curriculum Council discussion paper that states the following about spirituality,

> The term needs to be seen as applying to something fundamental in the human condition which is not necessarily experienced through the physical senses and/or expressed through everyday language. It has to do with relationships with other people and, for believers, with God. It has to do with the universal search for individual identity - with our responses to challenging experiences, such as death, suffering, beauty and encounters with good and evil. It is to do with the search for meaning and purpose in life and for values by which to live. (ibid., p.14).

The point of including this quote is to show the comparison to and therefore relevance of the *H/PE curriculum's* definition of spirituality.

David Lambourn, in his article "A Critical Note On An "Empty" Category", responds to this NCC quote by saying,

> As a teacher, am I to concern myself, and the students, with something we cannot detect, nor speak about, and presumably not whistle either? Whatever these things are, will they cease to be 'spiritual' when they do come to be described in everyday language?

The British system recognises the validity of spirituality to the extent of including it as an aspect for review. The Office of Standards in Education (OFSTED) runs the inspection of schools in England and Wales. This body has an inspection criteria for spiritual development,

> *Spiritual development relates to that aspect of inner life through which pupils acquire insights into their personal experience which are of enduring worth. It is characterised by reflection, the attribution of meaning to experience, valuing a non-material dimension to life and intimations of an enduring reality. 'Spiritual' is not synonymous with 'religious'; all areas of the curriculum may contribute to pupils' spiritual development[34].*

While this may be debatable as a criteria for inspecting schools in terms of spirituality, (see Mott-Thornton, pages 26ff and page141 for such a discussion), the fact that it exists highlights the importance that this area of education has developed into in Britain. How the New Zealand Education Review Office will deal with the underlying concept of spiritual well-being/taha wairua in the *H/PE curriculum* (which is not compulsory until 2001) remains to be seen (see Chapter Five for further discussion). Mott-Thornton develops his discussion into developmental frameworks and school policy on spiritual development. If schools in New Zealand were to address such matters as a 'spiritual development policy', Mott-Thornton's discussion and analysis would be helpful[35]. Finally he recommends a "virtues based approach"[36] for the development of spirituality in state schools. In appendix 2 of the book, Mott-Thornton names eight virtues which he suggests "might legitimately constitute the basic, if not the only, developmental ideal of a liberal approach to the development of spirituality in state schools"[37].

Ruth Sutton, an education consultant, in an *NZ Education Review* article, uses the British

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in Best, R. (ed.). *Education, Spirituality and the Whole Child.*, Studies in Pastoral Care and Personal and Social Education. Cassel. London. 1996. p. 155. Lambourn's response is included to show that in Britian, though this area has been examined and implemented, it is still not collectively agreed upon.

[34] Office for Standards in Education (OFSTED). *Handbook for the Inspection of Schools.* London. HMSO. 1993, in Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.* Ashgate. Aldergate. England. 1998. p. 26.

[35] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.*, Ashgate. Aldergate. England. 1998. p. 142ff.

[36] ibid., p. 162.

[37] ibid., p. 202-3. The eight virtues are: self-understanding, confidence and courage, self-control, wisdom or good practical judgment, a sense of justice, self direction, imagination, and generosity.

education system as a comparison with New Zealand. That is, in terms of spirituality Sutton notes, like Mott-Thornton, that OFSTED inspects schools on these grounds. Sutton also notes that Religious Education

> *has become the fastest growing GCSE exam. ... [and] Now it covers questions which young people find sharp and relevant: What if God is real? What happens if I die? What's good and evil about wealth or sexuality or GM foods?[38]*

Sutton goes on to suggest not that New Zealand introduces Religious Education, but rather she says,

> *it is possible to address all these issues in school without abandoning the secularity which is so important to some of us. Spirituality can be separated from organised religion or denomination[39].*

Sutton's comments are included to show from her international experience, that attending to spiritual well-being issues are valid. However Sutton does warn of "short-term initiatives" and "over-stuff [ing] the curriculum"[40]. Both issues do need addressing within this context.

Commenting from the British context, but with an international scope, Ursula King, as mentioned in the previous chapter, notes the increasing popularity of spirituality[41]. King suggests an,

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[38] Sutton, R. "Spirituality within a secular world", in *NZ Education Review*. Sept.3. 1999. p. 32.

[39] ibid., p. 32.

[40] ibid., p. 32.

[41] Another British academic working in this field, while discussing spirituality, says, "In education, for example, the use of the term 'spirituality' in recent legislation permits a range of possible understandings and approaches that can satisfy or at least not antagonize the majority of teachers, parents and children". See p.344 of King, A. S. "Spirituality: Transformation and Metamorphosis", in *Religion*. (1996). 26, pp. 345 - 351.

important contemporary theme is the place of spirituality in education. Understood as a process of growth and transformation, spirituality is not only for adults but concerns also the development of the young. ... In Britain for example, both the Education Act (1944) and the Education Reform Act (1988) refer to spiritual development of pupils which must be promoted not only through religious education but across the entire curriculum[42].

King goes on to note the debate on this very issue around the world, noting particularly the "current debate in the new South Africa"[43]. So New Zealand is not alone in dealing with issues relating to spirituality in education.

Out of British nursing theory, there have developed some relevant views on spirituality that may be able to be used analogously in education. The following will examine two such theorists work.

In her book, *Nurses' Perceptions of Spiritual Care*, Linda Ross gives an analysis of spirituality that she suggests may be able to be used in assessing and caring for patients. Ross's framework assumes the spiritual dimension is innate and if ignored is detrimental to general well-being and health[44].

Ross concludes that the spiritual dimension "is a dual concept consisting of both vertical and horizontal elements"[45]. The vertical element "could be considered to encompass the transcendental"[46]. For some, this will be their relationship with God, but for others it "may constitute the individual's value system which forms the focus of their lives"[47]. The horizontal element, Ross suggests, is "an outworking of the vertical in the individual's life-style and relationships with self, others and environment"[48]. Ross goes on to give an in-depth analysis of the spiritual dimension.

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[42] King, U. "Spirituality", from *A New Handbook of Living Religions*. (ed. John Hinnells). Blackwell. Penguin. 1997. p. 679.

[43] ibid., p. 679.

[44] Ross, L. *Nurses' Perception of Spiritual Care*. Ashgate. Vermont. USA. 1997. p. 5.

[45] ibid., p. 10.

[46] ibid., p. 10.

[47] ibid., p. 10.

[48] ibid., p. 10.

From the pragmatic point of view, Ross has developed two diagrammatic frameworks. The first gives a conceptual framework for spiritual care in nursing, and the second shows the implications when dealing with, or not dealing with, spiritual well-being. These models could easily be extrapolated into the education context[49].

The bottom line, from Ross's point of view, is that having a healthy spirituality [meaning and purpose in one's life, having hope, and having belief in self, other (and for some, God)], is necessary for optimum health and well-being. In her book, Ross uses various sources, psychologists and nursing theorists, to justify these claims.

Ross concludes that the implications of taking spirituality seriously means health practitioners need to identify spiritual needs. But to do this they need training in identification and facilitation of spiritual health. Therefore skills and processes are needed to attend to these spiritual needs[50]. Interestingly, Ross notes that the most significant aspect in effecting spiritual care for nurses is an individual's own spirituality.

Ross's analysis has many implications for education. Firstly, it again affirms the direction that the curriculum is taking. Secondly, Ross's framework begins to suggest ways in which spirituality could be addressed in education. And thirdly, Ross's conclusion about training and health practitioners personal spirituality are arguably also true in the education context.

Moving from Britian to the United States, there is a growing movement that acknowledges the place of spirituality. An example of this comes from Donald Ardell's book, *The Book of Wellness: A Secular Approach to Spirituality, Meaning & Purpose.*

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[49] ibid., p. 45 & 52.

[50] ibid., p. 34. It is worth noting Ross's practical suggestions: she suggests systematic spiritual care is needed; spiritual care needs to be part of the nurses basic education - including description/definition of spiritual dimension, spiritual needs, influence on health (of spirituality), and the significance of spirituality (p.181). Irena Papadopoulos supports Ross' argument, saying "Most authors [in her article she cites a number of them, see Chap. 2, footnote 138] agree that a) the spiritual dimension should be part of all health care curricula, and b) that the current preparation of health care professionals is inadequate, to the extent that in many cases this is non-existent" (p.105) in Papadopoulos, I. "Spirituality and Holistic Caring: and exploration of the literature", in *Implicit Religion: Journal of the Centre of the Study of Implicit Religion and Contemporary Spirituality.* Vol 2, No 2. Nov 1999. Bailey, E., (editor). Maney Publishing. Middlesex. UK.

Ardell is part of what could be loosely termed the Wellness movement. Ardell uses a number of sources to suggest that not attending to spirituality has negative effects on well-being (see page157ff). For example in terms of mental health, Ardell quotes psychiatrist Irvin Yalow who "claimed that there is professional consensus for the idea that 'the majority of patients are bedeviled by a lack of meaning in their lives'" [51]. Thus Ardell suggests, the need to address questions of meaning and purpose in schools[52].

Speaking at a 'Spirituality in Education' conference in Colorado, Ron Miller adamantly criticises the present education system in terms of spirituality:

> *Modern schooling does not serve the spiritual unfoldment of the child. It serves capitalism, nationalism, a reductionist worldview. It serves a society that is completely committed to meritocracy, where there's fierce competition between individuals to reach the top of a social hierarchy.*
>
> *The procedures that are built into our system of schooling: grading, standardizing, the herding of children from room to room at the sound of a bell, teachers who answer to a hierarchy of authority, the extraordinary influence of business leaders in what goes on in the classrooms, none of this serves the spiritual unfolding of children or the building of community*[53].

Though this view comes from the 'radical' end of the spectrum, many of the aspects of the US education system that Miller highlights are also part of the New Zealand system. These issues must also be incorporated into the debate on 'if and how' educators deal with spirituality in the New Zealand context.

From the US teaching context comes a book by Nel Nodding, *Educating for Intelligent Belief or Unbelief*. Nodding argues that to educate students thoroughly, they must have access to examining existential questions. Nodding gives examples of ways to do this across the curriculum, including such subject areas as the sciences and mathematics. Summing up Nodding's argument, she says,

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[51] Ardell, B. D. *The Book of Wellness: A Secular Approach to Spirituality, Meaning & Purpose.* Prometheus Books. NY. USA. 1996. p.94., Ardell quotes from Yalow's book *Existential Psychotherapy*, 1980.

[52] See particularly page 149.

[53] Miller, R. "Holistic Education and the Emerging Culture". 1999, see http://csf.colorado.edu/sine/transcripts/miller.html. p. 2

it is entirely possible to educate for intelligent belief or unbelief [her way of describing spirituality education]. We just do not care enough - are not alive enough - not wide awake enough - to do it[54].

Nodding obviously is pro spirituality education. Another advocate is Charles Suhor. In an article, "Spirituality - Letting It Grow in the Classroom", Suhor argues for the growing respectability and place of spirituality in education. Suhor suggests,

the work of respected educational theorists and researchers - Jerome Allender, James Moffet, Nel Nodding, Parker Palmer, Sandra Perl, Gabriele Rico, and others - undergirds the current spiritual pedagogies[55].

Having justified the field, Suhor goes on to discuss ways that spirituality may be encouraged in the classroom.

Another influential American educational theorist is Brian Luke Seaward. His article, "Spiritual Wellbeing: A Health Education Model" considers many of the issues associated with spirituality overseas and in New Zealand. Seaward situates spiritual well-being via psychological theories, "through a synthesis of the collective works of Jung, Maslow, Frankl, Selye, Peck, Schaef, and others"[56]. As discussed in the previous chapter, Seaward notes the mistaken use of the word spirituality when used synonymously with religion. Seaward contends that,

the construct of the human spirit can be described best as integration of three facets: an insightful relationship with oneself and others, a strong personal value system, and a meaningful purpose to one's life[57].

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[54] Nodding, N. *Educating for Intelligent Belief or Unbelief.* Teachers College Press. NY. US. 1993. p.16.

[55] Suhor, C. "Spirituality - Letting it Grow in the Classroom", in *Educational Leadership.* Dec 1998 - Jan 1999. pp.12-16.

[56] Seaward, L. B. "Spiritual Wellbeing: A Health Education Model", in *Journal of Health Education.* Vol. 22, No.3. May/June 1991. p.166.

[57] ibid., p.167.

Seaward then discusses these three facets, incorporating the concepts of 'spiritual strength' and 'spiritual health'. Spiritual strength is when these three facets are developed via personality traits, and "application or exhibition of these spiritual traits, expressed as emotions or behaviours, suggest a current state of 'spiritual health'[58]. Seaward also discusses 'spiritual roadblocks', which may lead to 'spiritual atrophy'. Seaward's article uses sound sources and logically develops his analysis of spirituality.

Paralleling work in the education context, there has been substantial research into counseling for spiritual well-being. In their article, "Counseling for Spiritual Wellness: Theory and Practice". Cynthia K. Chandler, Janice Miner Holden and Cheryl A. Kolander,

> *attempt to define more clearly the concept of spiritual health and to describe ways to use techniques for the enhancement of spiritual wellness and the advancement of spiritual development[59].*

This article is discussed in some detail in the previous chapter, but in the context of defining spirituality, it has much to offer. In the article, the authors set out a model which includes spiritual wellness, spiritual development, spiritual emergency, spiritual preoccupation and spiritual growth. They define the spiritual as,

> *pertaining to the innate capacity to, and tendency to seek to, transcend one's current locus of centricity, which transcendence involves increased knowledge and love[60].*

And these authors claim,

> *Spiritual wellness is not an undefinable, unworkable construct. It is part of the human being that needs to be attended to and fostered as much as do the mind and body[61].*

Carefully referenced and developed in terms of assessment of and attendance to, spiritual well-being, this article adds to the growing literature from various disciplines on

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[58] ibid., p. 167.

[59] Chandler, C. K., Holden, J. M., Kolander, C.A. "Counseling for Spiritual Wellness: Theory and Practice", in *Journal of Counseling & Development*. Vol.71. Nov./Dec. 1992. p. 168.

[60] ibid., p. 169.

[61] ibid., p. 174.

spirituality. As a reference for educationalists working in this area, it may be useful in that it delineates subsets of spiritual well-being.

In relation to the New Zealand context, it is obvious from the above discussion that these theorists situate and define spirituality as centrally as, and comparatively with, the *H/PE curriculum's* definition. What many of the authors discussed thus far do, is to offer more scope and breadth in dealing with the spiritual dimension of well-being.

In the antipodean context, both Australia and New Zealand education authorities are dealing with the topic at hand. For example in Australia, during 1999, Thomas Carey claimed,

> *one of the questions which has recently been raised by the School Curriculum Assessment Authority Qualifications and Curriculum Authority (SCAA QCA) is whether the curriculum needs to give greater emphasis to the spiritual, moral, personal and social dimensions of teaching and learning and, if so, how[62]?*

Carey's question of 'how' to deal with these issues is echoed by another Australian education theorist Brian Hill. In 1999, Hill said at an address in Wellington, "we are mutually at the point of wrestling with questions of implementation [of values/spirituality in education]. How is it to be done?"[63]. Hill mentions the "values charters" that are going into New South Wales, Queensland and Western Australian education frameworks. (see for example Western Australian Curriculum Council, *Curriculum Framework*, Perth: WA Curriculum Council, 1998).

In relation to the "spirituality in education" debate, Hill claims that expectations should not be too high from classrooms, saying that "the schools remain a blunt social instrument when it comes to enlisting the moral will of most students"[64]. This said, Hill's general tenor is one that encourages addressing values (and by implication spirituality) in schools. In his conclusion, Hill makes a common call in dealing with this area,

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[62] Carey, T. "Educating the Soul", in *Catholic School Studies*. Vol.72, No.1. Brunswick. Victoria. Australia. May 1999. p.26.

[63] Hill, B. V. "We need values education - so what's new? The place and teaching of values in the school system", public address in Wellington, New Zealand. Sep. 1999.

[64] ibid., p. 9.

Meaningful amounts of money must be spent on appropriate curriculum revisions, retraining of teachers, education of the public, and the better designing of structures for community involvement in schools[65].

Internationally there is clearly an ongoing examination of the place of spirituality in education. The British have seen a growth in the popularity of related subjects and their inspection body (OFSTED) actually asks schools to be accountable for addressing the students' spiritual needs. The Americans recognise the importance of spirituality in education, have dealt with it in the courts[66] and are seeing a growing number of 'spiritual pedagogies'. In Australia, both at national and state level, these issues are being examined and incorporated into curriculum programmes.

The parallel international situations are relevant to New Zealand because in such a controversial area, what other comparable countries are doing may shed light on our own situation. New Zealand is in a unique position, for unlike many other countries, we have had little or no religious education in our state schools[67]. Also, with our cultural mix, particularly in partnership with Maori, we have a unique set of circumstances relating to collective and individual spiritual well-being.

Therefore, in 1999, when the *H/PE curriculum* defined taha wairua/spiritual well-being, it was a significant and seminal development in New Zealand education. The definition, when compared with the discussion above, can be shown to be internationally valid, contemporary and current with recent research and scholarly literature, and workable within the present context. However some groups, particularly the Education Forum, have been critical of the inclusion of spiritual well-being.

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[65] ibid., p. 10.

[66] Rishworth, P. "Biculturalism, Multiculturalism, the Bill of Rights and the School Curriculum", in *Education and the Law in New Zealand.* April 1993. pp. 13-44.

[67] Charmaine Pountney suggested in "Visions, Values and Virtues", a paper given at the Values in Education Mini-summit. New Plymouth. 1999, that the reason these issues of values and spirituality are being raised is due to the managerial/curriculum restructuring coming to a temporary conclusion, and therefore the need for highlighting values is becoming apparent.

3.7 Criticisms of the *Health and Physical Education Curriculum's* Definition

Critics of spirituality in education are characterised by a fear that denominational indoctrination may be justified by the new curriculum; a concern that the definition is too broad; or the wider question of whether the school context is the right place to deal with matters of spirituality.

The first critical consideration that the religious 'capture' may usurp the spiritual dimension in schools is articulated by some College of Education staff (see discussion 1.4 above). The scenario would be that from community consultation, which according to Section 105C of the Education Act 1964, must happen at least every eighteen months[68], a particular school community may decide that the spirituality emphasis must be, for instance, fundamentalist Christian based. The problem with this scenario is that it goes against the designated 'Underlying Concepts', particularly that which is written in the 'Attitudes and Values' section. For example, it says that students,

will develop respect for the rights of other people, for example, through:

- *acceptance of a range of abilities;*

- *acknowledgment of diverse viewpoints;*

- *tolerance, rangimaire, and open-mindedness.*

They will develop a sense of social justice and will demonstrate:

- *fairness*

- *inclusiveness and non-discriminatory practices[69].*

The above quote suggests that no community could justify, in a state school (with the exception of special character schools), solely denominational spiritual teachings, for this would be clearly discriminatory.

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[68] Ministry of Education. *Health and Physical Education in New Zealand Curriculum.* Learning Media. Wellington. 1999. p. 53.

The second critical consideration concerns the broad nature of the *H/PE curriculum* definition. Finlay MacDonald, editor of the New Zealand mass publication, the *Listener*, suggested,

> *The definition of "spiritual well-being" is too vague and I'd be reluctant to comment other than to reiterate my earlier point, that a solid foundation of historical and cultural study might offer the platform from which to approach the metaphysical.*[70]

MacDonald's opinion is held by others, who suggested that such an imprecise definition left it meaning very little. In the US context, Tom Flynn, in an edition of the *Secular Humanist Bulletin*, goes further by saying "America is awash in 'neospirituality', which he labeled 'transcendent double-talk signifying nothing'"[71]. This attitude may be present in relation to the *H/PE curriculum* definition. However, in the above chapter, the discussion about spirituality in the US, UK and Australia suggests that rather than just 'double-talk', this approach to spirituality is now recognised as valid and in fact important to well-being.

The third critical observation of questioning whether the school is the context within which to address spirituality is raised by the Education Forum. In their submission on the *Draft*, they note in their thirteen page chapter on "The Spiritual Dimension",

> *Renewed attention in our society generally to the spiritual aspects of human well-being is an urgent task. It remains a matter for debate, however, to what extent it will be appropriate for state schools to contribute to this task*[72].

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[69] ibid., p. 34.

[70] F. MacDonald made this comment in response to a general question on the nature of spiritual well-being in the curriculum and education. Please note, he said, that he was not qualified in this area and these were his personal opinions. He was questioned (Feb, 2000) due to the fact that he led a national magazine, so he presumably has a broad view of public opinion.

[71] Flynn, T. "We Need Some Exorcise!", in *Secular Humanist Bulletin*. 10, no.3. Fall 1994., cited in Ardell. B.D. *The Book of Wellness: A Secular Approach to Spirituality, Meaning & Purpose*. Prometheus Books. NY. USA. 1996. p. 33.

[72] Education Forum. *Health and Physical Education in the New Zealand Curriculum: A Submission on the Draft*. Education Forum. Auckland. New Zealand. 1998. p. 67.

This debate on philosophical approaches to education has been ongoing. However, it seems there is consensus that the 'whole person' approach that attends to physical, mental and emotional, social and spiritual aspects of the person is an accepted ideal at present. For example, in the January 2000, *New Zealand Education Gazette*, in an article on a pilot project on Values in Education, the Principal of Upper Hutt College, Peter Lee, said that schools "need to teach the 'whole person'"[73].

The Education Forum does make an interesting claim when they suggest,

> *It needs to be both recognised and stated that the competencies available within the teaching of Health and Physical Education in schools are not sufficient to nurture and develop all aspects of total well-being[74].*

This statement questions, in the case of spiritual well-being, whether teachers of health and physical education have had the required training, knowledge and resources to address this area. It seems a reasonable area of concern. In response to such issues, the Ministry of Education's Mary Chamberlain suggests that spiritual well-being is not something that needs to be directly dealt with in the classroom. However, from international experience and what the curriculum has the potential to address, there will be a need to deal with teacher training more fully in this specific area.

The criticisms of the inclusion of spiritual well-being in the curriculum are opinions held by a number of differing individuals and groups. It is important therefore that clarity and consistency be developed in this area. More shall be said about this in the conclusion statements in Chapter Five below.

3.8 Summary

This chapter considers spirituality in a more contextual fashion. The background and development of the *Health and Physical Education curriculum* is noted. There is a close reading of the *'Draft'* and the final *H/PE curriculum* to show how five changes have

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[73] Lee, P. "Knowing the Value of Everything", in the article, *Education Gazette* (by John Gerritsen). Ministry of Education. APN Educational Media. Wellington. NZ. Vol.79. No.1. Jan. 2000. p. 9.

[74] Education Forum. *Health and Physical Education in the New Zealand Curriculum: A Submission on the Draft*. Education Forum. Auckland. New Zealand. 1998. p. 71.

reduced the impact of spiritual well-being in the curriculum. College of Education staff have their say, generally recognising the value of holistic education and spiritual well-being as part of that, but mostly these educators do not believe there is a place for explicit teaching/facilitating in relation to spiritual well-being. Further, in relation to New Zealand educators, at two 1999 conferences, where I presented seminars on this work, there was widespread interest in spiritual well-being, and varied opinion as to how and if it should be dealt with in schools.

A major part of this chapter dealt with the international comparisons, considering spiritual well-being in state schools in the US, UK and Australia. It is clear that New Zealand is moving in a similar direction to comparable education systems and that the inclusion and definition of spirituality is relevant, fits within most current pedagogical theory, and is appropriately inclusive.

The final section of this chapter considered the main criticisms of spirituality in education. It is obvious that spirituality in education does not find general consensus either in the education world or outside it. However, in relation to spirituality, misunderstanding is widespread and further frank and open debate is needed.

Chapter Four

Current Directions

4.1 Introduction

Thus far, this thesis has theorised, using current literature, about the nature of spirituality generally, and spiritual well-being specifically. The last chapter considered the *H/PE curriculum's* definition of spiritual well-being and compared its relevance with what is happening in other parts of the world. This chapter considers practical attempts to address spiritual well-being in New Zealand state schools. The focus is a report on a spiritual well-being 'Unit of Work', but also includes comment on a school wide approach to spiritual well-being, and mentions other current initiatives.

4.2 Trial Spiritual Well-being Unit

As part of this research, a practical attempt to address spiritual well-being in a state school was undertaken. This took the form of a spiritual well-being unit. The Unit attempts to take seriously the implication in the *H/PE curriculum* that state schools would now be asked to attend to the spiritual well-being of students in an explicit, structured and inclusive way[1]. As the previous chapter discusses, addressing spiritual well-being literally does have its detractors, however, this Unit of Work has been justified within the parameters of the *H/PE curriculum's* Achievement Objectives. What follows is detailed report of the trial unit.

Topic: Exploring Spiritual Well-being associated with Death

Place: New Plymouth Girls' High School, permission granted by

               Principal Jain Gaudin and the Board of Trustees

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[1] I am aware that any "one off" or short term initiative does not address the issue of spiritual well-being school wide. However, such a unit could happen in conjunction with a school wide approach.

Time / duration:	Four workshops of two hours each.
	ie. eight hours of 'teaching / learning' time
	During Term III, 1999.
Participants:	Form six / year 12 student volunteers[2]. It was during
	their "Recreation Time slot"
Numbers:	15 students for the first series of workshops
	11 students for the second series of workshops

4.2A Planning - Connections to the Curriculum

Planning a series of classes based on spiritual well-being required a clear focus and direction. It was started from the curriculum Achievement Objectives - that which classes are supposed to be based upon. There is no direct reference made to "spiritual well-being or taha wairua" in the Achievement Objectives. However, based on the definition of spiritual well-being[3], on page 31 of the curriculum, it was obvious that in a number of

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[2] Every Thursday afternoon, Year 12 students at Girls' High are offered a range of 'recreation' options. These range from scuba diving to rest home visits. They can also chose just to 'study' if they feel behind in their academic work. The options have a four week turn over relating to three classes. So to have students from three classes, having 15 and 11 respectively, choose the course was very encouraging. The abstract that advertised the course read:

Title: Exploring Spiritual Well-being associated with death.

Abstract:

Death: it happens to us all.

How do we deal with it?

What happens after death?

What do you believe?

What do people in other cultures and religions believe?

These questions, and more, are explored in this workshop.

Ps. It is not indoctrination of any sort, rather an exploration of a range of belief systems, some of which include world religions.

[3] In the 1999 *Health and Physical Education Curriculum* spiritual well-being or taha wairua is defined as, "**the values and beliefs that determine the way people live, the search for meaning and purpose**

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Achievement Objectives the descriptors are used. Spiritual well-being is part of the 'Underlying Concepts' in the curriculum and is said to be relevant to everything that is taught in relation to Health and PE[4]. However, I dealt with spiritual well-being explicitly as its inclusion in the document requires clarification - just how can it be dealt with in the classroom? As such, this Unit is working in the 'Key Area' of Mental Health, Strand A, and Achievement Objective Level 7 A1.

4.2B Pedagogical Approach

As with any health class, the teaching approach, the environment, the sense of trust, and where the students "are at", all needed to be taken into consideration. I chose to work from a constructionist model or as Gillian Tasker calls it, a democratic approach. This meant that as the teacher/facilitator I would set the general parameters and offer a range of areas we could investigate and opportunity was given for students to suggest other areas of interest. Interestingly, the students offered little more than had been already suggested for their consideration. I concluded that they had already chosen to consider these things associated with spiritual well-being by picking the option. Choosing what to study is not part of their prior experience - mostly they are told what to learn.

The teaching environment is important for all classes, but particularly so in health classes because often sensitive issues may be dealt with and the physical environment can act as barrier or encourager to this. For example, if we all sat in rows with desks apart, in a sterile room with no carpet and bland blank walls, right from the start levels of comfort would be low and thereby inhibit comfort in discussion. Luckily we were given a room in Waimaria, the special needs block. The room was smaller than a classroom, but was carpeted, and had colourful interesting things on the wall. There was a video and radio cassette player and the choice of chairs or couches. Generally a place where physical comfort was easy to obtain.

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in life, and personal identity and self-awareness (For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)".

[4] In 1999, the Health and Physical Education curriculum coordinator Mary Chamberlain said on 14th of May, that spiritual well-being is not explicit in the Achievement Objectives, "but I believe it is there".

4.2C Safety, Diagnostic 'Testing' - Prior Knowledge

Creating a safe environment for students in which to explore such issues as beliefs is very important. Therefore we spent the first of the four sessions getting to know each other, setting boundaries and expectations and, finding out what we already knew and wanted to know about the topic.

The use of 'ice-breakers' is standard practice in most health, drama and other classes. We were inhibited by space, but within the confines of the room, we did various drama games and trust exercises so as to build up confidence and familiarity. With only four sessions in total, there was not much time spent on this there after - however at the start of each session we would all say how we had been, and what was new in our lives.

As far as expectations and parameters, there are a number of ways to establish these in a class, for instance you can allow them to work out their own. But with time constraints, I suggested some basic 'rules'. These included "no put downs", being on time, respecting each others ideas and beliefs - in that no one belief was the absolutely right one - except for the individual involved; and confidentiality. However in terms of confidentiality, I suggested that we did not disclose too much as this was not therapy and we can never guarantee absolute confidentiality.

As part of a constructivist approach, in terms of creating meaning for oneself, it was important to begin to gauge how the group made meaning and what ideas and beliefs were held from the outset. The method of a "Post-box exercise" was used: the students move around the room answering questions on paper provided. Their answers are anonymous and are "posted" below the question. Although I provided the questions, I did ask if they thought any other questions were needed. Once the students have answered all the questions, the answers are then collated (they do this in groups) and summarised on large pieces of paper for reporting back. Each group then reports back to the group giving what amounts to the groups ideas and 'answers' concerning a particular question. The questions included:

1. What do you hope to get from this course?

2. What other words do you know for death or dying?

3. What is the point of life?

4. What do you think happens after death?

5. Where have you got your ideas about death/the afterlife?

6. What is your earliest memory of death?

7. What is your best short joke?

I shall discuss the findings of this and the other classes below, but suffice to say that the learning and talking about what we already knew was fascinating and revelatory. The students really enjoyed hearing about each other's answers and discussed them as we went through each question. The anonymity allowed questions and answers to be discussed very frankly. The findings from the post box exercise then gave me, the teacher, a lot of information from which to plan the following three sessions. That incidentally is why there is a difference between my initial Unit Plan and the planning for individual classes. This is in line with the constructivist approach of students creating meaning for themselves - and to do this teachers need to have some idea what students know before they go on to teach the so called unknown.

4.2D Outcomes: Class by Class Analysis

Workshop No. 1

The introductory class was just that: an introduction to each other and to the ideas we were going to explore. I told the students about this course as a thesis trial and asked for permission to use what they said and wrote. I talked about the thesis and tried to explain spiritual well-being. It was not clearly explained, as the post-box exercise showed.

The post-box exercise produced a number of interesting results[5]. The first question (What do you hope to get from this course?), included some of the following answers:

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[5] It is important to note that every one of these type of classes will be different. The make up of the class will differ, therefore participants prior knowledge will differ. So responses to these exercises will also

the desire to learn more about spiritual well-being;

wanting a better understanding about death and learning about others' points of view;

a "hope to clear up some conflicting ideas in my head";

a hope not to get bored;

a hope to find out new things.

Some of these responses came from more than one student - for example there was a general consensus that learning more about spiritual well-being was worthwhile. In response to this request, in workshop two, we spent half the session clarifying the concept of spiritual well-being.

The second question (What other words do you know for death or dying?), produced various euphemisms for death.

I asked the third question (What is the point of life?), almost flippantly, to help explain spiritual well-being (for it is at the heart of it). However, much to my surprise, with very little time, the students came up with wide ranging and obviously considered answers. For example in answer to the question they suggested:

to be better and happier than the people around us;

to have a good time and prepare everything for the next generation. Improve life and living as much as you can!;

to do possibly everything there is to offer,

to be happy, do everything with a passion;

to survive;

to have fun, learn about important issues - the point of life is what you make it!;

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differ - sometimes go 'very well' and then sometimes seem to fall flat. The second group I had were not as responsive as the first - but this does not constitute failure or bad teaching - for the aim is to facilitate exploration of these issues and each person and group ultimately does it in a different way.

life is not about us, it's about the things around us!;

to make the best of it and do as much as you can to better the lives of others;

don't know;

to be born, burden your parents, burden your teachers, move out of home and do what you want, you will get married and have kids (start the process again), die;

life is having fun, meeting people, drinking, earning your own money

growing up, having fun, working, getting money and then die

the point of life is to answer questions like these and have sex.

The surprising thing about these answers is their range and depth. Some of them look outside themselves, some are 'existential', some fatalistic. What ever they may be, they are considered. My conclusion from this and many other aspects of the course, is that we as adults and teachers underestimate students - i.e. what they think about and know already. This finding highlights the importance of doing 'prior knowledge' exercises.

There was a similar range of answers to questions 4 and 5. For example to question 4 (What do you think happens after death?), they answered:

I think after death we all go on to a nirvana (I don't believe in hell, it sounds too harsh) and live on in a parallel world.;

I want to believe in heaven and that everybody goes there.;

Go to heaven / might get reincarnated;

Hopefully come back as something else, continue living another life;

Don't know, hopefully heaven not hell;

Go to heaven if good enough to become an angel;

Don't know, don't believe in heaven or hell;

Reincarnation, born again, but maybe this is death and we're waiting to be born;

I hope the idea of reincarnation is true, but I guess we don't know until we die;

Nothing;

If you are "saved": believe in Jesus Christ, your soul goes to heaven - if not you go to hell for ever.

What you think will happen to you will happen to you. Because everyone thinks differently. There can't just be one thing that happens.

This range of answers shows the eclectic and postmodern influences that prevail today. Obviously there was a 'born again' Christian in the class, but she was happy to talk about her beliefs and did not force them on others. Such knowledge of the students' ideas and beliefs then gave me, as the teacher, some direction and ground from which to work from. For instance, I thought that it was important to try and clarify where some of their ideas and beliefs had come from, so as to heighten their understanding of their own beliefs.

The answers to question 5 (Where did your ideas about death and/or the afterlife come from), also covered the expected spectrum:

from reading, talking, watching or just thinking and dreaming;

the media mostly, also friends;

parents, television, experience of having people dying;

from my parents who are Christians;

parents, school (science - evolution etc.), church;

reading books and discussing with other people;

a great mixture of sources;

I'm not sure! Just what I think is where I got my ideas from;

when animals died, media, parents / family, funerals, TV, books/magazines;

my own feelings.

These answers came without coaxing and cover just about all the possibilities. Interestingly and expectedly, the media plays a large part in forming such ideas and the class talked about current television programmes. For instance at the time of the course on Friday nights, there was a programme based on the prophecy of Nostradamus and a programme based on young nubile witches who battled malign manifestations from the 'spiritual' world. Such programmes have all sorts of unstated or unanalysed assumptions about reality. Commendably, the new *Health and Physical Education Curriculum* encourages analysis of media/popular culture for just such assumptions[6]. The focus of these workshops was not popular culture, but as examples and in discussion generally, many texts from that arena were discussed.

Workshop No. 2

Having broken the ice, introduced our selves and the ideas and, noted what we already knew regarding this topic, the next class could then be planned. I had an idea of what I was going to teach[7], but learning what they knew and wanted to know did make a difference. For example, I was not going to go any further into spiritual well-being as a concept, rather concentrate on death etc. as an example of a time when spiritual well-being could be increased. However, the students made it plain that they wanted more clarification about what the concept actually is, what it means.

Therefore, in workshop number two, we spent almost half the class working on clarifying what spiritual well-being meant, with the second half of the class exploring the death experience and the grief process.

To clarify spiritual well-being we did two things: in groups they did a dissection and clarification exercise of the definition from the curriculum; then they reported back on that and we discussed what it all meant, with some more clarification from me. As with

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[6] See page 36.

[7] The use of the word 'teach' in this context is contentious. I was taken to task at the PE/Health conference when speaking of teaching about spirituality. One participant insisted that we can only ever facilitate the growth of spiritual well-being. I have some sympathy for such an opinion, though still use the words teach and facilitate synonymously.

anything in this process, I think it could have been improved by them finding moments in their lives when spiritual well-being was in some way heightened.

Initially I introduced spiritual well-being as interconnected with physical, mental, and social well-being. Then my explanation focused on the 'meaning and purpose' aspects of the definition, asking the question, "when do we think about the meaning and purpose of life?". Possible answers included: crisis moments like death, birth, accidents; radical changes like relationships breaking up; culturally significant moments like Anzac day or marae experiences; religious or ritualistic moments that may or may not happen in churches or; those charged developmental moments that psychologists have variously named pre-pubescent, puberty, etc. These and many more "moments" are times when as humans we have the potential to reflect on our existence. For example if my mother leaves my father - potentially this is not just a time of incredible sadness for me, but also a time to think about: "what is important for me in life? What are my attitudes and values associated with this horrible situation and who the hell am I in this disintegrating family?" These are questions that concern my spiritual well-being.   Often these opportunities are lost and we come away from these situations none the better, or in fact worse off.

I suggested to the students, that often we live "the unexamined life, that's not worth living", to paraphrase Socrates. We live robotically, merely existing not living fully, distracted by television and functioning as "automatons", as Aldous Huxley suggests.

My explanation of spiritual well-being then suggested that death and the 'culture' that surrounds it is one of those "moments" worth considering. Considering death outside the actual event, in a safe environment[8], allows for the beginning of clarification of ones own ideas and beliefs. As one commentator suggests, to learn about death is to learn about life. That is, the study of death necessitates the consideration of the purpose of life.

The students did their own exploration of the spiritual well-being definition. That is, under three headings they clarified meanings of the definition. The first third of the

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[8] Nel Nodding reiterates this, saying "students should have the opportunity to discuss death and its connection to the meaning of life." See Nodding, N. *Educating for Intelligent Beliefs or Unbeliefs.* Teacher College Press. New York. USA. 1993. p. 12.

definition is "the values and beliefs that determine the way people live". The students suggested such things for this as:

how people believe they should live their lives..., superstition, religion, family traditions, cultures (such as how and what they eat);

people value life and living, so they live life to the fullest;

people believe in different religions, and live by that religion by certain rules. It effects their whole life, and every generation;

some cultures honour the dead or elderly above others;

some people don't believe in killing animals.

The range of answers here move from generalisations that cover values and attitudes, to specific examples of values and attitudes.

The second part to the definition, "the search for meaning and purpose in life" resulted in a similar range:

the way people wish to live..., their dreams / goals, ambitions, visions, family influence, religion;

people following their dreams, plan their life and work hard;

people make their own purpose and destiny in life;

people work their whole life supporting their families;

people find their purpose through religion, fortune tellers or themselves;

some people find the meaning of life in God;

spend life preparing for death;

to fulfill the commandments and demands of your religion.

Though this was not an exploration of their own purpose and meaning, but rather just considering the definition, some clear influences came through, for instance the Christian perspective.

The third part to the curriculum definition says, "personal identity and self-awareness". The students clarified this with such phrases as:

need to feel as though they belong;

need something to believe in;

some religious people do not have their own identity and they are what their church is;

some people find their identity in church;

brain-washed into thinking a certain way;

no choice, that's how brought up;

finding yourself, finding something to believe in;

living by your own rules;

making your own destiny;

becoming an individual;

finding out who you are;

in some religions the whole point is to find yourself - in others your identity is created/changed by what you believe in;

your self-awareness is also affected by what/who you believe in;

have to believe in yourself before you can believe in anything else;

some cultures and religions try to give people these rules and regulations that eradicate all individuality.

Although there was very little response to the self-awareness aspect of the definition, generally this was a worthwhile exercise, as the students then reported these findings back to the group, which then discussed various points. The last aspect of the definition in the curriculum is, "(For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)". In terms of the class discussion, we noted this last part of the definition and regularly in their dissection of the other three

parts of the definition, aspects of religious belief came to the fore. What is interesting and important in terms of the definition, is that when the students came to think about the three aspects, they generally did not refer directly to religious concepts - in fact some did not even mention religion at all.

Having begun to clarify further just what spiritual well-being means, we then moved on to the death experience. Here we did a free-writing or drawing exercise based on a personal experience of death. The most common experience, though not the majority, was the death of an animal. Many students wrote or drew about grandparents, siblings and in one case the death of a close friend only four months ago.

Talking about experiences of death has the potential to create emotional trauma. The classroom is not the place to deal with this, so in a class like this the health teacher always makes it possible for a student to find an avenue for safe disclosure. One method suggested by Nickee Depree, a health teacher and trainer, is at the end of the class, get each student to talk to the person next to them, saying if there is anything that needs still to be dealt with. The partner then can go to the teacher, who then will know the appropriate down stream process. Alternatively, a general comment from the health teacher about "any further problems, come and see me", would often be sufficient. The nature of the health class is hopefully such, that at least the environment in which to ask for help is made possible.

The personal experience of death then, allows an exploration of the grief process associated with loss. Gillian Tasker, of the Christchurch College of Education, has written a whole Unit on this particular topic, but in this context, we just spent a short time looking at the grief process - the stages of adjustment and ways grief is manifested. Again, this is not therapy, but rather information and knowledge to better equip students when some loss situation arises. The students responded well to such discussion, as they themselves contributed based on previous experience.

Workshop No.3

The third workshop considered what happens after death via the metaphor of "a door or a wall". We then used a popular culture text, i.e. the movie *What Dreams May Come*, as a catalyst for discussion about life after death. I then supplied summaries of seven

belief systems to the students. They read them and from those options (or any others they suggested), choose one to look into in more depth.

The idea of death as a wall was discussed in terms of the growth in science, humanism, agnosticism, atheism and communism. The students mentioned some of these, but quite a lot of teacher direction was needed. If we had had more time, the class could have been improved using some creative ways to teach 'concepts' including creating frozen moments of the students' understanding of a concept - which then allows for discussion and clarification based on a physical presentation. This process can be used for any concept.

As part of death as a door, we considered the question: "do you need to believe in a God to make sense of life after death?" This was a fascinating question as it instigated lively debate and each student told us her conception of God. This was not recorded, but the range was wide. Two students felt that humans created God for someone to rely on. The Christian student named the traditional loving personal God. Other ideas about God included: something out there, but unsure; and, there being nothing at all. One very thoughtful student said she was struggling, as in her head was the traditional view of God, up there as an old man on a throne, but she knew there was more to it. I mentioned the traditional religious ways of conceiving God (Judaic, Christian, Islam, Hindu and Buddhist) and we discussed the 'new age' God, the 'god' of sport, and various ideologies (my word not theirs).

Following the discussion on "God", we then watched the film. When watching it, we did not talk about it (from experience students hate this), but after viewing, the discussion was then directed towards relevant moments. Many of those moments the students picked up themselves and were talked about freely. This then led into the reading of the various summaries of beliefs and the students choosing what they wanted to know more about.

The choice of belief systems was varied. Buddhism was the most popular in the first group, though across both groups they also nominated Judaism, Islam, Atheism, Agnosticism, Wicca, Christianity and one student chose to do her own 'ism' and called it by her first name - "Toryism".

Workshop No. 4

The focus of the final workshop was what others thought about immortality. There was also time allotted for "assessment of one's own spiritual well-being" and a course evaluation.

The process for exploration of a belief system was through making available a number of resources on the particular belief system to each student. So for example, the students who wanted to look into Wicca were given copies of Wicca beliefs obtained from the internet. For the main religions, it was easy to obtain books from the libraries (books from the childrens' section are very useful and user friendly). I then gave them half an hour to browse through the material and take brief notes on things that they found interesting. Also if they came across the belief systems position on life after death that would be useful. I am aware that considering a vast belief system like Buddhism in a half an hour is hardly adequate to obtain any lasting knowledge, but the point is to begin to engage in such exploration.

The individuals or groups then reported back. The class often discussed things that arose, or I added things here and there to fill in some gaps. At the least we heard about what each of the systems thought happened after death and often heard about other things that interested a particular student.

Next the students were asked to do a self portrait exercise as a form of self assessment of their own spiritual well-being. This portrait was a description of the things they would like to be remembered for after there deaths and the things that at death they think will be the most important. (This is a variation of the Steven Covey exercise to work out what you hold most dear in life). The idea in this exercise was that the students were drawing (or writing about, as some chose that option) what made up their spiritual well-being - what were the key values and attitudes they held, what was their purpose in life and what constituted their self identity. They seemed to enjoy this exercise, used lots of colour and words, and even helped each other.

Finally, we did an evaluation of the course. This took two approaches. The first was a group evaluation based on standard evaluation questions (see actual sheet of workshop 4). In small groups they brainstormed their answers and ideas. Secondly, those who did

not want to work in a group could do the evaluation by themselves. The more gregarious ones worked in groups laughing and bouncing ideas off each other, while the more introverted students chose to do it by themselves.

4.2E Self Assessment Results

The self assessment exercise arose out of the desire to assess - that process which judges how much has been 'learnt'. But in this situation I did not want marks for a report, but rather wanted the students themselves to see what they had learnt, or at least consider more transparently what they already knew or believed. I shall include some extracts of the words and describe some of the pictures that the students did for this exercise.

One girl who wrote more than she drew said,

> *I want people to remember me as a happy person who made the most of life. I hope they'd see me by the sea surrounded by all my pets I've had, my family, my friends and all this would be in a secluded cove by the sea. Hopefully all good spirits surrounding me. I'd have all my possessions around me, but set up as if the cove was my bedroom or house and where I lived. I want people to remember my achievements that I've been proud of everything I've loved. I hope everyone would know I was in heaven watching everyone."*

In terms of pictures, the student has a figure of herself, a capital 'I" in a box, a smiley face, a star, a love heart and something that looks like skis.

Another student drew a big smiley face of herself with a halo, a flower and a love heart connected to a pitchfork - and the love heart has horns. And she includes the following words,

> *music, sports, friends (and names six friends), summer, love of family, nephew, brothers, sister, sea, food, cooking, bags.*

Entitling it, "Portrait of ME!", another student says she would put into her portrait,

> *My Chinese name and my European name. I think I would just leave it like that but I would paint this portrait in relation to freeness like my expressionist painting. I wouldn't put anything else in it because I shouldn't have to. I feel that each person who sees this portrait will remember something about me that they only know. I like the sense that people create their own meaning and illusion about me and my art.*

With no pictures, this student describes her portrait,

*Standing on the sand with a little girl next to me, (little girl is someone I know)
I'll be standing far away so people can't get close to be hurt by me again by me
leaving. The sun is shining on my face so you can't see the expressions on face.
Even though you can't see how I'm feeling you know that I'm happy and also
sad. I want to be remembered as a fun person, that loved going to the beach.
My grandad is there who is showing me the way to ever happiness and how I
find my own heaven!... .*

In a multi-coloured affair, another student has drawn and written things. The visuals
include a picture of herself in colourful trendy gear with a tape deck hanging off her skirt
and "music" written on the top. Also there is a sun, smiley face, love heart, and a tree
that dominates the page. She has written,

*I believe in living to be happy, be it love, sport, whatever. I love music and
being active. Individuality is the key. Be true to yourself and don't be a sell-
out. If you fail just get up and try again. Don't bow to pressure. Give
everything 101%. Believe in yourself. It you don't love yourself, you can't love
someone else.*

Another student uses visuals and words. She has drawn herself in a skirt with flowers on
it, a tank top, no shoes and smiling. There is also a sun, a dolphin, a dog and waves. She
writes,

*at home in Whitianga walking my dog along the beach bare foot with dolphins
in the bay and people are at the beach having fun too. Happy fulfilled life with
no regrets, don't want anyone to be sad, or I will be mad, when they think of
me, they will think, 'remember,...., yea she was a happy girl'.*

In another mix of words and pictures, this student draws herself in the middle with a
smiley face and holding what look like pom poms. Below the picture of herself is a
cross. There is also a small globe and a image of the map of New Zealand pointing to
New Plymouth and a label "All my friends". In two love hearts are "family" and
"friends" respectively. Also there is circle with a stick figure labeled "me" in the middle
of the circle, and the outside of the circle is surrounded in other stick figures. The word
"boyfriends" is there as is "maggie" above a sheep like figure.

In a very strong looking portrait of herself, another student has drawn herself hands on
hips, a rugby ball in one arm and dressed in rugby uniform - right down to the
Canterbury shorts. In the background there is a sun, a basketball hoop, a cow, a dog and

a fence leading off into the distance. The text includes: "Healthy body, healthy mind. It is important to dream, it's part of knowing what you want. To live and love life."

With a smiley face as the only picture, another student writes,

> *Would want them to remember the best parts of my personality, like when I'd helped them/had a really sad time with them. Don't really know what I believe at the mo - have been brought up in a Christian home but don't believe everything about it. Believe in God, being happy - and making others happy, love and be loved etc.*

In a purely visual portrait, another student has created a very colourful and bright picture. The colours include red, blue, yellow, orange, black, pink and green. The picture includes her sitting down in a colourful stripped dress, waving and smiling. Her eyes are black. In the background there is a cat, a dog, a sun, clouds and lots of flowers.

In another portrait, which may have been a lampoon of the exercise, the student has entitled it "Evil ...." (with her name in the gap). The picture is of the student in a floral dress, with a smile that has fangs. She has included wings and horns and is holding a pitchfork. Beside her is a cat who also has horn-like ears and fire coming out of it's tail. In the background are flames and what looks like either a sun or a flower up the top.

Obviously some students took this exercise more seriously than others - as always happens. But it was a fun and interesting exercise what ever level they decided to do it on. As a form of self assessment, it took them out of the norm of having to answer questions in a formal way. This exercise could have been improved by doing a creative visualisation exercise. This could entail getting the students to lie down, or be comfortable and then with eyes closed, imagine they are looking at their self portrait after they have died - and think about what is in it, what do they see, what do they want to be remember by, what is meaningful. Another angle on this exercise may be to show the students a traditional statement of faith such as the Nicene Creed ("I believe in God the Father, Creator of heaven and earth...) and suggest they write their own creed saying what they believe in.

4.2F Evaluation Results

As stated, the evaluation could be done either individually or in a group. The following question were asked:

How did this course meet your expectations?

How did this course not meet your expectations?

How could the course be improved?

What did you particularly like?

Do you think more of this type of investigation should happen at school - if so, how, where?

In collating the results from the evaluations I shall put them into two categories - actual answers to the above questions and general comments (which is all some students did).

General Comments:

> *I enjoyed this class and learnt a lot about my well-being, religion, life and death. It has given me more interest with these things. Very enjoyable.*

> *short - too much to fit in; fun; different ideas; more to think about; interesting; good to hear what other people thought; made you think about what you believe in; it's good to know other people think about these things.*

> *Group brainstorm: brilliant, interesting, scary, different cultures, learn heaps, cool, new ideas, made you think, sad, different, fun afternoon, mind opening, could visit place like morgue.*

Expectations:

> *This course met our [group answer] expectations in a number of ways. It was interesting and we all learnt about death and other religions views of it.*

> *I didn't really know what to expect but I think I was hoping to solve more of my own 'soul thinking' ideas but that wasn't the case.*

> *I had reached my expectations because I had my own opinions and it didn't matter what other people thought. It was really interesting. It sometimes got a little bit boring, it dragged sometimes.*

I learnt about religions and what there is available for me. I was expecting to learn more about what people do, like the spiritly things, like seeing the future and things like that.

Improvements:

It could be improved by us all staying tuned in at the end of the day.

For it to be longer in days and it shouldn't be rushed.

Maybe more on the religion side and listen to everyone's ideas on what they think.

Particularly Liked:

Finding out about religions and post-death eventualities (gave us an insight on beliefs etc.)

I liked most of it, like today for example - explaining religions etc.

I liked talking about 'our heaven' and religions.

I liked the bit we did our portraits because I learnt more about myself and I learnt more about what religion I would like to change to.

More of the same?

We [group evaluation] think this stuff should go down at schools to promote awareness and eliminate phobias. It should be like, a 3rd form subject (like health).

Yes and no. I think it's up to the individual to participate. But I think it would be quite good to go through some of this stuff in Health maybe?

Yes I think there should be more of these classes. How - at school or after school, anywhere.

Yes - because not many people can express their ideas, and this will help people understand death and themselves. I think this should come under health in PE maybe or something like that.

The number of responses to these evaluation questions varies as some students worked in groups, some students did it my themselves and answered only some of the questions.

Summary and Conclusions

4.2G   Summary

This 'Trial Unit' aimed to encourage students to explore a particular area of their spiritual well-being - that associated with death. As spiritual well-being is not directly mentioned in the Achievement Objectives in the curriculum, the Unit was based on descriptors from the spiritual well-being definition, that are found in the Achievement Objectives. The 'Key Area' of the curriculum that it fell under was Mental Health[9].

The pedagogical approach attempted was the constructivist model which acknowledges that students create meaning for themselves and need to have environments that make that possible and conducive. Therefore I tried to create the appropriate physical and social environment that would be appropriate for a health class where sensitive issues are explored. I set simple parameters for behaviour, discussed confidentiality and used 'ice-breaker' activities to encourage group cohesion so as to create an easier atmosphere for exploration of ideas and beliefs. Further, as part of a constuctivist approach, a prior knowledge exercise was done -which then effected what was 'taught' thereafter. Sudents were asked what they wanted to know within the parameters of the topic. Finally group work and collegial atmosphere were predominant through out. The students found most of these things beneficial. However, they were not particularly responsive when asked what they wanted to know - this is not part of their usual educational experience.

In terms of class by class analysis, there were four sessions of just under two hours each. The first session was predominantly introductory both of ourselves and the ideas - with the prior knowledge exercise taking up half the time available.

The second session clarified spiritual well-being as a concept, explored personal death experiences through written or visual means and considered the grief process.

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[9] Though 'mental health' does not encompass spiritual well-being entirely, I feel it is the best area to use in terms of justifying the exploration of spiritual well-being. Interestingly, health educator and researcher Anne Tuffin said while interviewing teachers of health, that they often used mental health and spirituality synonymously. See "Teachers talk about mental health and illness". Massey University. Palmerston North. New Zealand. 1999.

Importantly, this was not therapy, but rather beginning to equip the students with knowledge and strategies when loss arises.

The third session considered the metaphor of death as a door or a wall. As a wall, we discussed various belief systems that maintain that there is no life after death - such as atheism, scientific models, humanism etc. Then considering death as a door, we discussed the need for God in this paradigm and our own conceptions of God. I used the movie *What Dreams May Come* as a catalyst to a general discussion about life after death. Finally the students chose a belief system that they wanted to know more about - for which I then provided resources for them to read for the last class.

The fourth and last session concentrated on what others thought about immortality. The students read about their chosen belief system (Wicca, Buddhism etc.) and then reported back to the group - with discussion. This was followed by a self-assessment task that considered their own spiritual well-being. They had to draw or write about a self portrait, and include, symbolically, how they saw their spiritual well-being. Finally we evaluated the course, with group or individual approaches to given questions. Above, the process is shown more fully, with results from the exercises, students comments and my observations. The Unit Plan and the class handouts that were given each day may be seen in appendix 4 below.

4.2H   Conclusions

A number of conclusions may be drawn from this trial unit. These shall be discussed in terms of the curriculum and in relation to the students.

Curriculum Justification

This trial unit can be justified from the curriculum. I have noted in the Unit Planner and above, that the 'Key Area of Learning' from the curriculum is Mental Health. In the curriculum it states,

> *In this key area of learning [mental health], students will have opportunities to explore the ways in which the ..., spiritual dimensions of hauora contribute to mental health[10].*

and then on the following page it states,

> *Students require a range of learning opportunities in mental health. These include opportunities to develop: ...; knowledge, understanding, and skills to support themselves and other people during times of stress, disappointment, and loss....*

These two quotes, justify the consideration of the spiritual well-being associated with death in the classroom, via this Key Area.

Situated in the Key Area of Mental Health, this course fulfills Achievement Objective Level 7, A1 called "Personal Growth and Development". It states that "Students will assess their health needs and identify strategies to ensure personal well-being across their life span". This Achievement Objective allows for consideration of death, as it is part of growth and development. To 'ensure personal well-being', there is a need to consider the spiritual factors surrounding death. I do not mean necessarily the esoteric or religious factors - rather the attitudes, values, meanings, purposes and, relations to self identity - as stated in the definition of spiritual well-being in the curriculum.

Therefore, the fact that this unit can be justified via the curriculum suggests that spiritual well-being is an integral part of this curriculum and as such needs to be addressed - and one way to do that is to teach/facilitate it explicitly.

The Trial Was a 'Success'

In relation to the students, the trial unit was largely successful. Such a conclusion is based not just on subjective observation, but also via student evaluations.

The students who participated were almost unanimous in their affirmation of this type of course (see 4.2F for evaluation results). For example comments included,

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[10] *Health and Physical Education Curriculum*. Learning Media. Ministry of Education. Wellington. NZ. 1999. page 36. Interestingly, all the seven Key Areas suggest literally or diagramatically that spiritual well-being is part of this area. That is, either they mention the need to explore the spiritual dimension literally and/or they include the whare tapawha symbol.

it's good to know other people think about these things.

Yes [to the question of needing such courses] - because not many people can express their ideas, and this will help people understand death and themselves. I think this should come under health in PE maybe or something like that.

It is important to realise that in this trial the students volunteered, and therefore did have a predilection for such inquiry. However, this does not negate its importance, but rather highlights the need to make such courses available, though not compulsory. For example, when asked about the need for such courses, comments included,

Yes and no. I think it's up to the individual to participate. But I think it would be quite good to go through some of this stuff in Health maybe?

We [small group evaluation] think this stuff should go down at schools to promote awareness and eliminate phobias. It should be like, a third form subject (like health).

Conclusions Based on the Process

In terms of specific conclusions from the individual workshops, based on student comments and observation, I will comment on:

(i) underestimating students and the need to assess prior knowledge;

(ii) the use of contemporary texts;

(iii) note the need for a variety of techniques of self expression for the students and;

(iv) the interest shown in a variety of religious positions.

(i) I was surprised at how much the students knew about 'the meaning of life' and the variety of options for life after death. This highlighted the need to assess prior knowledge. It is standard pedagogical theory to do diagnostic testing - but this does not always happen in the reality of the classroom. For examples of the range of ideas gained from the diagnostic test see student responses in Section 4.2D above.

(ii) The students understandably responded very well to any use of contemporary texts. That is, particularly the use of any text that is part of their experience. The idea behind

this is to meet students half way. Therefore the use of texts that they are familiar with allows for recognition and resonation of the concepts being addressed. For instance in the workshops generally we would often use an example from something that was on television - for example, when explaining spiritual well-being as being heightened during moments of crisis, reference was made to *Dawson's Falls*, a programme on Television Two at the time of the workshop. The programme was relevant because Dawson, the main character, regularly had crisis moments and it was therefore felt that his spiritual well-being was constantly considered.

In the third workshop we watched thirty minutes of the film *What Dreams May Come*. This film was relatively popular at the time, more for the inclusion of Robin Williams, than its content. But it allowed for direct discussion of our topic. In the same class, the song by Joan Osborne, *One of Us* was playing on the radio in a break. This song asks "if god was one of us...", here was the proverbial 'teaching moment' held out on a plate and it was cause for a discussion that led into the planned discussion on concepts of God. In short, the use of contemporary texts is very beneficial in this context.

(iii) The enthusiasm that the students took to doing the exercises in a number of ways was striking. That is, instead of having to write about their own spiritual well-being, if they chose they could draw it. This option was not taken up by all, but it was notable in that it allowed for other approaches other than the written word.

(iv) While religion or discussions of spiritual well-being were not the focus of the workshop, interest in the various positions on death and the afterlife was evident in students' evaluations. In presenting the religious points of view, agnostic and atheistic points of view were considered equally. The point of considering religions was not just to survey opinions on death and the afterlife, but also to consider their positions on life.

Generally the Trial Unit was a worthwhile, useful and fascinating experiment. Similar units could be justifiable in most schools, though would naturally vary depending on those taking part. Care would always need to be taken so that a non-denominational, non-partisan approach would be taken and that personal prejudices, particularly on the part of the teacher, were made transparent and did not effect the teaching/learning. This

last issue is a major one and will be commented on in the conclusions that follow in the next chapter.

4.3   School Wide Approach to Spirituality[11]

The Trial Unit was a 'one off' approach to spiritual well-being. There is justified criticism of this way of dealing with spirituality, as it is a holistic concept. Recognising this anomaly, as part of the practical part of this thesis work, a school wide approach to spiritual well-being was attempted for New Plymouth Girls' High school.

A school wide approach to addressing spiritual well-being will vary between each individual school. In the case of New Plymouth Girls' High school, the approach taken was based on a recent (1999) ERO report, some consultation with teachers, and my own experience there between 1996 - 1998. While the proposal did not evolve further than a draft, the approach had some merit.

The *H/PE curriculum* encourages a holistic approach to a school community's well-being. For a school, (like an individual), spiritual well-being could be based on the facets that the *H/PE curriculum* definition suggests: the attitudes and values that are apparent and desired; the collective direction (or meaning and purpose) of the school; and the self awareness and identity of the school.   In each of these facets there will be a perceived status and a desired direction or state. To address, assess and nurture a schools' spiritual well-being would involve a collective, consultative and inclusive process. There are now numerous programmes available that could be assessed and appropriate measures could be put into place, based on needs. But more important than any programme, is collective vision (meaning and purpose) that is shared and fostered by the whole school community

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[11]In New Zealand during the 1999/2000 period, there have been a number of projects and pilot schemes which attempted to address spiritual well-being issues. These projects have not necessarily highlighted spiritual well-being specifically, but have included the descriptors from the *H/PE curriculum's* definition. The projects include: the Living Values Project; Philosophy for Children (coordinated by the Massey University Philosophy Department) and; the Virtues Project. The Christian Education Commission has a working party looking at helping to foster spiritual well-being in state schools and; the Health Promoting Schools movement is a project that includes consideration of spiritual well-being.

Such things as school charters, stated ethos, and special character go some way in beginning this process.

The school wide approach proposal suggested considering the spiritual well-being of all members of the school community. For example, the proposal suggested the relationships between the teachers and school hierarchy, need to take into account the spiritual well-being of all participants. That is, in such ways as attending to lines of communication, listening and being listened to, real consultation, work load issues, mutual affirmation, two-way support, and consistency[12]. Such a list will vary depending on the school.

The idea behind addressing the spiritual well-being of teachers fits into the holistic approach to well-being in a school and makes sense in terms of having a spiritually 'fit' staff that can then deal with the students to the best of their ability.

The school wide proposal to address spiritual well-being at New Plymouth Girls' High school was reasonably received, though due to changes in the circumstances of the author, it was not followed up in the school. More about the school wide approach is said in the final conclusion chapter.

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[12] Some of these ideas came from teachers at New Plymouth Girls' High school.

Chapter Five

Summary and Conclusions

Education should be primarily about wairua. Learning which does not impact on wairua will have little enduring value. (Mason Durie)

This research[1] aimed to:

- develop further the discourse on spirituality in New Zealand;

- situate spiritual well-being within the international and national education context;

- help begin to clarify what spirituality / spiritual well-being / taha wairua means generally, for all teachers and specifically for Health and Physical Education teachers;

- show the results of a secondary school trial unit, which dealt with spiritual well-being explicitly in the classroom and;

- make some suggestions about how spiritual well-being may be dealt with in state secondary schools.

Summary

5.1 Chapter One

This thesis has four distinct parts, divided into the four previous chapters. Chapter One situated spirituality in education. It includes a historical overview of the place of Religious Instruction and spirituality in New Zealand education since 1877.

Of note is the fact that although New Zealand's state education has doggedly maintained its "secular" emphasis, there has been varying degrees of Religious Instruction in the

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[1]The use of spirituality and spiritual well-being is based on the definition from the *Health and Physical Education Curriculum*. The term spiritual well-being is taken as a neutral term, in that one may have a healthy or unhealthy spiritual well-being.

majority of state primary schools. In terms of spirituality, there have been varying degrees of "character or values" education in state primary and secondary schools.

In primary schools, a succession of inter-church bodies have funded and coordinated the teaching of Religious Instruction by volunteers. In secondary schools, there have been and are various forms of character or values education, though none has been or is prescribed or nation wide.

The most significant government initiative specifically related to spirituality was the 1978 Johnson Report[2]. Though never implemented on this particular topic, the report recommended "the fostering of a non-sectarian spiritual dimension in New Zealand state education"[3], and defined the spiritual dimension, saying schools, "will foster a pride in heritage, in the growth of self-identity, and in seeking purpose and meaning in life"[4]. This definition is part of the semantic legacy of the first official definition that was named twenty one years later in the *Health and Physical Education curriculum*. **In this document taha wairua/spiritual well-being is defined as,**

> *the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self-awareness (For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)5.*

The 1993 *New Zealand Curriculum Framework* and a number of subsequent curriculum statements did include the spiritual dimension as an area to be addressed. None of these documents defined explicitly what that meant. It was not until the 1999 *Health and Physical Education Curriculum* that spiritual well-being was situated within the holistic model and defined explicitly.

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[2] Department of Education. *Growing, Sharing, Learning: The Report of the Committee on Health and Social Education*. Government Printer. 1978.

[3] ibid., p. 37.

[4] ibid., p. 35.

[5] Ministry of Education. *Health and Physical Education in New Zealand Curriculum* . Learning Media. Wellington. 1999. p.31.

5.2   Chapter Two

Chapter Two broadened the scope of academic discussion on spirituality, looking at its wider historical roots as a concept that developed from a previously defined Christian understanding. It is now a multi-faceted/multi-defined term that covers a range of areas.

This chapter suggested that spirituality is now understood in a variety of ways and its definition depends on the context in which the term is used. On the one hand, there is still a "religious" understanding of the term, which places spirituality in the context of a personal, private relationship with God. On the other hand, there are various appropriations of spirituality which give it different meanings depending on the context. For example, in feminist writing, spirituality may refer to a woman's way of making meaning of reality; while in "ethnic" usage of spirituality, it may refer to roots, culture and/or traditions.

Most importantly, is the developing conceptual position that spirituality should not be equated solely with religion. There has developed a "secular spirituality" that recognises, in New Zealand for instance, that at most 20% of New Zealanders go to a church regularly[6]. The other 80% of the population still have a need for developing a sense of meaning and purpose, identity and self-awareness; which is the inclusive definition of spirituality.

Also considered in Chapter Two are the critics, who see the use of "spirituality" as too broad and all encompassing and/or see it as dangerous when used in a state education context. Chapter Two examines a range of literature from both points of view.

5.3   Chapter Three

Chapter Three examined the *Health and Physical Education curriculum's* definition of spiritual well-being: considering how this definition was decided upon, its status in the curriculum, reactions to it nationally, and comparisons internationally.

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[6] See *Religion in New Zealand Survey*. Jan. 1999. Massey University (Dept. of Marketing), part of an "International Social Survey Programme"

Through a close examination of the *Draft* and the final curriculum, it was shown how five changes arguably depleted the status of spiritual well-being in the curriculum. For instance, the "Underlying Concepts", which underpin the whole document and where spiritual well-being is defined, was moved from page 9 in the *Draft* to page 31 in the final curriculum. This, and the other changes, suggest a downplaying of spiritual well-being. It had to be in the curriculum, due to the theoretical models being used, however, there was (and still is) a political reticence to talk about spirituality.

College of Education Health educators were canvassed for their opinions in relation to spiritual well-being and how it is and will be dealt with in schools. Generally, these educators recognise the value of holistic education and spiritual well-being as part of that, but mostly do not believe there is a place for the explicit teaching/facilitating of spiritual well-being.

The spiritual well-being definition fits into the holistic paradigm of Hauora/well-being, which is one of the key concepts underpinning the document. The Hauora model is described by Mason Durie's whare tapawha model, which

> *compares hauora to the four walls of a whare, each wall representing a different dimension: taha wairua (the spiritual side); taha hinengaro (thoughts and feelings); taha tinana (the physical side); and taha whanau (family).* [7]

Durie's model was appropriated and developed by the curriculum writers. A holistic model, the curriculum notes, is also recognised by the World Health Organisation and as shown in Chapter Three, informed by international research/usage and national consultation.

The definition of spiritual well-being/taha wairua went through an evolutionary process via consultation and research. Some of the roots of the definition have been shown in the Chapter Three. It is clear that the addition of the final bracketed sentence,

> *(For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)* [8],

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[7] Ministry of Education. *Health and Physical Education in New Zealand Curriculum*. Learning Media. Wellington. 1999. p.31.

was included after consultation, as it was not in the official *Draft*. The final definition is inclusive, incorporating both religious and secular sensibilities. From the above research, it is clear that the definition is comparable internationally with similar education contexts and fits within most current pedagogical theory.

5.4   Chapter Four

Chapter Four was a report and analysis of a school trial carried out during 1999 at New Plymouth Girls' High school. The trial took the inclusion of spiritual well-being in the curriculum seriously and developed a workshop format to explore spiritual well-being through consideration of the death situation. The content was chosen because death is a universal experience, one that calls life into question and therefore provides opportunity for growth in spiritual well-being[9]. See appendix 4 below for the actual aims of the workshop.

The workshop was justified via the curriculum, within the Key Learning Area of Mental Health and the appropriate Achievement Objectives named. The pedagogical approach was constructivist and the physical/social environment of the class was appropriate for a Health class dealing with sensitive issues.

The Unit included four sessions of two hours each. In Chapter Four, the process is shown more fully, with results from the exercises, students comments and my observations. The Unit Plan and the class handouts that were given each day may be seen in appendix 4 below.

Finally in Chapter Four, there is a brief report of a school wide spiritual well-being proposal. This was in response to the realisation that one-off classes or programmes were inadequate when dealing with a holistic issue such as spiritual well-being. Therefore a school wide approach was suggested for New Plymouth Girls' High School.

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[8] ibid., p. 31.

[9] Nel Nodding, an education theorist reiterates this position: "Students should have opportunities to discuss death and its connection to the meaning of life... I believe that students must be helped to find meaning and joy in life - that may definitions of success should be available to them.", see *Educating for Intelligent Belief and Unbelief.* Teachers College Press. New York. USA. 1993.

The school wide approach aimed, where possible, to address the spiritual well-being of all members of the school community. For example, the proposal suggested the relationships between the teachers and the school hierarchy, need to take into account the spiritual well-being of all participants. That is, in such ways as attending to lines of communication, listening and being listened too, real consultation, work load issues, mutual affirmation, two-way support, and consistency[10]. Such a list would vary depending on the school. This school wide approach is being tried in a number of schools, via initiatives such as "Health Promoting schools".

Conclusions

The following conclusions are based on the literature reviewed, and the field work carried out in a state school. The conclusions are divided into four interconnected and inter-informing areas. These include:

- International Trends;

- New Zealand Trends;

- New Zealand Education;

- Future Recommendations.

5.5   International Trends

From the literature reviewed, it is apparent that there is an inter-disciplinary resurgence of the awareness of spirituality, particularly in the fields of education, nursing and psychological/counselling theory. Spirituality is in fact, being consider/explored in almost all areas, disciplines and fields today. For example, the medical and business worlds[11] are increasingly recognising the validity of spirituality and if one does an electronic search

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[10] Some of these ideas came from teachers at New Plymouth Girls' High school.

[11] For example, in an editorial in the *Journal of Managerial Psychology* (Vol.9, No.6, 1994), Richard Ottaway suggests "today such topics [meaning, values, spirituality] are routinely included in management text books and courses as well as strategic business plans" (p.3). This scholarly management journal dedicated this whole issue to spirituality, showing spirituality's link to job performance, leadership and motivation.

under "spirituality", the areas that appear range from architecture and interior design to rugby and wildlife.

The international trend is reflected in education, as particularly shown in the countries (US, UK, Australia) examined above. Like New Zealand, these countries are increasingly recognising the educational needs of the whole child. One outcome of this holistic perspective is to make spirituality more of a priority. In each of these countries there has been some conflict and division as to if and/or how such an area can be addressed in schools. In some cases, spirituality (or character/values education) has been misrepresented or misunderstood as referring solely to religious education. The definitions of spirituality are inclusive and generally refer to that part of human experience which, includes meaning and purpose, values and attitudes, self-awareness and self-identity, and in some cases the transcendent.

Humans are increasingly seen as biopsychosocial and spiritual beings. This perspective, some commentators suggest, is part of a paradigm shift and that one's worldview dictates ones understanding of spirituality. This shift is still new to many, but is an area that can be quantified and addressed, as Chandler et al suggest,

> *Spiritual wellness is not an undefinable, unworkable construct. It is part of the human being that needs to be attended to and fostered as much as do the mind and body.*[12]

A recent newspaper article expressed an international sentiment related to spirituality in education,

> *The 1996 UNESCO report Learning the Treasure Within, published by the International Commission on Education, examines the role of education in the 21st century. It bluntly states that if mass education systems do not start addressing the spiritual and moral dimension of young people, democracies might not survive and humanity itself could be in jeopardy.*[13]

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[12] Chandler, C. K., Holden, J.M., Kolander, C.A. "Counseling for Spiritual Wellness: Theory and Practice". in *Journal of Counseling & Development.* Vol. 71. Nov./Dec. 1992. p. 174.

[13] Garner, T., Sell, B. "Basic lessons our children aren't getting at school". The *New Zealand Herald.* March 11th, 2000.

Such opinion is widespread and distinguishes spirituality as an area that has a valid place in a variety of contexts. This is discussed in the next section in the New Zealand context.

5.6   New Zealand Trends

Following the international trend, New Zealand institutions are increasingly aware of the place of spirituality. Various institutions are noting the importance of attending to more than just the biopsychosocial self. For instance, the Government has introduced into its policy development what they call "social cohesion"[14], which implies that hauora is being considered at least at the taha whanau/social well-being level. Arguably this is a move in the right direction, seeing people as more than economic entities. Andrew Hornblow, dean of the Christchurch School of Medicine affirms this position, suggesting that,

> *The most basic and urgent challenges facing New Zealand society are not economic. They are to do with our values - those activities which give meaning and purpose in our society, our social ecology, spirituality in the broadest sense.[15]*

In the 1988 *April Report, the report of the Royal Commission on Social Policy*, there was a paper that recommended spirituality be included as a factor to take into account at all levels of government decision making. Catherine Benland, in the article "The S-Factor: Taha Wairua" suggests that "to discount it (spirituality) is perilous"[16]. In trying to define this S-factor, Benland covers a wide range that is worth quoting,

> *The S-factor stands for something real - something witnessed to and experienced since pre-history. Maori people sum up this something as the taha wairua (literally, the side, or aspect, of flow that is deep, insubstantial, and spiritual). Religious people in the Graeco-Semitic tradition talk about the soul's quest for God. Humanists talk about human potential and centering. Psychologists talk about the psyche, the mind, consciousness, mental health.*

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[14] Ansley, B. "Human Values: The new economic thinking, from the government to the Treasury and Reserve Bank", in New Zealand Listener. March 25-31, 2000. p. 16.

[15] Hornblow, A. "Building a more caring society", in *The Press* - Opinion . February 20th . 1999.

[16] Benland, C. "The S-Factor: Taha Wairua: The Dimension of the Human Spirit", in *The April Report: (Vol.III, Part One), Future Directions; Report of The Royal Commission on Social Policy/Te Komihana A Te Karauna Mo Nga Ahuatanga-A-Iwi*. Mayfair House. Wellington. New Zealand. 1988. p. 451.

New age people talk about wholeness, the holistic. Materialists name what they deny the existence of: spirit.[17]

Benland's scope is all inclusive. For social policy, Benland has developed a checklist to gauge whether a policy or programme affects a person or peoples' spirituality, and if so does it attend to it adequately. Such a check list could be extrapolated into any context, such as education.

In terms of New Zealand wide trends, the Dean of the Christchurch Cathedral, John Bluck suggests the "time is right for an exploration of Kiwi spirituality"[18], and he maintains that even in the popular media there is an increased awareness of spirituality. Paul Holmes, on his prime time current affairs programme created such an example. In the context of the Hillary Commission putting more money and energy into sport and encouraging New Zealanders to be active, Holmes asked his interviewee whether there is an over emphasis already on the physical side of humans. Holmes suggested, what about considering or recognising the "intellectual and spiritual side" of human needs[19]. This last example is indicative of the growing awareness[20] in New Zealand of what Bluck calls "a time of spiritual vacuum"[21].

5.7   New Zealand Education

Conclusions from this research that relate directly to our education system include comment on: *the New Zealand Curriculum Framework*; subsequent curricula, particularly the *Health and Physical Education curriculum*; how the Education Review Office may take part and; the nature of the student within this context.

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[17] ibid., p. 453.

[18] Bluck, J. *Long, White and Cloudy: In Search of a Kiwi Spirituality*. Hazard Press. Christchurch. New Zealand. 1998. p. 9.

[19] Holmes, P. *Holmes*. Television New Zealand. April 14th, 2000.

[20] Maureen Garing, a popular religious commentator and academic adds to this discussion suggesting: "Spirituality" is notoriously difficult to define, but it is very important to separate it from 'religion' or 'religious practice" since spirituality does not necessarily emcompass what are normally seen as religious beliefs. Whether human beings think of themselves as religious, agnostic, atheist or whatever is not relevant to the spirituality which is inherent in each of us. Source: email, April 24th, 2000.

[21] Bluck, J. *Long, White and Cloudy: In Search of a Kiwi Spirituality*. Hazard Press. Christchurch. New Zealand. 1998. p. 9.

The New Zealand Curriculum Framework

The theoretical foundations of New Zealand education were rewritten during the 1990s. The *New Zealand Curriculum Framework* (1993) set the tone for the seven new curricula. The pedagogical direction of these new curricula is generally student-centred and constructivist.

In the *New Zealand Curriculum Framework* spirituality is literally stated in three of the seven curriculum statements, and implied in the others by synonyms and, by the fact that "Attitudes and Values" are shown diagramatically to be relevant to all the "Essential Learning Areas"[22].

However the reality is that at the "chalkface", teachers are not expected to explicitly acknowledge attending to a student's spiritual well-being. As Ivan Snook suggests, "they've got spirituality scattered through them [curricula], and teachers haven't a clue what to do about it"[23].

Curricula

Spirituality is referred to in the Social Studies and Arts curricula. However not until the *Health and Physical Education Curriculum* was it defined. The inclusion of spirituality in this curriculum is important, but its place within it not clearly stated.

The evolutionary process from official *Draft* to final curriculum does show the relegation of the place of spirituality (see Chapter Three, section 3.3 for details). The displacement of spirituality, from the Achievement Objectives, the Forward and so on, was not because of proper analysis, but more it seems, because of its potential controversial nature. This position needs challenging as the research above highlights spiritual well-being as an important area that needs attention in education. Spiritual well-being is shown to be far too important not to deal with explicitly. We know there is a misunderstanding that it refers to things religious, but when considered in light of such

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[22] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.* Learning Media. Wellington. 1993. p. 5.

[23] Snook, I. "Values too vague say confused educators". (by Sell, B., Garner, T.) *New Zealand Herald.* March 13th, 2000.

definitions as that which the *H/PE curriculum* offers, most people can see its relevance and importance.

In the list of "Attitudes and Values", the curriculum states

> *Through their learning in health and physical education, students will develop* **a positive and responsible attitude to their own physical, mental and emotional, social and spiritual well-being** *[the document includes the bold print] that includes:*
>
> • *valuing themselves and other people;*
>
> • *a willingness to reflect on beliefs.*[24]

Clearly, this is a directive from the curriculum to address the need of students to value themselves, others, and understand their own and others beliefs - this is attending to spiritual well-being.

The Education Review Office (ERO)

There is a possibility that the inclusion of spirituality in the *New Zealand Curriculum Framework* and spiritual well-being in the *Health and Physical Education curriculum* was a token gesture. It may be largely ignored or shown to be justified by the policy equivalent of creative accounting. However, if this is to be avoided, ERO will be part of the reason.

When asked about how ERO would review spiritual well-being/taha wairua, Frances Salt, National Manager Evaluation Services (ERO) said,

> *When Health and Physical Education in the New Zealand Curriculum becomes compulsory, ERO will seek evidence that the school has planned programmes based on the curriculum statement that reflect an analysis of student learning needs and is delivering these is such a way that all students [are provided with] opportunities to achieve for success in all the essential learning and skill areas of the New Zealand curriculum[NAG 1 from 1 July 2000].*
>
> *In evaluating the health and physical education area of the New Zealand curriculum, ERO would expect to see in a school's overall planning (scheme)*

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[24] Ministry of Education. *Health and Physical Education in the New Zealand Curriculum*. Learning Media. Wellington. 1999. p. 34.

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reference to the underlying concepts including well-being/hauora (of which one aspect is spiritual well being/taha wairua - defined on page 31) and elucidation of how the underlying concepts, strands and key areas of learning have been incorporated in the planning, delivery and assessment of health and physical education.

ERO uses legislation, regulation and policy as the basis for its accountability reviews. Where these do not provide specific direction ERO asks the school to state how they have determined or defined some aspect of their provision.

Therefore with respect to spiritual well being/taha wairua, in the first instance ERO will be informed by references in the curriculum documents and any further guidelines provided by the Ministry of Education and then by the school's own statements/definitions in curriculum planning documents[25].

This full quote from Salt is included, for ERO visits are plainly an important area for all schools.

In an article about values, Judith Aitkin, the Chief Review Officer of ERO, was reported in the *New Zealand Herald* as having said,

We do not want it to be a matter of luck. We run the risk of neglecting the ethical and moral well-being of our youngsters[26].

Therefore, extrapolating from Salt and Aitkin, it seems ERO will have a role to play in the evaluation of how schools are addressing their students (and possibly all the staff's) spiritual well-being.

OFSTED, the British equivalent to ERO, (unlike ERO), sets its own standards. In the case of spirituality, they have been developing policy and practice since the early eighties. Therefore it is worth noting:

The OFSTEAD handbook on inspections deals with spiritual development under a composite heading of a pupil's spiritual, moral, social and cultural development. Within this composition, however, we can pick out certain features that relate to spiritual development ... . The handbook amplifies spiritual development in terms of pupils displaying a capacity for reflection and curiosity and a sense of awe and wonder; an ability to discuss beliefs; having relationships that are open; valuing imagination, inspiration and

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[25] Salt, F. National Manager Evaluation Services, Education Review Office, email April 18th, 2000.

[26] Aitkin, J. "Values too vague say confused educators". (by Sell, B., Garner, T.), in *The New Zealand Herald*. March 13th, 2000.

contemplation; and asking questions about purpose and meaning. ... [and]
highlights the particular place of RE and collective worship (OFSTED, 1993,
sect. 5:1).[27]

Such inspection criteria is interesting in this context and perhaps instructive in terms of
the direction ERO may pursue.

The Student

Ironically sometimes the education discourse forgets the central character - the student.
This part of the conclusion suggests that students today do need something more than
intellectual stimulation and qualifications, that the whole person needs to addressed
where possible, and that students want, and need support, to explore their own
spirituality.

Students have always faced a multitude of challenges, not least the changes in their
bodies, their relationships and intellectual pursuits. Arguably there are increasing
pressures, including, illegal drugs, suicide rates, excessive alcohol consumption, and
economic and employment uncertainty. This position is noted on the last page of the *New
Zealand Curriculum Framework*:

> *New Zealand is experiencing some disturbing social trends, such as an*
> *increase in the level of violent crime, an increasing number of suicides*
> *committed by young people, a high percentage of teenage pregnancies, and a*
> *high level of alcohol and drug abuse[28].*

More recently the governor-general, Sir Michael Hardie Boys has been reported by the
New Zealand Herald as making similar observations:

> *New Zealand is no longer a caring society... There a lot of souls out there, so*
> *many of them young, marginalised, alienated, with no purpose, often no*
> *hope.... Teenage suicide, youth crime - especially crimes of violence - and*
> *binge drinking were occurring at worrying proportions...*

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[27] Kibble, D.,G. "Spiritual Development, Spiritual Experience and Spiritual Education", in Best, R.
(editor). *Education, Spirituality and the Whole Child.* Cassell. London. UK., 1996. p. 67.

[28] Ministry of Education. *The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa.*
Learning Media. Wellington. 1993. p. 28.

School is the only place where they have any hope of picking up anything worthwhile. So to leave the sole responsibility to home and family is really to be irresponsible[29].

Both these quotes suggest education is one of the potential places that these "disturbing trends" may be addressed. Historically, we may have looked to churches, communities or families, to address these issues. But with the social fabric being re-woven, schools are taking on greater responsibility in the area of trying to impart values, attitudes, and meaning to enable spiritual strengthening.

The responsibility to address the spiritual needs of students also comes from the growing recognition that to neglect this area of life is detrimental to physical and emotional well-being. Benland makes this point in her Royal Commission paper,

Education without the S-factor gives a new generation no raison d'être [reason or justification for existence], no choice, no self-love, no altruism, no creativity, no criteria for morality, no hope[30].

The S-factor is spirituality and as a theorist from the nursing field suggests, the consideration and attendance to the spiritual dimension of people is "vital... to the attainment of an optimum state of health, well-being and quality of life."[31] If this is accepted, and the above research qualifies such an assertion, then a disservice is being done to our students by not making room or priority in state schools for attending to spiritual well-being.

Students come to school with varying degrees of spiritual well-being, based on socialisation and other factors[32]. Australians Crawford and Rossiter suggest "teachers

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[29] Hardie Boys, M. "Vice-regal call to save lost souls", in *The New Zealand Herald.* (by B. Sell). May 4th, 2000.

[30] Benland, C. "The S-Factor: Taha Wairua: The Dimension of the Human Spirit", in *The April Report: (Vol.III, Part One), Future Directions; Report of The Royal Commission on Social Policy/Te Komihana A Te Karauna Mo Nga Ahuatanga-A-Iwi.* Mayfair House. Wellington. New Zealand. 1988. p. 456.

[31] Ross, L. *Nurses' Perceptions of Spiritual Care.* Ashgate. Vermont. US. 1997. p. 5.

[32] For a fuller discussion of this point see Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.* Ashgate. Aldergate. UK. 1998. p. 160.

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should not underestimate the capacity of students to consider spirituality seriously[33] and the trial unit reported on in Chapter Four above suggests the same thing. It is necessary to listen to students voices in these contexts, and one of the most significant comments to come out the evaluations from the trial unit was,

It's good to know other people think about these things.

Young people deserve the best that our theoretical and actual practices can offer. A healthy spiritual well-being is necessary for an overall healthy well-being, what ever the circumstances of the student. As Nietzshe said, "he [or she] who has a why to live can bear almost any how[34].

5.8   Future Directions

Schools have always and will always be agencies of spirituality, affecting the spiritual life of those who pass through them[35].

Based on the above literature and analysis, spiritual well-being of students needs to be nurtured in state schools. It is and will remain hard to quantify and spiritual well-being does not fit into an assessment culture. However, to ignore students' spiritual well-being is doing society a serious disservice, goes against Government directives and, most importantly, inhibits the gradual unfoldment of balanced individuals.

This section considers: the need to address spirituality across the school community; possible directions and current initiatives; the teacher's job and; the system as a whole.

In theory all students in state schools should be getting a fully rounded education and that including attendance to their spiritual well-being. The fact is that this is not

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[33] Crawford, C., Rossiter, G. "School education and the spiritual development of adolescents: an Australian perspective", in Best, R. (editor). *Education, Spirituality and the Whole Child.* Cassell. London. UK. 1996. p. 310.

[34] Nietzsche, F, in Frankl, V.,E. *Man's Search for Meaning: An Introduction to Logotherapy.* (trans. Ilse Larch). Pocket Books. New York. US. 1963. p. x.

[35] Mott-Thornton, K. *Common Faith: Education, Spirituality and the State.* Ashgate. Aldergate. UK. 1998. p. 76.

happening. But with all the curricula out now, there can be consideration and evaluation as to how to implement what has been suggested in these documents.

To properly address the spiritual well-being of schools, the unique attributes of the school community and the individuals within it need to be considered. However, not every school needs to "reinvent the wheel", so there could be guidelines, directives, initiatives, programmes and other resources from which a school could draw, to develop their own approach to addressing the spiritual well-being of its micro-community. Schools have already identified a spiritual well-being in so far as they have charters, mission statements and a stated or implicit ethos. These are the cornerstones on which to develop school wide spiritual well-being. With assistance from current research and policy, spiritual well-being at all levels of the school can be made more explicit and transparent. If a school's spiritual well-being is made explicit, the theoretical direction of the school is understood at all levels, and in practice this may be used as a benchmark across the school community.

Therefore this research concludes that to address spiritual well-being adequately in schools, it needs to be dealt with across the whole school community. This poses a challenge for all staff[36] (teaching and otherwise) and the community involved. As difficult as this holistic approach sounds, it is not without precedent, government direction or research justification.

At present, every eighteen months, every school community must be consulted on health matters that are being taught in their school (see Chapter One, section 1.4 for details). Extending such consultation to include matters of spiritual well-being is a logical progression.

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[36] David Kibble, commenting on British initiatives on spirituality in schools, makes a pertinent comment:

> schools will need work and time to develop and implement policies on spiritual education. Most schools will already have in place considerable elements of spiritual education: for a small number of changes or changes in emphasis may be required. Quite possibly the biggest change for some will be the attitudes of teaching staff who will need to see education as not merely a way of amassing academic certificates or skills to enable pupils to fill their place in society but also as a process to help build pupils and students into more human individuals."

See "Spiritual development, spiritual experience and spiritual education", in Best, R. (editor). *Education, Spirituality and the Whole Child*. Cassell. London. UK. 1996. p. 73.

The government has given direction here in terms of suggesting the involvement of the community:

> *The whole school community should be involved in developing policies and practices that support learning in this curriculum[37].*

Therefore involving the community is not just good practice, but necessary to fulfill the requirements of the curriculum.

Mollie Neville, a New Zealand education researcher has concluded that the "most important issue for value-added [in schools] is the invisible, the spiritual or as it is expressed in Maori, the wairua of the school"[38]. Such research shows that the spiritual health of the school as a whole is a valid and important consideration.

Neville also says that,

> *As has been seen research has shown that there is no formula for success and this is because it comes from within the communities that have made up the culture of the past, the present and on into the future, not from textbook paradigms[39].*

With Neville's warning about "textbook paradigms", and Brian Hill's suggestion that "the school remains a blunt social instrument" and "we should scale down some of our expectations of what the school as such can achieve"[40] in mind, possible directions that attend to spiritual well-being are worthy of consideration.

A number of trial programmes have or are being developed in schools. These include: the Independent Schools trial; a suggested curriculum from the New Zealand Foundation for Values Education; the Virtues Project; a Christian Education Commission initiative to

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[37] Ministry of Education. *Health and Physical Education in New Zealand Curriculum* . Learning Media. Wellington. 1999. p. 53. The *New Zealand Curriculum Framework* also states this: "In planning programmes, schools need to understand and make use of the connections between the learning areas". p.9.

[38] Neville, M. *The Teachers Know My Name: Two Case Studies of Value-Added Secondary Schools in New Zealand*, for the Ministry of Education, by the Educational Research and Development Centre (ERDC), Massey University. 1998. p. 81.

[39] ibid., p. 81.

[40] Hill, B. V. "We Need Values Education - So What's New?: The Place and Teaching of Values in the School System", from a public address in Wellington. New Zealand. Sept. 1999.

help foster spirituality in state secondary schools; existing practices in Integrated schools and Kura Kaupapa schools; and the Health Promoting Schools movement.

From this existing pool of initiatives, combined with a growing plethora of academic research, a framework could be developed. This framework could offer schools processes of assessment of and attendance to spiritual well-being, and also potential resources to meet their individual and unique needs.

One-off programmes on spiritual well-being, while perhaps having some short term benefit, do not fulfill the requirements of a holistic school wide approach. There is a need for an integrated approach. This would include processes to assess spiritual well-being at all levels of the school community; processes to develop policies and practices school wide; and then inclusion of possible classroom programmes at different levels.

All teachers and subjects may, and have the potential, to effect a student's spiritual well-being. Health education has a particular responsibility. A major and valid criticism of teaching or facilitating programmes in any Health area, but particularly spiritual well-being, is the competence of the teachers. It is self-evident that not all teachers are equal in knowledge or pedagogical approaches. This then makes it all the more important to develop and make available excellent resources so that to some degree the quality of the programmes make up for any short fall of the teachers.

Lawrie Stewart, the Onslow College Health and Physical Education Head of Department, calls for just these initiatives. He believes there needs to be clarity for teachers in this area - which include processes for developing spiritual well-being - resources, websites and programmes. In their Health classes, spiritual well-being is discussed within the context of a particular area, say sexuality. However, Stewart laments the lack of core time for these issues: "I would love to see some kind of core health programme in the senior school" [41].

The Health class is the obvious and probably the most appropriate place for further development of courses or programmes dealing with spiritual well-being. Some Health

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[41] In some state schools there are various options in the senior school, like "life skills", which may cover some aspects spiritual well-being.

classes already include such discussion. Yet there is potential now, to make these issues more of a priority. Health teachers do address students' spiritual well-being by the very nature of the subject area. Any reticence about dealing with spirituality indicates a misperception, as Health teachers' skills to explore, with students, values and attitudes, self esteem, self awareness and identity, already imply capability to address these issues, and make them the obvious delivery choice.

If one were to ask the Principal or most teachers at any state school in the country about the purpose of education, there would probably be some consensus about education for the whole person, preparation for life and employment. Unfortunately, the reality is arguably somewhat different. Caroline Scown[42], a classroom teacher for thirty years, puts it this way, the "key word in education today is compliance, whereas, when I started teaching, it was inspiration".

Scown maintains that education does not reward the nurturing of the whole person, but rather rewards success in assessment. In other words, Scown suggests that teachers and students have been railroaded into believing that assessment is the focus of learning and teaching.

This assessment focus may well be one of the underlying block in the promotion of policy and practice to address spiritual well-being. Specifically the status of spiritual well-being needs to be increased, and generally the status of Health, as a subject, needs to be recognised. There is some movement in this direction with the new curriculum and Assessment Standards being written for the senior school. But this latter development is working within the assessment driven ideology, and it is this that needs to change if we are ever to really deal with the spiritual well-being of students.

If spiritual well-being is to be taken seriously, then it must be included as a priority at all levels of the education system. For example, the values that are modeled by the Government via assessment priorities and modes, funding issues for schools and salaries, and inter-school relationships are relevant here. Pountney points out the biggest challenge is to audit schools to see what actual values the school portrays. She notes

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[42] Caroline Scown is presently the assistant HOD of English at Onslow College, Wellington.

obstacles like the "front door"; office staff, signs, pictures, and plants (natives). Pountney suggests schools need to start with first things; quality of relationships between staff - grounds, people, hierarchy, and students[43]. This was the approach attempted in the School wide proposal discussed in Chapter Four above.

This final section has suggested that systemic change and resourcing - at Governmental, departmental, school community, teacher and student levels - needs to happen to address spiritual well-being adequately. The theoretical models that underlie the curricula maintain addressing spiritual well-being is worthwhile and requires nurturing. The level of dysfunction in our society, particularly among the young, suggest the model is right - therefore something needs to be done. However, the question remains: is there the societal, governmental and educational will to make the necessary changes to assist in the building of a stronger New Zealand?

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[43] These opinions were proposed by Pountney in. "Visions, Values and Virtues", a paper given at the Values in Education Mini-summit. New Plymouth. 1999.

10 Conclusion Points

1. Spirituality is an increasingly recognised facet of the whole person - internationally, academically and in a range of disciplines.

2. Spirituality is variably understood, and depends on the context in which it is used. However it does not necessarily equate to religion, though may encompass it.

3. Attending to spiritual needs is vital to all areas of life, including health, job performance and mental health.

4. Education theoretically recognises the need to attend to the whole student, as is evidenced by the *New Zealand Curriculum Framework* and curricula statements, most notably the *Health and Physical Education Curriculum*.

5. There is evidence that young people face an increasingly uncertain world and many of them respond dysfunctionally (see suicide rates, unwanted pregnancies, alcohol and drug misuse). With this in mind, the education system needs to address these issues. A direct step toward this would be to address the spiritual well-being of young people more explicitly.

6. Spiritual well-being needs to be addressed across the whole school community, for not to do so would be to undermine such a holistic concept. In class, spiritual well-being can be addressed in all subjects, and Health classes are a particularly relevant context.

7. The senior school curriculum is already overloaded and there is arguably a prevailing compliance/assessment driven culture. Therefore, a systemic rethink (school management, education department?) needs to make room for attendance to spiritual well-being, which has been shown to be a vital part of education. Perhaps the system as it is now, cannot fulfill the stated theoretical requirements of the *New Zealand Curriculum Framework* and the curricula.

8. More training, resources, and programmes need to be put into this area of education.

9. These issues are important to all New Zealanders, and particularly necessary for Maori students, whose needs are clearly not being met.

10. This research has focused on state secondary schools, though has not included Integrated or Kura Kaupapa schools. While it is reasonable to extrapolate to the wider educational environment, more research needs to be done. This should not however delay implementation of initiatives that sponsor spiritual well-being.

Appendices

Appendix 1.

Welcome To the Gallery of Taha Wairua or the Dimension of Spirituality

In this Gallery, Taha Wairua is the greatest gift, given by Io, the Supreme Being, to mankind.

Listen to these word pictures, see the conceptual sketches and behold the mural thoughts.

Taha Wairua is:

> The timeless twinkle of celestial lace in a crystal-crisp
>
> night sky,
>
> the warm open smile of an innocent child,
>
> the calm caring touch of a faithful friend,
>
> the denial of pleasures to give another,
>
> and the protection of basic principles for the families of
>
> Nature and Human-kind.

Taha Wairua is also:

> the gleeful joy of the morning surf,
>
> a half-halo rainbow on a clouded rain-swept sky,
>
> the pristine gold of an untrodden beach,
>
> the hypnotic quality of natural masterpieces,

the spiralling beauty of Bird and People song

and the fractured reflections of a mosaic raindrop.

It is the unforgettable cry of birth,

the magical moment of natural death

and the sobering hallowed anguish from crucified Humanity.

Taha Wairua allows each person, in time, to see their true inner selves and to amend any deficits in a more enlightened way and positive way.

Everyone has some Taha Wairua, but rarely is it used, all day and every day.

Some people deny its existence and endure a lifetime of spiritual emptiness.

Others misuse it and are denied further riches to their lives.

Taha Wairua is the God-force that transcends all man-made boundaries.

It can be found behind a grotesque facade, in a wretchedly deformed container

or tragically mirrored across a brutally shattered window.

It is the most difficult gift to receive but the easiest to use.

It is the only gift that is indescribably beautiful with a magnificent purity

that beautifies the environment.

It always shows as a quiet incandescence in the eyes of those so afflicted.

Taha Wairua makes the intolerable, tolerable;

the bias, objective;

despair, hopeful;

and mankind, God-like.

It is seed for World Peace,

the power brotherly and sisterly Love

and the crucial element for the Maturity of mankind.

Thus are some of the treasures in this Gallery.

(From "Cultural Perspectives in Psychiatric Nursing: A Maori Viewpoint", A Presentation by Te Roopu Awhina O Tokanui (The support group of Tokanui), Tokanui Hospital, Te Awamutu, New Zealand, At the Australian Congress of Mental Health Nurses Twelfth National Convention, 23-26 September, 1986, Adelaide, Australia. Taha Wairua is one of "nine galleries" presented in the paper.)

Appendix Two

Letter to College of Education and Ministry of Education Staff

Richard Egan

r.egan@netsource.co.nz

June 1999

Hello,

As part of my Masters thesis I am doing a small survey in relation to the spiritual well-being aspects of the *Health and Physical Education Curriculum*. I am researching and recording the discourse associated with the 'spiritual dimension' and 'spiritual well-being' as outlined in the new *Health and Physical Education curriculum*.

The questionnaire is not an official one, in that it is not going through the ethics committee etc, but rather is an informal survey of attitudes, opinions and teaching practice. The questionnaire is going out to College of Education teachers in the PE and/or Health area, as well as a small selection of PE and/or Health teachers - all of whom I have had telephone interviews concerning these matters. This is a follow up to that 'interview'.

It would be much appreciated if you did have the time to fill out the questionnaire and send it back via email or normal post. Answer what ever question you like, as anything you contribute will be helpful. In taking part in the survey, I would be very happy to make the final thesis available to you if interested.

In anticipation of your reply, I thankyou very much for your co-operation.

Richard Egan

Spiritual Well-being Questionnaire

June 1999

Name: ....

Place of employment: ....

Position held: ....

1. Where you involved in writing the curriculum, if yes in what capacity?

2. Did you agree with the inclusion of the spiritual well-being aspect in the curriculum, if not, why not?

3. What do you see as the benefits of the inclusion of the spiritual well-being aspect in the curriculum?

4. Do you foresee any problems associated with inclusion of the spiritual well-being aspect in the curriculum?

5. Do you believe that the inclusion of the spiritual well-being aspect allows for teaching about a range of belief systems, including religious belief systems? Why, why not?

6. When teaching your students about the spiritual well-being aspect in the curriculum:

   a) generally how do you do it?:

   b) generally how do they respond?

I am collecting a list of resources that may be helpful in this area - can you suggest any that you use or know of?

Appendix Three

New Zealand Health Teachers' Association Conference Report

(as it relates to Richard Egan's observations and report on workshops given by him) Held in Dunedin between July 4 - 6, 1999

As the conference booklet suggests the organisers "designed a programme that covered a broad range of health issues and relates back to the new *Health and Physical Education Curriculum* document". Key note speakers included Mary Chamberlain from the Ministry of Education, Gillian Tasker who was one of two key writers of the new curriculum, Phil Silva who directs the Multidisciplinary study out of Otago University and, Kevin Hague who heads the NZ Aids Foundation. The following report shall include aspects of these papers where relevant, and report on my own workshops and relevant discussions, and a report on another spirituality workshop presented by people from the Catholic Education Centre.

The opening address by Mary Chamberlain, who co-ordinated the new curriculum for the Ministry, was entitled "Implementation, making the magic happen". One of her main messages was interestingly esoteric as she insisted that "The way we think about it [curriculum] effects the implementation and planning". From the outset it was obvious that here was a woman who believed that things change from the inside out and that it was how 'we' thought about things, or health education specifically, that would then be put into practice if it was done on a collective front.

Chamberlain is a major player in NZ health education. So it is worth mentioning other key points from her address, which included: recognising the stories of students - encouraged via the curriculum; she named this the "generation of lost children" with information overload; that we as teachers can not give answers but rather need to help young people find the questions that are worth asking; named the biggest challenge as being "what this curriculum means in action"; suggested we need to be "invitational leaders; mention of the journal *Education Leadership* which had a number of articles on spirituality and naming this as an important area; suggested that the fundamental question was "How will this help students make healthy decisions?"; suggested that we need to

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encourage questions that " are worthy of the human heart" ; and finally suggested that the search for meaning and purpose was intrinsic to motivation. A number of these points relate directly to this thesis as they fall with in the breadth of spiritual well-being.

The next key note speaker was Tasker, who is a lecturer at the Christchurch College of Education and co-author of the curriculum. Gillian stated her vision, asked a number of important questions and gave an analysis that compared moralistic to democratic education - I shall include points of interest from these areas.

Tasker was very strong on empowering students voices and engaging them in the change - saying that the new curriculum has huge potential to bring about change. She used Denmark as an example - suggesting it was almost a utopia and that we could do well to learn from it. In Tasker's comparison between moralistic and democratic education she discussed this in terms of concepts of health, pedagogical approaches, settings and evaluation. As an example of this comparison she noted these respective opposites (with the first being the moralistic approach and the second the democratic): health as an absence of disease vs health as well-being; medicalised/systematised vs holistic; personal vs societal; teacher directed vs student centred/constructivism; student passive vs student active; moralistic/totalitarian vs democratic/participatory; education about health vs education for health; classroom curriculum vs whole school (curriculum/environment); content given vs students needs (links with parents/community); medical professions agents of change vs students agents of change; evaluation - measurement of behaviour change vs student competency/critical thinking.

Tasker asked the question "why do we make the choices we do?" and noted that from the moralistic approach we consider that question from the "danger and health" perspectives - and suggests that is pure theory. But from the democratic point of view we need to look at those aspects plus the "socio-cultural-economic aspects and the pleasure/environment aspects" which amount to the real life situation. This approach thereby makes such questions more real and grounded in students' experience.

Further, Tasker offered an "Action Competence Learning Process" which consisted of identifying an issue and then in a circular fashion moving from: knowledge/critical thinking; develop a vision/creative thinking; understanding, gather, evaluate, analyse

"what can we do?"; planning for change, barriers?, what can help?; Acton/doing; reflection - what has been learnt. This process is worth noting as it may be relevant in considering issues with spiritual well-being.

Then Tasker asked a number of important questions "for all". I will include some as they are relevant to spiritual well-being. She asked: what kind of a person do I want to be?; how do I want to live my life?; how can we live with each other? and; what actions can I take to enhance my own well-being? These are questions central to spiritual well-being.

Finally, Tasker stated her vision which included: recognition of this subject [Health]; support from school management and; adequate curriculum time. This and all of the above set a hopeful agenda and one that I believe has at its base encouraging the spiritual well-being of all those involved in education in New Zealand.

Following Tasker's address was my workshop entitled "Spirituality: An Understanding For New Zealand State Schools". The interest in the workshop was indicated by the overloading of names on the workshop notice board and the subsequent request for a repeat of it the following day. There was another workshop on spirituality given by two people from the Catholic Education Centre in Wellington - I shall comment on that later in this report.

Unfortunately only forty minutes was left for this seminar, after an over run on time from the previous speaker. So naively armed with 25 pages of overheads I attempted to rush through my finding and research thus far. The following was the outline and first of too many OHT's:

Health Conference 1999 - Workshop

Spirituality: An Understanding For New Zealand State Schools

Personal Agenda: to show that it might be possible and that there is worth and justification, in facilitating the spiritual well-being of, particularly senior high school students, via the exploration of belief systems - enabling students to thereby consider their own belief systems and the beliefs of other peoples, cultures and religious groups. To a large degree, this agenda is secondary to recording and researching the process of

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instigation and implementation of the spiritual well-being aspect of *the Health and Physical Education curriculum*.

<u>Proposed Content</u>

- Introduction

- Ice breaker (123), Think, pair, share exercise.

- Context - world, NZ, education.

- Brief Historical Overview - how we arrived here.

- The Curriculum - an analysis.

- Spiritual Well-being - a closer look/how dealt with at Colleges of Education.

- How the PE people reacted to a similar workshop.

- Unit of work - Death

- Preliminary conclusions

<u>Introduction</u>

- Richard Egan, wife, English/Health/Drama teacher

- (background in theology (seminary), religious studies, drama and english)

- Masters thesis - in response to the inclusion of 'spirituality' in *H/PE curriculum* (instigated by the criticism in Education Weekly by Education Forum).

- All of this is still very much - "work in progress" and I ask you all may I use the feedback today for research material. (end of OHT)

With this opening OHT I made my first mistake - that is declaring my personal agenda, for this had some of the audience off side even before I had started. However, at that stage of the year it was true and I naively felt it was worth telling them. The ice breaker exercise went wonderfully and I justified having them jump up and down etc. by

suggesting it was modelling for a good health class which must first develop the appropriate environment. The explanation of the contexts I now see as very inadequate - particularly the sweeping generalisations I was attempting to make about the global situation our students faced.

In this first workshop, I only managed to get as far as the historical overview when I realised I was running out of time - so I jumped to the preliminary conclusions - which having not gone through the material, only partially made sense.

The second workshop, after a major restructuring, went much smother and had time for discussion. Also, the first audience was over thirty in number, with a small group of six for the second time. The over riding feeling from participants was, the need for this area to be addressed, but many expressed a lack of understanding of it and called for care to be taken, so sectarian groups or teachers do not usurp 'spirituality'.

The Catholic Education Centre spirituality workshop was presented by Philippa Pidd and Vivianna Fon. Their workshop considered the definitions of spirituality and gave a model showing the interconnectedness of spirituality between four main relationships : the environment, self, others and the transcendent. There was some discussion of including the transcendent, as this was a presumption that could not be stated as given in a state school. In relation to the transcendent aspect, Pidd and Fon presented Charles Suhor's model of "Transcendent Moments Personal Experience". Suhor names eight areas where transcendence is experience - they include: other; nature; contact with people; inner experience; art forms; extrasensory experiences; ceremony and ritual; sensory experiences. Under each of these headings there were a number of things listed as examples.

Under the four headings of relationship with: self, others, environment and transcendent - the presenters suggested the "core values or attitudes" for each area and then gave possible teaching activities and topics where this could be incorporated. This was particularly helpful and allowed participants to go away with concrete examples of how to apply facilitation of spiritual well-being in the health classroom.

Pidd and Fon then pointed out a number of questions that came under spirituality, these included: What questions do I ask about myself?; What gifts / talents do I have?; What is

life-giving for me?; What is death?; What is the meaning of life?; Is there a God?; Why is there pain and suffering?; Who am I? These questions they suggested, were part of the next part they discussed which was James Fowler's stages of faith - which is a six stage model of spiritual development. It was noted that Fowler said that spirituality was a human universal, a process of becoming and, crisis being an important point of transition. Fowler's relevance to teachers, they suggested, was talking about 'the questions' being vital to spiritual development and can heighten spiritual awareness.

In relation to secondary school students, Fowler suggests they would be at stage three in his analysis. Key points of this stage include: the importance of peers; unexamined beliefs; affiliation; no ownership of beliefs; an awareness of conflicting stories and; quite absolute. There was discussion in the workshop about this and agreement that it seemed that many of the students of today had moved beyond this 'stage' and were actually questioning more than this stage suggested they would be. Generally their workshop was interesting and valuable.

Finally, as at any conference, some of the most valuable things to come from it were the informal discussions with people in the field. From the key people in the health field, like Tasker and Chamberlain, there was a distinct lack of enthusiasm for the development of spiritual well-being being made more obvious in our state schools. Any talk of considering spiritual well-being as topic was anathema (my word) to them. Their opinion has reiterated by most of the Colleges of Education health lecturers - see Chapter Three above for a report on these interviews.

Another interesting and significant conversation was with an PE adviser who was interested in the whole area of spiritual well-being, but as a fundamentalist Christian himself, thought that to discuss it at school could be "opening up a can of worms". What he meant by this was unclear, but he indicated something about venturing into the occult etc. I have had an almost identical response from other people coming from similar ideological positions.

A workshop I went to about Mental Health brought up an interesting connection. Anne Tuffin, who is working on a MA looking at Mental Health, found that some teachers understood mental health and spirituality as synonyms. Tuffin, who interviewed a number

of teachers, said that many of the things that teachers talked about in relation to mental health were equally true of spiritual well-being.

Finally, in conclusion, from the conference I would suggest three things. Firstly, there is a general desire for more knowledge and understanding about this 'new' concept that the curriculum has introduced. Secondly, there is still some confusion about exactly what spirituality and spiritual well-being is in relation to education. And thirdly, among the teachers of teachers, there is a distrust of spiritual well-being having a central place in any classroom - whether as a pedagogical approach or as a topic.

Appendix Four

Class handouts for Spiritual Well-being Workshop

Year 12 Recreation Workshop
Topic: Exploring Spiritual Well-being associated with Death[1]

<u>General Aim</u>: you will begin to consider various purposes and meanings associated with death and; begin to clarify your own thoughts.

<u>Specific Aims</u>: This unit will be taught via a constuctivist teaching approach, which allows you to choose what you want to learn. So through this investigation of the death situation, you may:

1. consider various viewpoints on how to cope with death;

2. consider post-death scenarios (traditional Maori, atheists, agnostics and the five main religions);

3. develop your skills in dealing with loss and death situations;

4. develop your skills in dealing with other people who have had death situations;

   begin to consider life's purpose in relation to death.

<u>Suggested Outline</u>

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[1] Note this Unit is a practical part of Richard Egan's Master's Thesis. What is being taught and facilitated has grown out of the 1999 *Health and Physical Education Curriculum*. In this document spiritual well-being or Taha Wairua is defined as, **"the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self-awareness (For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)"**[1] Spiritual well-being is part of the 'Underlying Concepts' in the curriculum and it said to be relevant to everything that is taught in relation to this Health and PE. However, I am isolating spiritual well-being out as it's inclusion in the document calls for more clarity - just how can it be dealt with in the classroom? As such, this Unit is working in the 'Key Area' of Mental Health, Strand A, and Achievement Objective Level 7 A1.

1. Introductions, icebreakers and house rules.

2. Post-box exercise - to find out what we know and want to know.

3. Personal experiences - expressed through poetry, story or drawing.

4. Coping with grief and consoling other in grief situations

5. Watch part of Robin Williams film *What Dreams May Come* to introduce aspects of life after death.

6. Consider various answers to "What happens after death?".

Other areas we could explore: death as portrayed in music, media/TV, your suggestions... ?

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1. What do you hope to get from this course?

2. What other words do you know for death or dying?

3. What is the point of life?

4. What do you think happens after death?

5. Where have you got your ideas about death / the afterlife?

6. What is your earliest memory of death?

7. What is your best short joke?

Spiritual Well-being workshop - no. 2

"To learn about death is to learn about life."

<u>Focus</u>: Considering death - the experience and the grieving process.

1. Spiritual well-being clarification - definition dissection.

2. Death experience - free writing or drawing exercise - what happened, how you felt about it, if and how you worked through or with it.

3. Grief process

   ■ historically and culturally dependent

   ■ stages of adjustment to dying - denial , rage, aggression (anger), retreat into sorrow (depression), positive coping (acceptance?)

   ■ no rules, comes back, maybe 1-2 years...

4. Consoling   (roleplay?)

   ■ sadness and crying normal and natural

   ■ listen, let them talk

   ■ if you both have a similar faith - pray

   ■ give hope - dwell on the positive things

5. Self portrait exercise

   ■ Write a description of a self portrait that you would like people to have after your own death - choose objects / symbols and descriptions - and explain how these things are important.

6. Homework - as your watching TV, listening to music, reading

   newspapers and magazines - see how death is portrayed by the media.

Write it down (or bring it in if possible).

Spiritual Well-being workshop - no. 3

"Death: a door or a wall?"

Focus: What happens after death?

1. Introduction and watch some of *What Dreams May Come*.

2. Death as a wall: what does this mean and how has this been thought about in the past?

3. Consider the question: do you need to believe in a God to make sense of a life after death belief? How is God perceived or described? Listen to *One of Us* by Joan Osborne.

4. What do the main belief systems of the world believe happens after death? Choose one and see for your self.

Spiritual Well-being workshop - no. 4

"To understand death is to have a fuller appreciation of life"

Focus: Immortality: what others think.

1. Recap - aims, post-box, personal experience, spiritual well-being clarification, grief process, *What Dreams May Come*, Death - wall or door, Discussion of 'God' concepts.

2. In groups chosen based on interest, read the resources you've been given and take notes about things that you think are both interesting and important about that belief system - include particularly the belief about 'life after death'.

3. Group discussion - explaining what you've learnt looking at a specific belief system.

4. Assessment of spiritual well-being (self, other).

■ self portrait exercise (see no. 6 below) or answer:

■ What attitudes and values do you have toward death / afterlife?

■ Do you feel there is a purpose to life?

■ Have you begun to clarify your own understanding of death?

■ How is your personal identity defined?

5. Evaluation - written and group brainstorm.

■ How did this course meet your expectations?

■ How did this course not meet your expectations?

■ How could the course be improved?

■ What did you particularly like?

■ Do you think more at this type of investigations should happen at school - if so, how, where?

6. Self portrait exercise

■ Write a description of a self portrait that you would like people to have after your own death - choose objects / symbols and descriptions - and explain how these things are important.

Unit Planner: Spiritual Well-being Workshop

UNIT PLANNER

Year Level:	11-13
Unit Title:	Spiritual Well-being associated with Death
Time Required:	2 weeks (8 hours)

Key Area of Learning: Mental Health - students will gain knowledge, understandings, and skills to support themselves and other people during times of stress, disappointment, and loss. In this key area of learning, students will have opportunities to explore the ways in which the ..., spiritual dimensions of hauora contribute to mental health.

Strand: A. Personal Health and Physical Development

Achievement Aim: A1. Personal Growth and Development - students will gain understandings and skills to manage and adjust to the processes of growth and maturation.

Achievement Objectives: Level 7 A1. Personal Growth and Development - Students will assess their health needs and identify strategies to ensure personal well-being across their lifespan.

Essential Skills: Self-management and Competitive skills - Students will have opportunities to approach challenge, change, stress, conflict, competition, and feelings of success and failure in constructive ways. Communication/Problem-solving Skills

AIMS: Through introduction to the death situation, students will,

1. consider various viewpoints on how to cope with death;

2. consider how traditional Maori, atheists, agnostics and the five main religions react with the death situation;

3. consider post-death scenarios (religious and other);

4. develop their own skills in dealing with loss and death situations;

5. develop their skills in dealing with other people who have had death situations;

6. begin to consider life's purpose in relation to death.

ASSESSMENT:

1. Initial assessment - to gauge what the students know and feel about death -through initial discussion - teacher observation

2. Summative assessment: research project going into one particular belief system's way of dealing with the death process / situation.

ACTIVITIES:

1. View, listen to, or read a contemporary text related to death, eg. Sonnet, Short story, Film, radio programme, song, music video etc.

2. Discuss and clarify the death situation in the text - use as an inroad into death generally.

3. Class discussion on death experiences.

4. Introduction to other ways of dealing with death include: stages of grief (Kubler Ross); Empirical scientific approach / atheistic; agnostic; Christian, Buddhist, Hindu, Jewish, Islamic.

5. Discussion about what has been learnt and how students think they might now deal with a death close to them or one that happened to a friend.

6. Collaborative research (resources made available) looking at one particular way of dealing with death - and how it relates to the purpose of life. Students will share with the other groups in informal seminar-type situation their findings.

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