EDITORIAL

Welcome to the fourth issue of *Roots & Wings* for 2017.

We remind you of a new feature this year in the form of two articles chosen for CPTD points. We have not yet received official endorsement from SACE but hope that it will be soon forthcoming.

As in the medical profession, readers will qualify for points by answering and submitting the questions on the two articles that appear at the end of this magazine.

Again we offer a variety of articles, newsbytes and resources as an invitation to reflect on classroom practice and to try out new approaches.
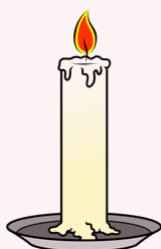
We hope you enjoy the issue.

PAUL FALLER

ABOUT TEACHING

[Kids] don't remember what you try to teach them. They remember what you are.

JIM HENSON

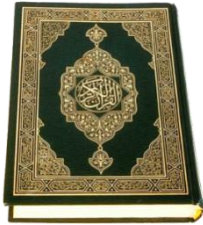Teaching is not a lost art, but the regard for it is a lost tradition.

JACQUES BARZUN

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REFLECTION

The Church and the Qur'an

(Christopher Clohessy)

Although the Church does not regard the Qur'an as Divine revelation, she nonetheless continues to invite us, and did so most clearly during Vatican II and during the pontificate of St John Paul II, to stand with deference and reverence before the text. Again, although the Church does not believe about this book what Islam believes about it, and even though there have been, are and always will be those who misread it, misinterpret it and use it for destruction and harm, it remains, primarily, what is always and has been for millions of Muslims: the book of God.

It is the text, held sacred by millions, that lies at the very heart of Islam, the text that Islam regards as God's own speech made audible and visible. For Muslims, the Qur'an is both the source of truth and guide for inserting truth into the actions of one's daily life. Muslims draw the language of their faith, their devotional and spiritual life, and the practical applications for living justly, wisely and with balance in a complex world, deeply engaged with justice and equality, from the Qur'an. It offers for daily Muslim life the essential structure, reminding faithful Muslims each day that God has spoken to people, and people have heard God's voice.

Our Christian response to the Qur'an, and to the faith that it constructs in countless lives, should always be one of reverence and respect. The Church consistently invites us to seek God in every situation, every place, every person, so that whatever is good and true and noble in the Qur'anic text should be for each of us an epiphany experience, a small manifestation of Christ's presence.

"The Church regards with esteem also the Muslims," says the document *Nostra Aetate* of Vatican II. Blessed Paul VI, in his *Ecclesiam Suam*, writes of Muslims being "deserving of our admiration for all that is true and good in their worship of God." St John Paul II referred more than once to the Qur'an as "the sacred book" or as "holy" – in Ankara in 1979, in the Philippines in 1981, in Rome in 1985. It did not mean that he was putting the Qur'anic text on the same level as the Bible. St John Paul II could recognise traces of the presence of Christ and greet him joyfully there, as once John the Baptist leapt in his mother's womb when he recognised the nearness of his Saviour. In 2011 Pope-Emeritus Benedict XVI called "upon the Church, in every situation, to persist in esteem for Muslims, who 'worship God who is one, living and subsistent; merciful and almighty, the creator of heaven and earth, who has also spoken to humanity'."

Even if we do not agree with the Qur'an or with the basic tenets of Islamic faith, it is this reverential stance before Islam and its text that brings us close to Jesus, who himself once listened to the words of a pagan centurion, that is, a non-Jewish, non-Christian Roman polytheist, and declared of him: "Truly, I tell you: in no one in Israel have I found such faith" (Matthew 8: 10).

 Fr Clohessy is a Professor at the Pontifical Institute for Arabic and Islamic Studies in Rome.

REFLECTION

Christianity and Noonday Fatigue

(Ron Rolheiser)

There's a popular notion which suggests that it can be helpful to compare every century of Christianity's existence to one year of life. That would make Christianity twenty-one years old, a young twenty-one, grown-up enough to exhibit a basic maturity but still far from a finished product. How insightful is this notion?

That's a complex question because Christianity expresses itself in communities of worship and in spiritualities that vary greatly across the world. For instance, just to speak of churches, it is difficult to speak of the Christian church in any global way: In *Africa*, for the most part, the churches are young, full of young life, and exploding with growth, with all the strengths and problems that come with that. In *Eastern Europe* the churches are still emerging from the long years of oppression under communism and are struggling now to find a new balance and new energy within an ever-intensifying secularity. *Latin American* churches have given us liberation theology for a reason. There the issues of social injustice and those advocating for it in Jesus' name and those reacting against them have deeply colored how church and spirituality are lived and understood. In *Asia*, the situation is even more complex. One might talk of four separate ecclesial expressions and corresponding spiritualities in Asia: There is Buddhist Asia, Hindu Asia, Moslem Asia, and a seemingly post-Christian Asia. Churches and spiritualities express themselves quite differently in these different parts of Asia. Finally there is still *Western Europe and North America*, the so-called "West". Here, it would seem, Christianity doesn't radiate much in the way of either youth or vitality, but appears from most outward appearances to be aged, grey-haired, and tired, an exhausted project.

How accurate is this as a picture of Christianity in Western Europe, North America, and other highly secularized part of the world? Are we, as churches, old, tired, grey-haired, and exhausted?

That's one view, but the picture admits of other interpretations. Sigmund Freud and Karl Marx, along with many Enlightenment figures, saw Christianity as a spent project, as a dying reality, its demise the inevitable death of childhood naiveté. But Pierre Teilhard de Chardin, looking at the same evidence, saw things in exactly the opposite way. For him, Christianity was still "in diapers", struggling still to grow in maturity, a child still learning to walk; hence its occasional stumbles. Contemporary spiritual writer, Tomas Halik, the recent winner of the prestigious Templeton Award, suggests still another picture. For Halik, Christianity in the West is undergoing a "noon-day fatigue", a writer's block, a crisis of imagination. In this, he is very

much in agreement with what Charles Taylor suggests in his monumental study, *A Secular Age.* For Taylor, what we are experiencing today is not so much a crisis of faith as a crisis of imagination and integration. Older Christian writers called this a "dark night of the soul", and Halik suggests that it is happening to us not at the end of the day but at noontime.

My own sympathies are very much with Halik. Christianity, the churches, and the spiritualities in Western Europe and North America aren't old and dying, a spent project. Rather they are young, figuratively speaking only twenty-one years old, with still some growing up to do. But, and here is where I agree with conservative critics, growth into that maturity is not guaranteed but is rather contingent upon us making some clear choices and hard commitments inside a genuine faith. As any parent can tell you, there are no guarantees that a twenty-one year old will grow to maturity. The opposite can also happen, and that's true too for Christianity and the churches today. There are no guarantees.

But, inside of faith and inside the choices and commitments we will have to make, it is important that we situate ourselves under the correct canopy so as to assign to ourselves the right task. We are not old and dying. We are young, with our historical afternoon still to come, even as we are presently suffering a certain "noon-day fatigue". Our afternoon still lies ahead and the task of the afternoon is quite different than the task of the

morning or the evening. As James Hillman puts it: "The early years must focus on getting things done, while the later years must consider what was done and how."

But the afternoon years must focus on something else, namely, the task of deepening. Both spirituality and anthropology agree that the afternoon of life is meant to be an important time within which to mature, an important time for some deeper inner work, and an important time to enter more deeply our own depth. Note that this is a task of deepening and not one of restoration.

Our noon-day fatigue will not be overcome by returning to the task of the morning in hope of refreshing ourselves or by retiring passively to the evening's rocking chair. Noon-day fatigue will be overcome by finding new springs of refreshment buried at deeper places inside us.

WEBSITE

Nazareth Village
http://www.nazarethvillage.com/

This website gives us many glimpses into the world of Jesus.

From the beginning the purpose of Nazareth Village was to help pilgrims see the Nazareth Jesus knew and hear Jesus' words, especially the parables, with first-century ears. To do this, the planners of Nazareth Village conducted archaeological digs and consulted experts who could help peel back the 20 centuries of time, distance and culture that have often dulled and distorted our understandings.
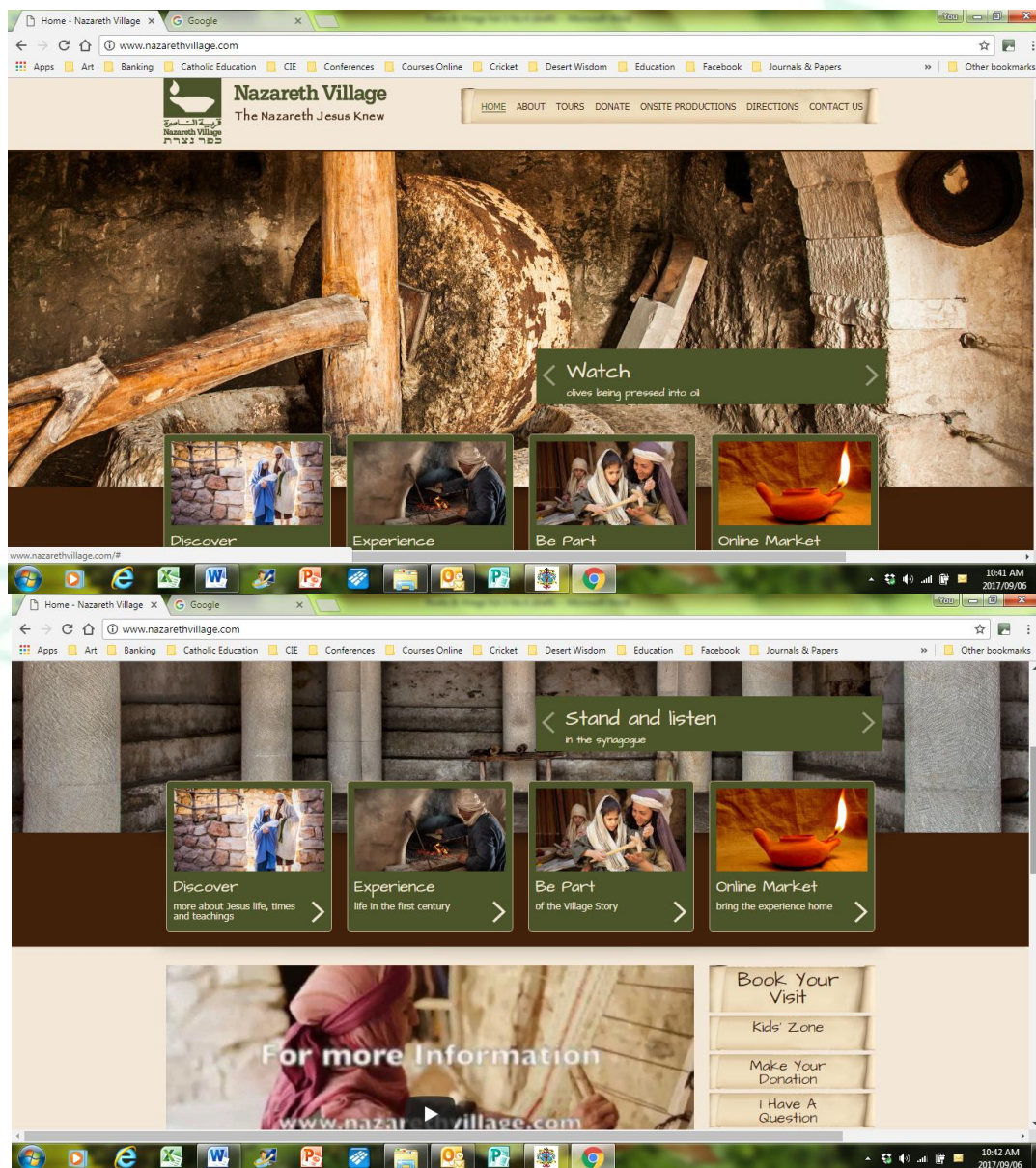
BOOK REVIEW

Care for Our Common Home

(Martin van Nierop & Anthony Egan SJ)

This workbook based on Laudato Si', the encyclical letter of Pope Francis on the environment, is published by the Jesuit Institute. It is designed in five sessions for small parish groups, but it could also be adapted for use in the classroom.
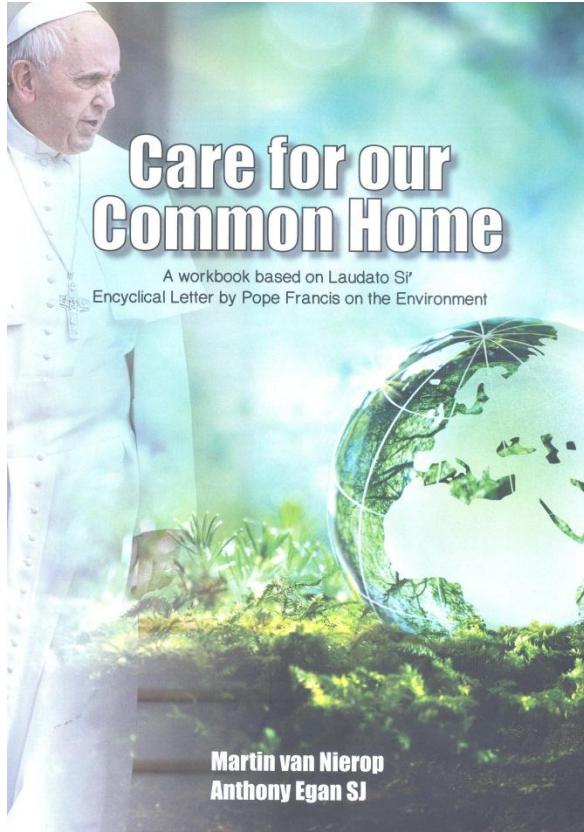
The five sessions are:

1. Before Laudato Si': A short tour through Catholic Social Teaching on the Environment

2. Why Care: Environmental Issues

3. Why Care: Spiritual Reasons

4. Why Care: Social and Cultural Reasons

5. Ways to Care

"This guide to Laudato Si' is for people who feel that caring for the environment is part and parcel of their faith. It explores the many contemporary issues raised in the encyclical in a way which is interesting, practical and correct, on both the technical and theological sides, and shows how concern for nature has been a recurring theme of religious teaching for many centuries, though perhaps never more important than now."

Prof Bob Scholes, Global Change Institute, University of the Witwatersrand.

More information is available on the website: http://careforourcommonhome.co.za

ARTICLE 1 (CPTD)

Toward the Professionalisation of Catholic High School Religion Teachers: An Assessment of Religion Teaching as a Profession (Part 2)

(Cook, Timothy J., Hudson, William J., Catholic Education)

This article assesses religion teaching as a profession in terms of selected characteristics that scholars agree are common to all professions. The characteristics that are addressed include essential service, call to serve, special knowledge and skills, specialized and advanced university training, public trust and status, code of ethics and performance standards, and professional organization. The research suggests that religion teaching satisfies two of the seven selected characteristics, namely essential service and call to serve, but does not fully satisfy the other five. The main conclusion drawn is that steps must be taken to professionalize religion teaching. To that end, recommendations include the further development of a professional association for religion teachers, credentialing standards, and a certification/licensing scheme.[1]

FINDINGS

To what extent is religion teaching a profession? In an effort to address this overarching research question, religion teachers were assessed according to seven selected characteristics. Although evidence is taken from several sources, two wellsprings, in particular, receive focused attention. First, Church documents are examined to ascertain how religion teaching is regarded by the Church conceptually. Second, data from The Next Generation: A Study of Catholic High School Religion Teachers is reviewed to determine how religion teaching is regarded operationally. The Next Generation survey project involved a national representative sample of approximately 1,000 religion teachers in 200 American Catholic high schools (Cook, 2001b).

ESSENTIAL SERVICE TO SOCIETY

Official Church documents speak of the special contributions that Catholic schools make for the betterment of society and for advancing the educational mission of the Catholic Church. In its latest statement about Catholic schools, the Congregation for Catholic Education (1998) verifies how Catholic schools fulfil a public purpose for society:

> Catholic schools have always promoted civil progress and human development without discrimination of any kind. Catholic schools, moreover, like state schools, fulfil a public role, for their presence guarantees cultural and educational pluralism and, above all, the freedom and right of families to see that their children receive the sort of education they wish for them. ([section]16)

Documents issued by the Vatican and United States bishops speak uniformly of the special role that Catholic schools play in the educational and religious mission of the Catholic

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[1] What are your thoughts as you read this through a South African lens or perspective?

Church. The CCE (1998) states unabashedly that Catholic schools "perform an essential and unique service for the Church herself" ([section]15). Twenty years later, the Congregation affirms: "Thus it follows that the work of the [Catholic] school is irreplaceable" ([section]21). In the American context, the United States bishops have consistently referred to Catholic schools as the best means available for achieving the purpose of Christian education for the Church's youth (NCCB, 1972, 1976). More recently the bishops affirmed, "It is our deep conviction that Catholic schools must exist for the good of the Church" (NCCB, 1990, p. 2). At the heart of the Catholic school's mission is its "fundamental duty to evangelize" (CCE,1998, [section]3). Catholic schools should help students grow in knowledge and belief of faith in general and the Catholic faith in particular (CCE, 1982; NCCB, 1979). This occurs through the complementary methods of faith formation and religious instruction (Congregation for the Clergy, 1997).

Catholic Church leadership recognizes the essential role that teachers play in determining whether Catholic schools fulfil their educational and religious mission. "Teachers must remember that it depends chiefly on them whether the Catholic school achieves its purpose" (CCE, 1998, [section]19; Vatican Council II, 1996a, [section]8). Among teachers, Church documents point to the central role that religion teachers play in the evangelizing mission of Catholic schools, calling their role one "of first importance" (CCE, 1982,[section]59). In The Religious Dimension of Education in a Catholic School, the CCE (1988) states unequivocally, "The religion teacher is the key, the vital component, if the educational goals of the school are to be achieved" ([section]96).

MOTIVATED BY A CALL TO SERVE

The Catholic Church regards teaching in a Catholic school to be a God-inspired vocation or calling (CCE, 1982, 1998; Congregation for the Clergy, 1997; NCCB, 1979; Vatican Council II, 1996a). The CCE (1998) states, "we must remember that teachers and educators fulfil a specific Christian vocation and share an equally specific participation in the mission of the Church" ([section]19).

The sense of vocation and service is even more pronounced when documents speak about catechists, which include religion teachers. The NCCB (1979) identifies "response to a call" as an essential quality that all catechists must possess:

  As important as it is that a catechist have a clear understanding of the teaching of Christ and His Church, this is not enough. He or she must also receive and respond to a ministerial call, which comes from the Lord and is articulated in the local Church by the bishop. ([section]206)

The previous National Catechetical Directory for the United States lists "servant of the community" as another ideal quality of the catechist (NCCB, 1979, [section]210). For the catechist, the commitment to serve others should flow naturally and authentically from experiencing Christian community.

The Next Generation survey data indicate that faith and other intrinsic values do indeed serve as the primary motivators for teaching religion (Cook, 2001b). When asked to prioritize their top three reasons for choosing to teach religion, 75% of the 959 teachers surveyed marked "I realize the difference I can make in the faith life of my students." The other two responses most often included in the top three reasons were "I enjoy teaching religion" (74%) and "I consider teaching religion an integral part of my personal faith

journey" (60%). Echoing the sense of calling, a religion teacher remarks, "Teaching religious studies is truly a vocation. It satisfies a desire for a divine purpose, as we are an integrated part of our students' faith life. It allows meaning and ministry to emerge beyond the profession."

SPECIAL KNOWLEDGE AND SKILLS

Regrettably, a list of special knowledge and skills that religion teachers should possess does not exist. In the most general sense, since INTASC standards represent a common core of teaching knowledge, skills, and disposition for all beginning teachers, then one could argue that these principles apply to religion teachers as well. Although INTASC is currently translating these standards into discipline-specific ones, this will not happen for religion since religion is not taught in American public schools.

Catholic Church documents provide little guidance for identifying and/or fully describing a knowledge and skill set for religion teachers. For example, in their list of ideal catechist qualities, the NCCB (1979) devotes one paragraph to knowledge and skills. "They must have a solid grasp of Catholic doctrine and worship; familiarity with scripture; communication skills; the ability to use various methodologies; understanding of how people grow and mature and of how persons of different ages and circumstances learn"([section]211). In the General Directory for Catechesis, the Congregation for the Clergy (1997) only alludes to knowledge and skills in the chapter about norms and criteria for catechesis. Galetto (1996) contends that little is written about catechists in general, let alone religion teachers in particular. Stated bluntly, "an obvious lacuna is present" (p. 2).When searching for a set of catechist qualifications or determinants of effectiveness, which would include knowledge and skills, Galetto (1996) concludes, "the hunt for descriptors yields a broad, confused, and inconsistent list of terms" (p. 2).

Research suggests that religion teachers probably lack consensus about the specific knowledge and skills they believe they need to be effective. It appears that religion teachers cannot even agree on what the goals of the Catholic high school religion program should be, especially as they relate to school goals. Lund (1997) discusses the continuing debate about whether religion teachers should emphasize the cognitive or affective dimension of religion. Survey data bear out this philosophical difference among religion teachers. When asked if they thought the primary role of the religion teacher is religious instruction (i.e. academic study) or catechesis (i.e. faith formation), respondents were almost evenly split. Of the 959 religion teachers surveyed in The Next Generation study (Cook, 2001b), 45%selected religious instruction as their primary role and 55% chose catechesis. Among subsets, vowed women and men religious were more likely to view their role as that of catechist. Religion teachers younger than 40 years of age were evenly divided.

Another indicator that there is a lack of consensus about religion program goals, and therefore requisite knowledge and skills of religion teachers, lies in the different names that schools attach to the department whose responsibility is religious education. Hudson (2002) reports that although the majority of high schools (58%) have a religion department, almost half (42%) use other titles. Over one-third (34%) have a theology department. The remaining schools (8%) use names like religious studies, faith formation, and spiritual formation. Because the language and word choice that Catholic schools use reflect their core values (Cook, 2001a), even the terminology that is used for department titles is significant. In short, terminology reflects goals. According to O'Malley (1990), theology deals with knowledge

and religion deals with practice. One could conclude from this distinction that a department whose title is theology signifies a more academic approach to the subject.

SPECIALIZED, ADVANCED UNIVERSITY TRAINING

Church documents recognize the need for specialized training for religion teachers, in addition to their personal spiritual formation, and speak of it in terms of the pedagogical, theological, and professional dimensions (CCE, 1982, 1988; Congregation for the Clergy, 1997; CEP, 2000). Reinforcing the importance of specialized training for religion teachers, the CCE (1988) asserts, "In this area, especially, an unprepared teacher can do a great deal of harm. Everything possible must be done to ensure that Catholic schools have adequately trained religion teachers; it is a vital necessity and a legitimate expectation" ([section] 97).
Although Church documents discuss university-based preparation, they are not very specific in this regard.

> We need to look to the future and promote the establishment of formation centres for these teachers; ecclesiastical universities and faculties should do what they can to develop appropriate programs so that the teachers of tomorrow will be able to carry out their task with the competence and efficacy that is expected of them. (CCE, 1988, [section] 97)

There is almost no mention of university degrees in Church documents, let alone advanced degrees, in relation to religion teachers. The following quote captures the essence, and level of specificity, of what Church documents state about religion teacher preparation. "With appropriate degrees, and with an adequate preparation in religious pedagogy, they will have the basic training needed for the teaching of religion" (CCE,1982, [section]66).
Although "appropriate degrees" and "adequate preparation ... in pedagogy" is subject to interpretation, Church documents infer that religion teachers should attain credentials that are in keeping with the standards for their country (CEP, 2000; NCCB, 1979). No Child Left Behind (2001) offers useful benchmarks for the American context. This federal law defines highly qualified teachers as those who have earned an undergraduate or graduate major in their field, as well as state certification. Using this definition, how do religion teachers measure up? According to The Next Generation data (Cook, 2001b), 57.1% of religion teachers completed an undergraduate or graduate major in theology, religious studies, or religious education. In other words, slightly more than half of American Catholic high school religion teachers are considered highly qualified in terms of degrees according to No Child Left Behind. Using state certification as the pedagogical benchmark is more problematic because Nebraska is the only state that certifies teachers in theology, religious studies, or religious education. (Wisconsin also certified religion teachers until very recently.) Nevertheless it is still instructive to note that less than half (46.7%) of religion teachers are certified in any subject (Cook, 2003). This percentage falls well below the 67% of Catholic high school teachers overall who hold certification in some subject (Schaub, 2000).
Where advanced degrees are concerned, only 4 out of 10 full-time religion teachers report having a master's or doctorate in the field (i.e., theology, religious studies, or religious education). From a longitudinal point of view, the situation has actually deteriorated in the last 2 decades. Since 1985, the percentage of full-time religion teachers who hold advanced degrees has fallen from 57% to 41%. This trend is especially alarming in view of the fact that 96% of religion teachers with advanced degrees in the subject affirm that the degree has positively impacted their effectiveness as religion teachers (Cook, 2002, 2003). Ironically, this last finding supports religion teaching's potential as a profession.

Cook (2003) sums up the current state of Catholic high school religion teacher qualifications this way:

> The research findings suggest two major conclusions. First, Catholic high school religion teachers are less qualified than other public and private school teachers in terms of academic preparation, pedagogical training, and teaching experience. Second, new religion teachers are even less qualified overall than other religion teachers. (p. 140)

CODE OF ETHICS AND PERFORMANCE STANDARDS

A code of ethics for religion teachers in Catholic schools does not exist. In part, this is due to the decentralization of the Catholic school system. In particular, Catholic secondary schools are often independent even within the diocesan structure. As a result, there is very little consistency from school to school and from diocese to diocese. Historically, the Department of Education at the United States Conference of Catholic Bishops and the National Catholic Educational Association have not developed overarching requirements for certification, licensing, or performance standards, out of respect for the autonomy of diocesan bishops.

The closest reference to performance standards in Church documents deals with catechists in general. "As catechists, they will meet standards equivalent to those for other disciplines" (NCCB, 1979, [section] 232). Operationally, performance standards most probably exist at the school level and perhaps at the diocesan level. Many schools have professional expectations that are included in faculty handbooks and are referenced in employee contracts. These expectations run the gamut from general performance to moral codes of behaviour. However, a specific code for religion teachers that provides assurance of quality performance or functions as parameters or guidelines for professional work has yet to be developed, even though it clearly impacts the professionalism of occupations.

PUBLIC TRUST AND STATUS

The Christian faith tradition has held teachers in high esteem since biblical times. The New Testament lists teaching as a charism, or gift of the Holy Spirit, that is used to build the Kingdom of God on earth (Eph. 4: 7-16). Catholic Church documents elevate teaching to the status of vocation, stating that it is "not simply" a profession (CCE, 1982,[section]37). Among vocations within the Church, teaching seems to be held in high regard. For instance, Vatican Council II (1996a) speaks of the "excellence of the teaching vocation" ([section] 12). With specific regard to the teaching of religion, the CCE (1982) declares, "The teaching of religion is, along with catechesis, 'an eminent form of the lay apostolate'" ([section] 57). Among teachers, religion teachers appear to hold a special place insofar as the CCE refers to them as being "of special importance" (1982, [section]59) and as being "the key, the vital component" (1988, [section] 96).

Church documents also address the status of the religion curriculum within the Catholic school's overall educational program. "The quality of the catechetical experience in the school and the importance attached to religious instruction, including that amount of time spent on it, can influence students to perceive religion as either highly important or of little importance" (NCCB, 1979, [section] 232). Time allotted for religion class and academic rigor contribute to and reflect curricular status. A comparable amount of time should be set aside each week for religious instruction as is for other subjects (CCE, 1988). With regard to rigor, the General Directory for Catechesis sums it up this way:

> It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigor as other disciplines. It

must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines. (Congregation for the Clergy, 1997, [section] 73)

Is the status of religion teachers as high as Church documents say it should be? Qualitative data from The Next Generation (Cook, 2001b) respondents suggest that a number of religion teachers perceive religion teaching to be undervalued both as avocation and as a profession. One teacher writes, "I think Church leadership still thinks of vocation only in terms of vowed religious life. You never see religion teachers represented at vocation fairs nor does the priest ever include religion teaching as an option in homilies about vocations." Many respondent comments reflected a perception that colleagues and administrators often do not consider religion teachers professionals. In the words of one respondent, "As a religion teacher, I feel like a second class citizen among the faculty. "Teachers often remarked about the need for more respect, support, affirmation, and appreciation for the work that they do. According to respondents, there seems to be a pervasive perception that anyone can teach religion, which impacts the profession's credibility and morale. One religion teacher states fervently, "I am really tired of the attitude that anyone can teach religion. I once lost a possible position because school trustees decided that an English teacher could teach Scripture." Another teacher adds, "Would you hire someone to teach math that had never had math training at the university level? Why is this done with theology?" Yet another teacher concludes, "The myth that anyone can teach religion is ultimately hurting the students." One teacher's remark suggests that lack of status is related in part to lack of professional credentials. "Recognize religion teachers as professionals. Provide them with a means for certification, recognized by the state that will help them be more credible as professionals."

Is the status of the religion curriculum and program as high as Church documents say it should be? Two data sets offer perceptions about the rigor of religion courses in relation to other subject courses. The Next Generation data (Cook, 2001b) reveal that approximately 4 out of 10 religion teachers (39.3%) consider religion courses to be less rigorous than other courses at their school. Interestingly, in a survey of chief administrators of Catholic high schools, only 9% believe their religion teachers think religion courses are less rigorous than others. In essence, chief administrators perceive religion teachers to think their religion courses are more rigorous than in reality they do. In the same survey, nearly one-third (31%) of the chief administrators believe that faculty outside the religion department perceive religion courses to be less rigorous than other courses (Hudson, 2002). The latter result raises the question of whether the chief administrators overestimated the perception of religion course rigor among other faculty as they did with religion faculty.

Religion teacher comments on The Next Generation survey (Cook, 2001b) provide qualitative data about the status of the religion program in relation to other subjects and the overall school program. Most comments were expressions of concern about the religion program's lack of stature. One teacher laments, "In many high schools, religion is less valued than athletics and other academic areas; it becomes 'expendable.' It should not become the class from which students are automatically pulled as the need arises." Another teacher urges, "The religion program must be taken seriously. Religion teachers should not have to defend demanding assignments or fight for funding in a Catholic school. Religion should be central, not a peripheral course that shouldn't interfere with students' 'real' studies." In sum,

it would appear that religion teachers do not enjoy the status that Church documents promulgate. Instead of being at the centre of the Catholic school enterprise, some religion teachers feel they and their programs have become marginalized.

PROFESSIONAL ORGANIZATION

In Lighting New Fires: Catholic Secondary Schools for the 21st Century (National Catholic Educational Association [NCEA], n.d.), the 5-year strategic plan of the Secondary Schools Department at NCEA, particular emphasis is placed on supporting schools in the areas of Catholic identity and faith development. Lighting New Fires sets forth the goal of assisting "Catholic secondary schools in strengthening their unique Catholic identity by fostering faith development among administrators, faculty, staff, students, families and boards and by supporting the growth of secondary schools as faith communities" (p. 2).Other academic disciplines, such as math, science, and English, have professional organizations that promulgate ideas and assistance in their respective fields. This has not been the case for religion teachers. In advocating for the creation of a professional association for religion teachers, Cook (2001b) reasons:

> Most teaching fields have a professional organization. These associations of teachers reduce teacher isolation and provide a forum where goals can be discussed, strategies shared and concerns aired. Associations for religion teachers would both strengthen the profession as well as broaden the web of support for teachers in the field. (pp. 555-556)

In an effort to address this need, the NCEA's Secondary Schools Department is in the process of developing a professional association for religion teachers and campus ministers called the Emmaus Guild. Responding to both research on occupational professionalization and needs identified by religion teachers, the stated goals of the Emmaus Guild include the development of professional standards and a code of ethics. Other goals include improving the delivery of service, influencing religion teacher certification, preparation, and education, and attending to personal growth. The mission statement, objectives, strategies, and action steps of the Emmaus Guild were presented and approved at the NCEA Secondary Schools Department Executive Committee during their winter meeting in January 2003. The executive committee also recommended that a timeline for implementation be developed and that additional funding be sought to realize the strategic plan.

DISCUSSION AND RECOMMENDATIONS

To what extent is religion teaching a profession? Of the seven selected characteristics of a profession that comprise our theoretical framework, it appears that religion teaching measures up to other professions on only two. Although religion teaching provides a valued service and religion teachers are intrinsically motivated, other essential elements that structure a profession are not fully developed or are not available for the religion teacher. There are no commonly agreed upon professional standards or system of credentialing that would establish minimum requirements for content knowledge or pedagogy. The number of religion teachers with advanced university training has dropped to the point where these teachers are in the minority. Certification or licensing is non-existent among the 50 states save Nebraska. Although a national association was created in 2003, it exists in name only. Lastly, perceptions of religion as a profession and as a subject are demoralizing to members of the profession. In sum, these findings indicate that religion teaching is less professionalized than teaching in general, according to the selected criteria.

One limitation of this study is that it is confined to the seven professional characteristics we selected. To achieve the most thorough assessment of religion teaching as a profession, additional research needs to be done on other professional criteria mentioned in the literature, such as working conditions, decision-making authority, autonomy, and opportunities for advancement (Darling-Hammond & Wise, 1992; Hoyle, 1995; National Center for Education Statistics, 1997; Newman, 1998; Webb et al., 2003).

Although these findings are disappointing, they are not startling. With respect to religion teacher qualifications, Cook (2003) concludes succinctly, "In short, the figures for religion teachers who would be considered by No Child Left Behind to be 'highly qualified' are embarrassingly low and the figures for religion teachers who are teaching 'out-of-field' are unacceptably high" (p. 142). Although narrower in focus, Cook's conclusions certainly draw attention to the questionable status of religion teaching as a profession. These findings appear to extend naturally from previous research results and build on them.

What are the implications of the finding that Catholic high school religion teachers are less professionalized than other teachers? Educational research tells us that the lower professionalization of religion teachers likely contributes to teacher shortages in the field (Boe & Gilford, 1992; Grissmer & Kirby, 1997; Ingersoll, 2001, 2002; O'Keefe, 2001).Often, shortages are conceived in terms of fewer people entering the profession, but there is strong evidence to suggest that teacher retention might be the more serious concern. Ingersoll (2002) stresses, "Popular education initiatives, such as teacher recruitment programs, will not solve schools' staffing problems if they do not also address the organizational sources of low teacher retention" (p. 16). The fact that 40% of religion teachers plan to leave the field within 5 years tells us that retention is a critical issue among religion teachers. Consequently, research is needed that investigates the relationship between the professional status of religion teaching and religion teacher retention.

Another implication is that lower professionalization of religion teachers reduces religion teacher credibility. Realizing that religion teachers work in an academic environment, their credibility with students, parents, and other teachers undoubtedly hinges on professional criteria used to assess the professionalism of all teachers. Church documents support this approach. "As catechists, they will meet standards equivalent to those for other disciplines" (NCCB, 1979, [section]232). If religion teachers want to be better regarded as professionals, they will need to play by professional rules and standards such as those related to academic background and formal teacher training, for instance.

The preeminent implication of these findings is that lower professionalization of religion teachers jeopardizes student learning and formation and ultimately the religious mission of Catholic high schools. Although there is continuing debate in the teaching profession about the ideal knowledge base and skill set, and about which teacher qualifications and credentials are ideal for maximizing student learning, there is little debate about the inherent need for these qualifications and credentials themselves (Darling-Hammond,2000; Goldhaber & Brewer, 2000; Monk, 1994; U.S. Department of Education, 2002).What is the ideal knowledge and skill set for religion teachers? What is the ideal preparation and formation? Additional research will shed light on these questions. But it is important for research to consider these questions in relation to Catholic school goals and in terms of student learning and formation outcomes.

Faced with similar implications, the teaching profession as a whole embarked on a drive to professionalize itself. As reported, ample research evidence indicates that the profession has made great strides in this regard during the past 2 decades. Following the lead of the entire teaching profession, these findings strongly suggest the need to further professionalize religion teachers if they are to reach their full potential and help Catholic schools fulfil their educational mission.

The literature about the professionalization of teaching provides guidance and direction in this regard (Darling-Hammond & Wise, 1992; Webb et al., 2003). In light of this study, the following three overarching recommendations would help advance the professionalization of religion teachers.

DEVELOP THE EMMAUS GUILD AS A PROFESSIONAL ASSOCIATION FORRELIGION TEACHERS

Some researchers believe that having a professional organization is critically important for professionalization to occur (Segall & Wilson, 1998). Consequently, a well-developed and active professional association similar to those for teachers of English (NCTE) or mathematics (NCTM) is crucial for the professionalization of the Catholic high school religion teacher. The newly created Emmaus Guild needs to be active so that it becomes more than a professional association in name only. An effective professional association could serve these purposes, among others: Promote religion teaching as a vocation and as a profession; strengthen support for the religion program as central to the school's overall mission; build consensus about the goals and outcomes for the religion classroom in light of total school religious mission; provide a forum for determining a knowledge base and skill set for the profession, code of ethics, entry and promotion standards for the profession, and curriculum standards; and sponsor a journal for research and best practices.

By establishing performance standards and a code of ethics, for example, the professional association influences the establishment of credentialing and minimum educational and pedagogical standards for hiring. Institutions that bear the public responsibility for ensuring quality of service--in this case schools, higher education, and dioceses--often look to professional associations in developing policies, requirements, and procedures. Associations also develop professional development opportunities and resources that raise the proficiency of their members.

ESTABLISH STANDARDS FOR CREDENTIALS

Credentials that are agreed upon requisites for entering the profession help ensure competence and quality (Darling-Hammond & Wise, 1992). With regard to religion teachers, credentialing has as its ultimate focus student learning goals and outcomes. Credentialing also influences how a profession is perceived. Lack of credentials has undoubtedly impacted the perception and credibility of religion teachers negatively. Religion teachers would be served by the development of an agreed upon system of educational and pedagogical standards necessary for teaching religion. For the integrity of the religion teacher, these standards must include core academic knowledge in the form of a degree that is conferred by formal educational institutions and pedagogical skills necessary to effectively engage students in the learning process. The establishment of norms for religion teacher education provides a common basis of judgment to determine the expertise of an individual.

IMPLEMENT A CERTIFICATION/LICENSING SCHEME

It seems unlikely that states would follow the lead of Nebraska in licensing religion teachers. In the absence of the state, it is only natural that the diocese step in and formulate a process

of certification that is mandatory for every religion teacher in the diocese and require that schools hire only those individuals who possess this certification (Heft, 2001). In doing so, certification ensures that only qualified individuals teach religion and further supports the role of higher education in developing educational programs. In addition, a certification scheme will enhance the status of religion teachers as professionals because it creates a scheme that is equivalent to that used for all other teachers. Approximately three fourths (73%) of the high school administrators surveyed in The Next Generation study report that their diocese has a policy for the certification of religion teachers by the diocese (Cook, 2001b). Research that examines these policies would be very beneficial.

CONCLUSION

Religion teaching is best understood within the context of professional ministry. Is religion teaching a ministry that has professional dimensions or is it a profession that has ministerial dimensions? Based on the use of the phrase professional ministry in Church documents, religion teaching can be understood as a ministry with a professional dimension. Even though the focus of this article has been the professional dimension and not the ministerial dimension of religion teaching, it may not always be prudent to separate one from the other. In moving forward with the professionalization of religion teachers, perhaps what is needed is a broad discussion about what professionalism means with regard to religion teaching given the profession's unique blend of academic and faith formation objectives. For example, credentialing standards and certification schemes should be designed and implemented with the special character of religion teaching in mind.

Furthermore, in order to elevate the status of religion teachers as professionals, educational leaders must seek ways to elevate the status of religion teaching as a vocation within the Church. This study reinforces Osborne's (1993) belief that although Church documents treat all vocations as equally worthy, many perceive that they are not regarded equally in reality. The CCE describes religion teaching as "an eminent form of the lay apostolate" (1982, [section] 57) and religion teachers as being "the key, the vital component" (1988, [section] 96). Yet, it is clear that many Catholic high school religion teachers have not experienced the esteem that Church documents espouse.

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ARTICLE 2 (CPTD)

Spiritual Development and Religious Education in the Early Years: A Review of the Literature (Part 1)

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Introduction

The notions of spirituality and spiritual development from both secular and religious perspectives have received considerable attention in research and scholarly writing. A significant amount of this research and literature has been concerned with adults and adolescents, but more recently focused attention has been given to young children's spirituality and spiritual development. Indeed, young children's spiritual development is increasingly recognised and acknowledged to be as an equally important aspect of their wellbeing, as are their personal, physical, intellectual, social, and emotional developments (Crompton, 1998).

Within a religious context, such as a Catholic or Christian school or Child Care Centre, young children's spiritual development is integral to their religious development. This raises significant implications for the design, development and implementation of religious education programs in those centres. Although they are related, spirituality and religiosity are not synonymous and it is important to distinguish between the two, as well as to explicate the nature of their relationship with each other. Contemporary Catholic school student populations are increasingly diverse reflecting Australia's multicultural and multi-religious society. No longer can teachers presume that all students are Catholic, or even that those who are, belong to local parish communities, or further, that students might have any prior religious experiences or understandings (Liddy, 2007; Ryan, 2006, 2007a). Whilst it is accepted that all children are innately spiritual, it does not necessarily follow that they are religious (Hay & Nye, 1998, 2006; Tacey, 2000). Nye and Hay (1996) argue that teachers might first consider young children's spirituality and spiritual development ahead of their religious development. In other words, young children's innate spirituality is a more appropriate and relevant starting point for the religious education program.

Three key themes of particular relevance and significance to this project were notable in the surveyed literature:
1. The nature of spirituality and its relationship to religion or religiosity;
2. The nature of young children's spirituality, and spiritual and religious development; and
3. The nurturing of young children's spiritual and religious development.

Significant insights of each of these themes are explained in Sections 1-3 of this report. Section 4 then elucidates key implications such insights have for the design and development of a religious education framework that seeks to nurture young children's spiritual and religious development within the specific context of Christian early childhood settings.

1. The nature of spirituality and its relationship to religion or religiosity

In the first instance, it is important to understand the nature of spirituality and its relationship to religion or religiosity. Given that spirituality has traditionally been inextricably linked with religion and religiosity, it would be helpful for the sake of clarity to begin this review by understanding the term religiosity. Most simply religiosity is understood as religious spirituality as defined by Rossiter (2010a), "religiosity is a spirituality that is clearly referenced to religion" (p. 7), and also religiosity can be understood as a "measure of religious behaviour such as attendance at church/synagogue etc., frequency of prayer, engagement in a local community of faith" (Rossiter, 2010b). However, there is a widespread lack of consensus regarding a clearly articulated definition or description for spirituality (Eaude, 2003, 2005; Harris, 2007; Hyde, 2007; Liddy, 2007; Roehlkepartain, King, Wagener, & Benson, 2006; Tacey, 2004). Some place emphasis on people's relationship with the Divine or Ultimate, others on their relationship with themselves, others and nature, while others emphasise the notion of transcendence. Overall though, all agree that spirituality cannot be explicitly defined as such, but rather tends to be described in terms of its attributes or characteristics (Best, 1995; Eaude, 2003; Hart, 2003; McCreery, 1994; Watson, 2006). One aspect of this lack of consensus is linked to the nature of the relationship between spirituality and religiosity or religion. For the purpose of this review, one way of perceiving the many diverse descriptions and definitions for spirituality is to place them between two ends of a continuum. At one end, spirituality is described within humanist or secular phenomena that do not include a religious aspect, such as belief in God or an Ultimate. At the other end, spirituality is more closely aligned with, or wholly described within, religion.

At the humanist or secular end of the continuum, spirituality is described inclusively, that is not synonymous with religion and understood to be able to find expression outside of, as well as within religion (Rossiter, 2010a, 2010b; Ryan, 2006; Tacey, 2000). Within this space all people are understood to be spiritual but not necessarily religious (Hay & Nye, 2006; Nye & Hay, 1996; O'Murchu, 1997). One example of a humanist approach to describing spirituality is that offered by the British Humanist Association (1993, as cited in White, 1996):

> Religious believers and Humanists, theists on the one hand, agnostics and atheists on the other, agree on the importance of spirituality, but they interpret it differently. Despite these different interpretations, however, all can agree that the 'spiritual' dimension comes from our deepest humanity. It finds expression in aspirations, moral sensibility, creativity, love and friendship, response to natural and human beauty, scientific and artistic endeavour, appreciation and wonder at the natural world, intellectual achievement and physical activity, surmounting suffering and persecution, selfless love, the quest for meaning and for values by which to live. (p. 34)

Put in another perhaps more succinct way, Meehan (2002) describes spirituality at this end of the continuum: "secular spirituality seeks to find meaning and purpose in *universal human* experience rather than religious experience *per se*" (p. 292). Also within this space, spirituality is understood to be concerned with wholeness, connectedness or relationship with oneself, with others, with nature or the world, but not necessarily with God or an Ultimate (Eaude, 2005; Hay & Nye, 2006; Tacey, 2000).

At the other end of the spectrum, spirituality is described more exclusively, that is, within a religious understanding. Within this space spirituality includes not only all those

characteristics associated with a humanist or secular description, but also at the heart of a person's spirituality is his/her relationship with the Divine or Ultimate. Indeed some such as Carr (1996, as cited in Eaude, 2005) suggest that spirituality is so intimately rooted in religion that to separate it from religion makes little or no sense. This sentiment is also expressed by Thatcher (1996) who claims that spirituality can only be taught within a faith context. Others, such as Fisher (2007, 2010) argue that one cannot be spiritual unless they have a relationship or connectedness with God. Within this understanding of spirituality there are those such as Lambourn (1996, as cited in Eaude, 2005) who reject outright the more inclusive humanist understanding of spirituality arguing that such inclusive descriptions of spiritual development "become so vague that they really constitute no more than good personal and social education" (p. 240).

These two understandings of spirituality - that is religious and secular - have also been distinguished as either 'religiously tethered' or 'religiously untethered' and when linked to education in spirituality are described as education 'from the inside' meaning from within a specifically religious context, and education 'from the outside' which refers to spiritual education outside of an exclusivist religious context (Alexander & McLaughlin, 2003 as cited in Best, 2008).

Sagberg (2008) suggests that within all accepted descriptions of spirituality there are two common elements. The first is our ability to transcend and urge towards transcending the immediate, transcending the present time, and transcending the actual place in a search for meaning and coherence in life. The second is a moral sense of what it is to be truly human. This sense may be expressed in religious as well as in humanistic terms. Others also emphasise the aspect of transcendence within spirituality (Tacey, 2000; Wong, 2006). Hay (1998) argues that spirituality by definition is always concerned with self-transcendence, which "requires us to go beyond egocentricity to take account of our relatedness to other people, the environment and, for religious believers, God" (p. 172). Another significant characteristic is described as an eternal yearning for something more or beyond ourselves (Tacey, 2000) or to be connected with something larger than our own egos (Palmer, 2003, as cited in Harris, 2007), which McCreery (1994) refers to as "spirituality as 'something other' " (pp. 96-97).

The universal search for meaning and identity are also attributed to spirituality (Adams, 2009; Tacey, 2000). The spiritual aspect of identity pays attention to who an individual really is, and their place and purpose in the world (Eaude, 2006, as cited in Adams, 2009). Fundamental to spirituality is the notion of relationship (Adams, Hyde, & Woolley, 2008; Hay & Nye, 2006; Nye, 1998; Nye & Hay, 1996) which Hay and Nye (1998, 2006) refer to as 'relational consciousness' while others use the term 'connectedness' (Tacey, 2000). According to Hart (2003, as cited in Moriarty, 2009) contributing to this dimension of relationality (as well as to sensitivity) are five capacities of spirituality which he names as "listening to wisdom, wonder, wondering, between you and me, and seeing the invisible" (p.48).

Whilst Bradford (1999) differentiates between secular and religious understandings, he adds a third facet of spirituality which he names 'practical spirituality'. His three facets of spirituality include:
1. Human spirituality: aspects which relate to the meeting of our human needs, that is, for love, security, reflection, praise and responsibility;

2. Devotional spirituality: our propensity for religious response and involvement;
3. Practical spirituality: a combination of human and devotional spirituality which represents the engagement of our combined spirituality with day-to-day living and being, including our contribution to the society in which we live. (p. 3)

Bradford links his first aspect, human spirituality to the *United Nations Convention on the Rights of the Child* (United Nations, 1989) summarising the spiritual rights as set out in this document: love and affection; security and serenity; new experiences and wonder; encouragement and support; and responsibility and participation. Of particular significance within Bradford's three-faceted description of spirituality is his explanation of the relationship between human spirituality and devotional spirituality which he displays in the following ways:

SPIRITUAL		RELIGIOUS
i. being loved	becomes	identity as a member
ii. feeling secure	becomes	nurtured in tradition
iii. responding in wonder	becomes	framework for worship
iv. being affirmed	becomes	empowerment for service
v. symbolic sharing	becomes	experience of community. (p. 6)

Bradford sees the relationship between the religious and humanist understandings of spirituality as, "religion as transforming, giving order to and endorsing human spirituality" and says that "the factors listed as spiritual (in the above table) are fundamental to religious identity of all kinds" (p. 6). For Bradford, "a religion makes the invaluable contribution of providing a language, culture and tradition within which the significance of personal and ultimate issues can be articulated, shared and reflected upon" (p 6).

For Bradford spiritual development is:

the process by which our human spirituality is (i) established, (ii) grows in relationship with and concern for others, (iii) is extended into devotional spirituality, (iv) responds to questions and is supported by membership of a faith community, and (v) becomes integrated within a human-spirituality/devotional spirituality profile of a practical spirituality – or day-by-day inter-personal engagement – in a world for which one is both thankful and committed to contribute towards the struggle for good. (p. 15)

This understanding is a significant insight with implications for the nurturing of young children's spiritual and religious development particularly in steps (i) and (ii) wherein spirituality is established and grows. Such implications will be discussed more fully in *Section 3: The nurturing of young children's spiritual development*, of this review.

Another way of describing the relationship between spirituality and religion is offered by Tacey (2000):

Religion and spirituality thus face each other as paradoxical twins. Without religion, we have no organised way of communicating or expressing truth, no sacred rituals to bind individuals into living community. Yet without spirituality, we have no truth to celebrate and no contact with the living and ongoing nature of divine revelation. We

need both – form and substance – but each can attack and cancel out the other if the conditions are not propitious. (p. 28)

In this understanding of the relationship between spirituality and religion, Tacey seems to reflect the Latin origin of the two words. The word spiritual comes from the Latin word *spirare* meaning to breathe whilst the word religious comes from the Latin word *religare* meaning to bind together (Ryan, 2006, pp. 68-69). Ryan (2006) explains that the connection between breathing and spirituality "is the idea of both being vital or essential aspects of life: breathing is the thing which gives life to the individual" (p. 69). The notion or characteristic of spirituality being vital was emphasised by McCreery (1994) linking the spiritual with "being active, energetic, vibrant, vigorous and vital" (p. 97). Grey (2006) emphasises the breathing notion of spirit connecting it to the Hebrew word *ruah* as it is used in Genesis 1:1. In Grey's understanding *ruah*,

> brings the sense of the elemental, creative, formless energy, the energy of connection breathing life into all creatures (Gen. 1:1). This breath of life emerges from chaos and formless void, the *tehom*, or watery chaos/womb and the moist, watery depths. (p. 19)

Grey then connects this understanding with children's play, "children need order and structure, but their need for messy, creative play, reawakens us to the often swept-aside creative potential of relating to nature" (p. 19).

The Latin word *religare* meaning to bind connotes a more formalised or organised understanding than *spirare* and Ryan (2006) explains that the word came to refer to oaths made which would bind humans to the gods, "to be religious meant to bind oneself to a community of people by swearing oaths and making commitments" (p. 68).

It is important to both distinguish between the two terms spiritual and religious, and understand the nature of their relationship with each other. Ryan (2006) suggests that "whereas spirituality is a characteristic of all humans, religious means that the person's spirituality has been defined by the language and practices of a particular religion" (p. 60). Trousdale (2005) suggests that spiritual development can occur independently of religion but many find religion a path toward developing spirituality.

The understanding of the distinction and relationship between these two dimensions has implications for any framework that will inform religious education in settings such as Catholic child care centres and early years settings. These implications will be elaborated in Section 4 of this review. The following section summarises the key insights arising from the literature concerning the various understandings of spirituality, religiosity and their relationship with each other.

1.1 The nature of spirituality and its relationship to religion or religiosity: A summary

The notion of spirituality has been shown in the literature to be innate to all humans; something that comes or arises from our deepest humanity (Hay & Nye, 1998, 2006; Tacey, 2000). Further, although the literature shows a wide and varying range of descriptions for spirituality (Best, 1995; Eaude, 2003; Grey, 2006; Liddy, 2007; Sagberg, 2008; Tacey, 2000; White, 1996) and its relationship to religion or religiosity (Rossiter, 2010a, 2010b; Ryan, 2007b; Tacey, 2000; Trousdale, 2005), a number of key common characteristics or attributes are suggested (Adams et al., 2008; Bradford, 1999; Eaude, 2009; Hart, 2003; Hay & Nye, 1998,

2006; McCreery, 1994). These include: relationship or connectedness; wholeness or becoming whole; an appreciation of the wonder and beauty of nature as well as of human accomplishment, including creative, intellectual and physical achievement; moral sensitivity; quest for meaning and purpose; and transcendence.

Whilst spirituality is linked to religion or a person's religiosity, it can be said that the majority of descriptions of spirituality accept that spirituality is universal and that it need not include a religious aspect. It is important though, to understand the nature of the relationship between the two and perhaps this can be most succinctly understood in terms of how people express their spirituality and how they respond to life. Religious people express their spirituality in a community, that is, in relationship with others of like mind within a particular religion's language and practices (Ryan, 2006). It can also be said that religious people respond to life in a way that reflects a particular religion's beliefs and values (Bradford, 1999; Trousdale, 2005).

In concluding this section Rossiter's (2010a) overview of the four terms or constructs spiritual, religious, spirituality and religiosity is helpful in capturing and crystallising both their distinctiveness as well as how they are related:

> **Spiritual**: The spiritual is the natural dimension to life that includes: thinking and feelings about transcendence; ideas about a creator or creative force in the cosmos; human values; sense of meaning and purpose in life; love and care for self and others; sense of stewardship for the earth and its flora and fauna; the aesthetic.

> **Spirituality**: Spirituality is the way in which a spiritual/moral dimension enters into, or is implied in, the thinking and behaviour of individuals.

> **Religious**: Being religious means being spiritual in a particular way as informed by the beliefs, practices and traditions of a religious group. It usually includes a sense of personal relationship with god, belief in an afterlife and identification with, and participation in a local religious community. The religious is usually informed by a theology; and it participates in a ritual life and prayer, as well as relating to religious symbols, art and music.

> **Religiosity** (or religious spirituality): Religiosity is a religious spirituality with engagement in religious activities and thinking; personal and communal prayer and participation in religious rituals in a community of faith are prominent. Religiosity is a spirituality that is clearly referenced to religion. (p. 7)

This section has presented an overview of the nature of spirituality and its relationship with religion and religiosity. The following section pays attention to the literature that specifically focuses on children's spirituality, and their spiritual and religious development.

2. Young children's spirituality, spiritual and religious development

First, in Section 2.1, initial research into children's spirituality is considered, followed by in Section 2.2, an overview of research that investigated children's religious development. Following such research, the interest again centred on children's spirituality and their spiritual development and this research is reviewed in Section 2.3. Finally Section 2.4 summarises the key insights of this section of the review.

2.1 Early research into children's spirituality

Research into children's spirituality is an emerging field that "has developed from two prior streams of thought: the idea of an inherent spirituality, primarily reflected in research with adults, and religious concept development research" (Ratcliff & Nye, 2006, p. 473). Ratcliff and Nye go on to explain that the former idea of inherent spirituality, informed by earlier research studies investigating adult recollections of childhood spiritual experiences, refers to the understanding that spirituality is a biological aspect of the human person. Religious concept development research however, "studied actual children...emphasising children's thinking about religion rather than their spiritual experiences" (p. 473).

The earliest studies exploring children's spiritual and/or religious experiences came out of the Religious Experience Research Unit from Sir Alister Hardy (1965) who claimed that religious experience was a central feature of people's lives. Respondents to Hardy's research described experiences from their childhood that had significance on their lives. Hardy found that people's spiritual experiences were often 'triggered' by something such as natural beauty, creative arts, or sacred places. Edward Robinson (1977) continued this research probing the nature of these reported experiences and described such experiences as having the sense of "something more" (pp. 144-148). From his research, Robinson concluded that rather than being something rare and extraordinary, that people's religious or spiritual experiences are ordinary and commonplace. Others including Rolheiser (1999, as cited in Liddy, 2007) concurred with Robinson arguing that not only are spiritual experiences ordinary but also completely natural, and Eaude (2009) who suggested that children's spirituality although "inherently mysterious...it is not just about extra-ordinary or exotic experience"; and "spirituality is often – and most obviously for young children – manifested, and enhanced, within everyday experience" (p. 191).

2.2 Research into children's religious development

Later studies focused more directly on young children's religious development. Goldman (1964, 1965) and Fowler (1981) both conducted studies that reflected Piagetian research (with its emphasis on cognitive development) into young children's religious development. As a result of their studies, both imposed restrictions on what children could be taught, particularly Goldman's (1964) conclusions to limit young children's exposure to the Bible. He claimed that young children's inability to think abstractly placed limitations on their religious thinking, that is, their ability to understand religious concepts, metaphors and analogies. In later research Goldman (1965) proposed the term *religious readiness* and argued that religious education for young children should focus more on real-life experiences rather than complex religious concepts, which he concluded should be omitted from religious education curricula.

Such "developmental stages" significantly influenced religious education discourse, as well as religious education programs, in Europe and North America (Csanyi, 1982). However, Goldman's models particularly were criticised for having ignored or misrepresented the affective and existential aspects of religious thinking (Francis, 1979; Priestley, 1981). Priestley (1981) rejected Goldman's emphasis on the cognitive domain, arguing that the place of story and imagination is critical to religious understanding and insight, "the basic ideas of any religion are first communicated through its story and those ideas are interpreted not by the cognitive mind but by the faculty of imagination" (p. 17).

Fowler's (1981) research which relied upon the work of the developmental psychologists Piaget, Erickson and Kohlberg sought to unlock children's faith/religious/spiritual development. He proposed that faith develops in stages but the term faith is broader than religious faith; it is more about the *what* rather than the *how*. All people have faith in the sense that people can admit a trust or loyalty to a cause or causes beyond themselves. The two stages of Fowler's theory that are pertinent to early childhood are Stage 1 - Primal Faith and Stage 2 – Intuitive Faith.

During Stage 1, Fowler claims that significant aspects for our lives of faith "occur *in utero* and in the very first months of our lives" (p. 102). He goes on to explain that this primal faith forms ahead of language through the ritual of care and it is a pivotal time when trust is established and a "rudimentary faith" enables infants to overcome separation anxiety. This is a critical stage during an infant's development as it establishes the foundation on which later faith is built.

Stage 2 emerges with the acquisition of language and it is a significant stage when imagination, stimulated by stories, gestures and symbols, combined with perception and feelings, creates long-lasting faith images. During this stage, young children copy and reproduce behaviour of closely related adults and their representations of God are formed by the children's experiences of parents and significant adults. It is a time when young children, although unable to reason, yearn for meaning and tend to make meaning by intuition and imitation. They are unable to differentiate fact and fantasy and their images are influenced by the media and family experiences.

According to Gottlieb (2006) both Goldman and Fowler posited a three-stage developmental model, two of which are directly related to early childhood:

1. Children pass through an intuitive stage in which they see religious identity as being bestowed by God or parents; prayers are conceptualised as recipes for gratifying personal desires; and interpretations of Bible are unsystematic, fragmentary and often inconsistent.
2. At around the age of seven religious thinking enters a concrete stage; children associate religious identity with particular forms of behaviour, kinship or dress, and prayer with specific concrete activities. They also interpret Bible stories concretely depicting God as a man or a power threatening specific action, often in response to specific transgression. (p. 244)

Such approaches based on Piaget have been criticised by Eaude (2003) who argues that we need to attend to our understanding of the term spiritual *development*. This notion with its strong links to the Piagetian notion of development leans towards 'unfolding' with its connotations of gradient of improvement, value and end-product (Priestly cited in Eaude, 2003).

Contemporary early childhood scholarship also criticises developmental psychology because of its emphasis on (i) the *universal* child, that is the *one* child as representing *all* children (James & James, 2004); and (ii) the child as *becoming* rather than *being* (Qvortrup, 1994) which in turn produces a poor or deficit image of child (Dahlberg, Moss, & Pence, 1999, 2007). Dillen (2007) criticises such developmental stage theory for its construct of the child as the not-yet-adult.

Religious traditions also tend to criticise a developmental approach and assert that "children have specific qualities, which may be lost, or hard to re-gain, as adults, and that children provide models for adults to aspire to" (Eaude, 2003, p. 152). We need to understand children's spirituality as worthwhile in its own right, rather than as an immature or embryonic version of adult spirituality by adopting a range of metaphors including health and journey, as much as development and growth (Eaude, 2003). Despite such misgivings however, such research has provided some important insights into young children's religious development.

2.3 Recent research into children's spirituality and spiritual development

Recent research has focused more intentionally on children's spirituality rather than their religious development or religiosity. The impetus for such interest was initiated by Coles (1990) whose study conducted with children themselves, led him to conclude that children are interested in the meaning of life, understand life as a journey and are able to ask questions of ultimate meaning.

Research which followed on from Robinson's (1977) earlier work regarding children's spirituality, was conducted by Hay and Nye (1998). Hay and Nye's research into children's spirituality has perhaps been the most influential as it has initiated much scholarly interest and response throughout the world. After many interviews with children themselves Hay and Nye claimed that all children have an innate spirituality; a spirituality that they are born with which is not dependent on any religious affiliation. They paid less attention to cognitive awareness and argued that the 'knowing' out of which religion grows is more akin to sensory or affective awareness (p. 144).

It was with this notion of sensory awareness that led Hay and Nye (1998, 2006; Nye & Hay, 1996) to propose that young children's spiritual sensitivity comprises three categories: (i) awareness sensing; (ii) mystery sensing; and (iii) value sensing. They claim that these categories are made available or visible through observing children closely as they go about their daily activities. Awareness sensing refers to those times when young children are completely attending to, or absorbed in, whatever they are doing and includes such aspects as here and now, tuning, flow and focusing. Mystery sensing includes children's sense of awe and wonder, as well as their imagination, as they try to respond to various complex issues or events, or phenomena. The place of imagination within children's spirituality is pivotal and according to Myers (1997) is linked inextricably with children's play as, "it is through play that children become adept at imagining. It is through imagination that we, as adults, can consider new possibilities and transcend our present reality" (p. 20). Value sensing can be observed in children as they respond to events, stories, experiences and so on of which they try to make sense or meaning in ways that Hay and Nye name as delight and despair, ultimate goodness and meaning.

A further significant aspect of Hay and Nye's research is the identification of another level or characteristic of spirituality which Nye (1998) named 'relational consciousness'. This relational consciousness was observed during those times when children spoke about their awareness of all sorts of things but always in relation to someone or something:

> 'I-Others', 'I-Self', 'I-World' and 'I-God'...the child's awareness of being in relationship with something or someone was demonstrated by what they said and, crucially, this was a special sense that added value to their ordinary or everyday experience....In this

'relational consciousness' seems to lie the rudimentary core of children's spirituality, out of which can arise meaningful aesthetic experience, religious experience, personal and traditional responses to mystery and being, and mystical and moral insight. (p. 114)

A critical insight made by Hay and Nye is the significant place that the notion of relationship occupies within children's spirituality.

Adams (2009) explains the difference between the social and spiritual aspects of children's relationships: whilst the social aspect is concerned with children's social skills required to facilitate their friendships, the spiritual aspect is at a deeper significant level wherein relationships are "considered in the context of how the child finds their place in the world which in turn shapes their identity" (p. 116). Myers (1997) places emphasis on children's relationships with significant adults in their lives claiming that children's development as whole human beings is dependent upon their relationships with people who love, listen, respond to and guide them.

Hart's (2003, 2006) research identified four types of experiences and capacities which he refers to as "ways of being in the world": wonder, wondering, relational spirituality, and wisdom. Hart (2006) suggests that these capacities "may help provide a multifaceted definition of spiritual life, demonstrating the diverse ways in which spirituality manifests" (p. 165). Hart goes on to suggest that not all four characteristics are necessarily present in any one child who can express his/her spirituality in an individualised way, "for example, one child's way of being may be especially emphatic or compassionate, whereas another may be more philosophical – asking big questions of life and meaning" (p. 165). Such an understanding resonates with Hay and Nye's (1998, 2006) notion of personal 'signature'.

Wonder according to Hart includes a "constellation of experiences that can involve feelings of awe, connection, joy, insight, and a deep sense of reverence and love" (p. 165). An interesting insight revealed in Hart's data was that the reports of wonder from children were "often indistinguishable from those of the great mystics of the world for whom wondrous moments provided a touchstone and a beacon for the spiritual life that was to come" (p. 165). Hart claims that childhood wonder can shape a worldview and even the course of one's life (p. 168).

Wondering for Hart is the asking of the big questions about life and meaning, knowing and knowledge, truth and justice, reality and death. He aligns this wondering with the notion of spiritual quest, that is, a way of entering dialogue with mystery, and in Fowler's (1981, as cited in Hart, 2006) terms "striving for the sacred". Hart contends that for far too long children's wonderings have not been taken seriously and remained unappreciated (p. 168). Wisdom is displayed by children in the way they "often show a remarkable capacity for cutting to the heart of a matter, for accessing profound insight and wise guidance" (Hart, 2006, p. 170). He goes on to suggest that wisdom in this sense is not the amassing of information, an *entity*, but rather,

> it is an activity of knowing, perhaps most simply named as a shift in a state of consciousness or awareness. In some moments children find remarkable insight as they access this contemplative knowing that complements the rational and sensory. (p. 171)

This understanding is similar to the 'knowing' to which Hay and Nye (1998) refer to as essential to religious development. Hart cautions us that when unacknowledged, children's wisdom can lead to a sense of alienation.

Relational spirituality is referred to by Hart as "between you and me" as he explains that "spirituality is often lived out in the intersection of our lives" (p. 172) and is recognised as love or compassion that begins as an experience of empathy and can lead to deep understanding. Relational spirituality argues Hart is "about communion – a profound sense of interconnection with the cosmos; connection – a sense of intimacy with someone or something; community – a sense of belonging to a group; and compassion – the drive to help others" (p. 174).

For Hart the foremost concern regarding enhancing children's spiritual life is to respect each child's innate spiritual capacities.

Significant research conducted with primary school students in Australia by Hyde (2008) built on Hay and Nye's earlier studies, and identified four characteristics of children's spirituality:

i.   *The felt sense*, which Hyde describes as attending to the "here-and-now of experience" and refers to the "intensity and immediacy of awareness of the present moment" (p. 120). This description closely aligns with Hay and Nye's (2006) awareness sensing category. Within this felt sense characteristic, Hyde emphasises the relevance of a person's bodily awareness of situations, persons, or events.

ii. *Integrating awareness* which relates to a person's ability to consciously attend to different levels of an activity or activities at once in ways that pay attention to everything in which they are involved (pp. 121-122).

iii. *Weaving the threads of meaning* is a characteristic that Hyde describes as children's ability to "draw on sense of wonder to make meaning of events and to piece together a worldview based around their attempts at meaning making" (pp. 122-123). This characteristic has close parallels to several theories that identify wonder and imagination as essential characteristics of spirituality including Hay and Nye's (2006) mystery sensing category.

iv. *Spiritual questing* which Hyde describes as involving "a genuine searching for authentic ways of being in the world, and of relating to others" (p. 125).

Eaude (2009) claims that three characteristics essential to children's happiness, well-being and mental health include: (i) the search which is aligned with Hyde's notion of 'spiritual questing' and related to children's sense of identity, (ii) meaning and (iii) connectedness. First, the sense of search Eaude argues is linked to those existential questions children ask, "Who am I?, Where do I fit in?, Why am I here? – related to identity, place and purpose" (p. 189). The second aspect is that this search is a search for meaning which Eaude explains is always in retrospect because, "we understand events, if at all, only with hindsight" (p. 190). In other words the sense of reflection is essential to our meaning-making. An interesting aspect of Eaude's insights is his argument that a search for meaning necessarily involves trying to make sense of difficult issues such as suffering, pain and loss, and that too often this is the one aspect of children's spirituality that adults avoid perhaps in their overriding desire to protect children. However, Eaude argues that it is as important for children to try to make sense of such issues as it is for adults. The third aspect of children's spirituality

emphasised by Eaude is connectedness, identified and categorised into four elements by Hay and Nye (1998, 2006) as awareness of self, awareness of others, awareness of the environment, and (for some people) awareness of a Transcendent Other. Eaude goes on to claim that this aspect of children's spirituality involves them "recognising both their independence and interdependence" (p. 190). Eaude's argument is that children's resilience and sense of agency are reinforced and indeed children will flourish if given the chance to explore, to search, and to reflect on, all aspects of their spirituality.

Perhaps the most succinct list of characteristics that children who are developing spiritually would be likely to exhibit has been offered by the Office for Standards in Education (OFSTED) (2004, as cited in Ruddock & Cameron (Sean), 2010) which is responsible for the implementation of religious education in all schools in the United Kingdom:

- a set of values, principles and beliefs, which may or may not be religious, which inform their perspective on life and their patterns of behaviour;
- an awareness and understanding of their own and others' beliefs;
- a respect for themselves and others;
- a sense of empathy with others, concern and compassion;
- an increasing ability to reflect and learn from this reflection;
- an ability to show courage and persistence in defence of their aims, values, principles and beliefs;
- a readiness to challenge all that would constrain the human spirit: for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self-interest, sexism, racism and other forms of discrimination;
- an appreciation of the intangible – for example, beauty, truth, love, goodness, order – as well as for mystery, paradox and ambiguity;
- a respect for insight as well as for knowledge and reason;
- an expressive and/or creative impulse;
- an ability to think in terms of the "whole" – for example, concepts such as harmony, interdependence, scale, perspective;
- an understanding of feelings and emotions, and their likely impact. (p. 29)

2.4 Young children's spirituality, spiritual and religious development: A summary

Although research into children's spirituality has lagged that of similar studies with adults and adolescents, it nevertheless has highlighted some key insights. The literature has identified several key characteristics or attributes of young children's spirituality, as well as their spiritual and religious developments. A core attribute of children's spirituality is relationship or connectedness (Adams, 2009; Adams et al., 2008; Hart, 2003, 2006; Hay & Nye, 1998, 2006; Nye, 1998) referred to as 'relational consciousness' by Hay and Nye (1998, 2006; Nye, 1998). This relational characteristic involves a child's relationship with self, others, the world or nature, and for some with God or an Ultimate.

Identity and a sense of belonging have also been identified as fundamental attributes of children's spirituality and their spiritual and religious developments, as children seek to come to know themselves in relationship with others, and as they come to find their place and purpose in the world and with others (Adams, 2009; Adams et al., 2008; Coles, 1990; Eaude, 2003, 2005; Fowler, 1981). This characteristic is closely associated and aligned with meaning and searching, as children seek to find meaning in the many experiences they

encounter both joyful and painful (Eaude, 2009; Fowler, 1981; Hay & Nye, 1998, 2006; Hyde, 2005, 2008). Other attributes significant to children's spirituality and spiritual and religious development highlighted in the literature include their senses of awe and wonder, (Hart, 2003, 2006; Hay & Nye, 1998, 2006; Hyde, 2008) as well as their imagination (Fowler, 1981; Nye & Hay, 1996; Priestley, 1981) and wisdom (Hart, 2003, 2006).

This section has brought together the key insights raised by the literature regarding children's spirituality, and spiritual and religious developments. The following section presents an overview of the literature regarding the explicit nurturing of children's spiritual and religious developments.

NEWS

World's biggest crisis in 70 years

The Southern Cross, August 30 to September 5, 2017
BY BRONWEN DACHS

CONFLICT and drought are threatening more than 20 million people in four countries with the prospect of famine—and the United Nations has called this food crisis the largest humanitarian crisis since the world body was formed more than 70 years ago.

Additional resources and funding are needed "to pull people back from the brink of famine" in Yemen, South Sudan, Somalia and northeast Nigeria, the UN Security Council noted this month in a statement.

Humans cannot control the weather patterns, such as drought. But increasingly, aid officials find access to areas of need blocked by ongoing conflicts or inaccessible because of poor infrastructure.

Yemen has relied entirely on imported food since 1991. It has been embroiled in civil war since 2015, which includes a Saudi Arabia-led blockade of the country.

Yemen's food system has collapsed, said Jerry Farrell, former Save the Children's country director in Yemen until mid-2014.

He called the situation in Yemen "horrific", a famine that is entirely man-made, noting that even hospitals have been bombed, and it is "as difficult to get medical supplies into the country as it is to get food in".

The World Health Organization reports 436 000 cases of cholera in Yemen.

Bishop Paul Hinder, who heads the apostolic vicariate of Southern Arabia from Abu Dhabi, United Arab Emirates, said that the blockade of Yemen hinders the reconstruction of the destroyed sanitary system.

"As long as the minimal infrastructure in many parts of the country is not functioning, we cannot expect that the cholera can be stopped" or that "the starving people" can be properly fed, Bishop Hinder said.

"As I believe in the power of prayer, I can only ask the faithful around the world to keep in mind the suffering people in Yemen—Muslims as well as the few remaining Christians, including the Missionaries of Charity," Bishop Hinder said.

In South Sudan, nearly 2 million people are on the cusp of famine, said Jerry Farrell, who is now CRS' country representative there.

It is hard to get food to the hungry because the country has "virtually no infrastructure".

In the fertile land of South Sudan's Western Equatoria state, which has avoided the drought afflicting other parts of the country, little grows because of the civil war, he said. And even if the residents were still able to grow fruit, there are no roads to get any excess food to people outside.

In distributing food airdropped by the World Food Program, CRS finds "some places very difficult to get to because of active conflict", he said. Other places are unreachable for many months because of flooding.

About 200 000 of the 2 million internally displaced people in South Sudan are in UN-run camps, Mr Farrell said. The rest have fled into the bush or into neighbouring communities— " and they all want to go home to their land".

In 2013, two years after gaining independence from Sudan, South Sudan was caught up in a civil war.

"South Sudan is a new country, rich in resources, and all this suffering is preventable," said Mr Farrell.

"Education is what matters most for young people because they will be the new leaders," he said. Instead, because of the conflict and violence, all efforts need to be directed into emergency feeding programmes, while 75% of women in the country are illiterate.

In north-eastern Nigeria, the effects of violent conflict as well as changing weather patterns have exacerbated poverty and led to 5 million people in need of emergency food aid, said Elizabeth Carosella, who works for the US Catholic Relief Services (CRS) in Abuja.

Deaths from famine-related causes have already occurred in Borno state. Since 2009, more than 20 000 people have been killed and 2,7 million forced to flee their homes by the Boko Haram insurgency, aimed at creating an Islamic state in north-east Nigeria.

While the severity of the region's hunger crisis is caused by conflict, the shorter rainy season of recent years has dramatically reduced harvests, and much of Lake Chad has dried up, partly because of shifting climate patterns.

Somalia's "continuous conflict and instability", along with changing weather patterns, are responsible for its current crisis, Lane Bunkers, CRS country representative for Kenya and Somalia, said.
Somalia is a "very undeveloped country that relies on rain, with rain-fed pasturelands", and there has been insufficient rain for two years in a row, he said.

More than 766 000 people have been displaced by the drought since November.—CNS

Ecumenism: Pope Francis receives WCC leadership in the Vatican

In an audience with Pope Francis in the Vatican, World Council of Churches (WCC) Central Committee moderator Dr Agnes Abuom and WCC general secretary Rev. Dr Olav Fykse Tveit discussed how "Christian unity is vital in bringing a true sense of justice to issues the world is facing today". The meeting also focused on "deepening relations in the one ecumenical movement", on August 24, 2017.

In his remarks Tveit said, "We are very grateful for the very constructive and fruitful meeting with Pope Francis today. We are living in a time when the purpose and the objectives of the ecumenical movement are highly relevant. Based on these realities, there is a need for a new search for unity, he said. "Through the many dimensions of its work, the WCC contributes to the unity of the church, and the unity that the WCC is able to express, in turn, contributes to the unity of humankind."

Tveit added: "There is a willingness in the WCC constituencies and beyond, in the Roman Catholic Church, to seek a united witness and a common service for those who need us to unite our agendas and resources for those who need our attention the most."

Tveit said that "we have a common view of the role of the ecumenical movement and the needs of the churches in a divided and fragile world."

Dr Agnes Abuom underlined: "The unity of the church and the unity of humankind are interconnected," adding: "The ecumenical endeavors cannot be successful without a deep understanding of what it means to live together in the body of Christ, in the love of Christ. We are working, walking and praying together."

"The many expressions of polarization, greater gaps between rich and poor, extremism and violence, worries about the future of the planet Earth and withdrawal of accountability for our common home and future create a constant call upon what we stand for," Abuom reflected.

Along with emphasizing the important role of faith leaders in seeking solutions to conflicts in the world, Abuom and Tveit also spoke about issues of climate change and economic justice as major concerns in the pilgrimage of justice and peace.

"The future of humanity is threatened; the poorest among us are already feeling the worst consequences of them. We encourage you and the Roman Catholic Church to be with us in mobilizing a real change of mind, heart and priorities," Tveit said.

The meeting with Pope Francis included common prayer for unity, peace and reconciliation. The audience concluded with a collective wish to explore opportunities to meet in 2018.

Visit to Rome 23-24 August
The visit to Rome was hosted by the Pontifical Council for Promoting Christian Unity of the Roman Catholic Church. A special meeting took place with Cardinal Kurt Koch on the joint working group with the Catholic Church and the WCC.

Tveit gave Cardinal Koch the WCC document "Growth in Agreement IV: International Dialogue Texts and Agreed Statements, 2004–2014," which summarizes the textual fruits of ecumenical dialogue over the last decade.

The WCC delegation met with Dr Flaminia Giovanelli, under-secretary at the Pontifical Council for Justice and Peace and the main focus of the discussion was on climate justice and COP23 in Bonn, nuclear weapons, an upcoming consultation on migration and xenophobia in December, and peace-building initiatives.

On Wednesday Abuom and Tveit also visited the Community of Sant'Egidio. Tveit said: "We met with four young men in Rome who have come to Italy as refugees through a dangerous journey at the Mediterranean Sea. Two Christians, two Muslims."

He added, "Through participation in the programs of Sant' Egidio they have learnt Italian, been involved in voluntary work, and now have jobs."

Tveit expressed his concern that "many in Europe today see people like them as four problems–even risks. They are four human beings. Four lovely, strong young men who contribute to Europe doing work needed."

27/08/2017-20:19
ZENIT Staff

An International Seminar on the condition of youth

(Jim Fair – Zenit)

September 11-15, 2017: The young–identity, technology, transcendence An International Seminar on the condition of youth will gather September 11-15, 2017 to consider the issues facing young people. The General Secretariat of the Synod of Bishops said September 4, 2017 that it is organizing the event to prepare for the 15th Ordinary General Assembly on the theme "Young people, faith and vocational discernment," to take place in October 2018. During the Seminar, experts from the continents will speak, exploring themes regarding young people today. Some young people will also participate, as spokespeople for their peers from different socio-cultural and religious and from various geographical regions of the world. The Seminar program includes reports from professors and communications from participants, followed by debate and further discussion in language-based groups. The work of the Seminar will be structured along the following themes: the young and identity, the young and otherness, the young and planning, the young and technology, and the young and transcendence. The Seminar will be held in the Auditorium of the Jesuit Curia, near the Vatican. The various sessions are open to all those who are interested.

UPCOMING EVENTS

Conference on Catholic Religious Education 2018

University of Malta and La Salle Academy for Faith Formation and Religious Education Australian Catholic University announce the '1st International Conference on Catholic Religious Education in Schools'

MALTA: 07-10 February 2018; Venue: Catholic Archbishop's Seminary, Rabat, Malta

Sponsored by the

 and the Ministry for Education and Employment

http://www.um.edu.mt/events/iccre2018

2018 Parliament of the World's Religions

For more information, click on the blue band.

To qualify for CPTD points, answer the following questions. Use the separately attached Word document and email to paulf@cie.org.za. Please do not forget to supply the personal details requested at the end of the document.

CPTD ARTICLE 1: Toward the Professionalisation of Catholic High School Religion Teachers (Part 2)

TRUE/FALSE (Tick the correct box)
According to the author of this article or those quoted

	STATEMENT	TRUE	FALSE
1	Catholic schools fulfil a public role, for their presence guarantees cultural and educational pluralism.		
2	It depends chiefly on teachers whether the Catholic school achieves its purpose.		
3	Faith and other intrinsic values do not serve as the primary motivators for teaching religion.		
4	Catholic Church documents provide adequate guidance for identifying and fully describing a knowledge and skill set for religion teachers.		
5	Everything possible must be done to ensure that Catholic schools have adequately trained religion teachers.		
6	The Christian faith tradition has held teachers in high esteem since biblical times.		
7	According to respondents, there seems to be a pervasive perception that anyone can teach religion.		
8	It would appear that religion teachers enjoy the status that Church documents promulgate.		
9	It appears that religion teaching measures up to other professions on all of the seven selected characteristics of a profession.		
10	Lower professionalization of religion teachers reduces religion teacher credibility.		

CPTD ARTICLE 2: Spiritual Development and Religious Education in the Early Years: A Review of the Literature (Part 1)

TRUE/FALSE (Tick the correct box)
According to the authors of this article, or those quoted

	STATEMENT	TRUE	FALSE
1	Spirituality and religiosity are not synonymous		
2	Young children's innate spirituality is an appropriate and relevant starting point for the religious education program.		
3	Hay (1998) argues that spirituality by definition is always concerned with self-transcendence.		
4	Hart (2003) names five capacities of spirituality which contribute to relationality as "listening to wisdom, wonder, wondering, between you and me, and seeing the invisible."		
5	In Tacey's understanding of the relationship between spirituality and religion, he seems to reflect the Latin origin of the two words.		
6	Trousdale (2005) suggests that spiritual development cannot occur independently of religion.		
7	Goldman claimed that young children's inability to think abstractly placed limitations on their religious thinking.		
8	We need to understand children's spirituality as an immature or embryonic version of adult spirituality.		
9	According to Myers (1997) children's development as whole human beings is dependent upon their relationships with people who love, listen, respond to and guide them.		
10	Core attributes of children's spirituality identified in the literature are relationship or connectedness, identity and a sense of belonging, meaning and searching, a sense of awe and wonder, imagination and wisdom.		

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