

APPENDICES

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PART 1 APPENDIX:

A NOTE ON A SHIFT OCCURRING IN MY WORK AND MINISTRY

ALLOW ME to reflect on preoccupations of my ministry. A considerable shift seems to be taking place in what I can roughly describe as my “working life”. During September 2004 I withdrew from the job of course tutor to the MA in Consultancy Mission and Ministry at Cliff College. Dr Helen Cameron became the team leader of a strong tutorial group. I have continued to do some work on the course but it is diminishing. In May 2005 the third textbook I have written for the course was published, *Consultancy, Modes and Models*. This autumn I had an article published on the resources that accrue for ministry and mission from the work in which I have been engaged since the 1960’s. Currently, but very slowly, I am working on an article for a secular journal on the contributions my mentor, T R Batten, made to the application of the non-directive approach to church and community development work. I really want to/need to complete this but I guess it is going to take two or three more months work. Alongside this a large number of books and files have to be sorted. I feel this is the tail end of the academic work I have done for many years in the areas of church and community development and consultancy. My involvement in this area is likely to decline sharply if not end when the course is relocated in another institution in 2006/7. I am still involved in a limited amount of consultancy work and I take 4-6 services a quarter. But the energy I can bring to work of these kinds is diminishing markedly.

However, another agenda seems to be evolving and has taken hold over me! One area of work recedes and another moves in! Roughly speaking it can be described as “apologetics” and applied theology. It is about the Christian faith in the current context.

Along with most people I have been overwhelmed and sickened by the natural disasters and the evil human actions of terrorism and war, which have pockmarked the year that is coming to a close. Pictures and descriptions of the death, chaos, pain and suffering they have caused continue to receive widespread coverage. The appalling humanitarian suffering and needs are overwhelming as indeed are the spiritual suffering and needs. Big issues and complex questions about human existence and destiny cry out for answers. They compound and exacerbate with considerable spiritual, religious and moral confusion the physical pain and distress and the logistical chaos and confusion. (Generally speaking we are more used to confronting people with issues than being confronted insistently by them.)

Alongside all this I find myself exposed to radical reinterpretations of Christianity and its biblical and liturgical bases through a small group of people who find radical biblical scholars like Bishop John Spong and Lloyd Geering most conducive to their own understanding, experience and criticisms of orthodox Christianity. They belong to an organization called “Progressive Christianity Network – Britain: supporting and promoting open Christian understanding”. By invitation I have attended the group on a couple of occasions to discuss things and in September I went to a one-day Spong conference and I have read some of the literature. I am not comfortable with their somewhat reductionist approach to the bible, Christian theology and experience and their radical approach to liturgy. (But I find myself agreeing with their stance on socio-political issues. Indeed Spong’s writings on the tsunami and the Iraq war I have found very helpful.) Not being a professional biblical scholar I feel ill equipped to critique some of the work – as you know my work and research has been on the analytical and reflective praxis of ministry with especial reference to church and community development, the non-directive approach and work consultancy. Then there are, for example, issues related to medical ethics. It has been a year of challenge and lively debate about fundamentals of faith in ways that I cannot remember since the mid 1960’s when John Robinson’s book, *Honest to God*, was being discussed, praised and condemned here there and everywhere! Gradually, I am identifying items of and agenda of contemporary issues for me personally and for pastors and preachers generally. It is about trying to discern how I/we can engage with them. Undoubtedly, there are exciting and demanding times ahead for us – and

there was I thinking that I was going to have an easy cruising ride in my so-called retirement!

I feel myself drawn into all this and caught up with its challenge and excitement. All too easily, however I can be seduced into thinking I must take it all on when the reality is that any contribution will be very modest, not least because of my limitations in the associated disciplines and my falling energy levels. It may well be little more than identifying some critical issues for faith and my initial responses to them. But to retain my integrity, engage with it I must, and share my questioning and thinking in discussion and through preaching. I am finding some help through two of several working groups in our Circuit, Continuing Local Preachers' Development Programme. One of these is on preaching to congregations, which represent a wide range of beliefs (as some of our congregations do) and the other is on preaching on topics related to church and society, which raises difficult and tricky issues.

I feel the need to critically test out, monitor and manage this shift. This note is helping me to do so but I am looking to our co-consultancy for further help please.

George Lovell, 15th November 2005

16th Sept 2008

(I am grappling with the vocational direction of my life)

I simply must make a serious and determined attempt to think and feel my way through what is happening to me/we (Molly and me) and my confusion about it. Radical changes are taking place in me and in the inner and outer patterns of my life. The difficulty I am finding is writing about these changes and my thoughts, feelings and responses to them reflects my confusion. (I tried to write about these things in August but gave up to the task. One of the things I learnt from that attempt was that I am unable to journal about this situation in the same way that I have able to do about most situations in the past. For many years I found I simply started to write and it flowed with comparatively few alterations. Now I feel I am experiencing a form of writer's block. This could be because of the complexity of the situation and my inner confusion, turmoil and dismay. Or it could be that I am not writing simply and purely to help sort myself out: I cannot help but think what others will think of it. I want it to be tidy but how can it be when my thoughts and feelings are anything but tidy. So much so, that the only way in which I can break through the writer's block is to resort to the drafting processes I use in other forms of writing. And that is messy!

I may even have to resort to making a fair copy of some pieces!). Having got that off my chest, I can now return to an attempt first to articulate my predicament and then to exploring and ordering the implications.

Earlier this year I decided to have a prolonged break from my work from the end of June to the end of September. What we intended was to give time to house maintenance tasks and to sort out papers and my study, to have various holiday/leisure breaks and to have various people to stay. Much of this we were able to do but with some difficulty. In the middle of June after a brief stay in Morecambe to attend Terry Walter's thanksgiving service Molly got bronchitis and bursitis. This was followed by extended problems with her spine and pains in her legs which gave and continues to give her much pain, at times intense. This has, and still does, seriously reduce what she can do and how far she can walk. Sadly there is no cure. The damage is permanent, irreversible. She is unlikely to be able to walk as far as she once did, to do the things she used to do. As the effects are unpredictable from day to day, there is always uncertainty about what she will be able to do at any time. Inevitably this has profoundly affected our summer; it has dominated our lives and constricted us. Much time has been given to getting medical help and learning how to cope with the pain and its implications. She is much better than she was and has found ways of living with the disability and coping with the pain.

Taking a prolonged period of time out of a well-established and disciplined routine replaced it with quite a different pattern of life much more loosely woven and shaped by the circumstances or driven by other needs. This was reinforced by Molly's illness and by a continuing decline in my own health and energy. Consequently, I am faced with much more than the difficulties that I have normally experienced in getting back into routine. What I am actually faced with is quite different. Inter alia it involves determining the kind of life I want to/can live and that Molly wants to/can live and the most suitable routine to facilitate it. And in turn that involves facing up to/coming to terms with/reading off the implications of the realities of my/our situation which I will now try to articulate and explore.¹

19.9.08

During this break I have drifted into/adopted a much more relaxed way of life. Fundamental changes have occurred in my orientation to life and work which have profoundly affected my inner feelings and attitudes, the ways in which I order my time, my day-to-day priorities and the use of my

¹ 12.9.08

energies. For instance, I am much more relaxed; less driven from within to accomplish a series of vocational tasks, more open and responsive to needs, situations and opportunities as they arise. (I find myself struggling to express these changes in attitude and deployment and mood accurately.). To my surprise I have felt reasonably comfortable with this mode of being and doing. But as it goes on and becomes more deeply embedded I have a love/hate relationship with it: in some aspects I like and enjoy it but as time goes on I am feeling guilty about it. I feel I ought to be otherwise employed particularly in my vocational work. However, when I turn to do something I am ambivalent and find it difficult and demanding to get going – almost not wanting to do whilst feeling the need to do so. I am aware that my capacity and energy for work is reduced and reducing.

From the time of my call to the ministry in 1953 and up to a few months ago my wholehearted and total response is a very powerful and irresistible vocational life defined, shaped, ordered and determined my inner and outer life. Everything had to be/was arranged to enable me to give myself as fully as possible consonant with my family and personal responsibilities and the need for leisure and renewal. By far the greatest part of my energy went into my vocation and the work it involved: little was left over for anything else; I spent myself willingly and unstintingly on it to the point of exhaustion. I was blessed (or cursed) with incredible amounts of energy and stamina. Writing this brought me to a very painful realization which I am loath to attempt to describe because I do not want to own it. It is that, in retrospect, I realize that this vocational thrust seems to have been dormant/absent/inoperative during this break. Reflecting on this led me to see that for some time now I have been grappling with uncertainties about how I should spend my time in relation to my calling and vocation. The movement from the certainty of the major part of my ministry to the uncertainties of this latter part of my life is causing confusion and insecurity. It seems to go back to my withdrawal from the CMM MA course, the completion of the articles on TRB's life and work, writing up the Leeds N E Circuit's CLPD programme, sorting out my files on church and community development and consultancy work or the realization that I would not could not/did not wish to do any further original work on these subjects. Coming to terms with the fact that a long intense and deeply satisfying vocational career in these subjects had come to an end and was extremely difficult and painful, ameliorated by the realization that I have not now got the intellectual sharpness, the memory, the concentration, the energy and the resources required and the sense of release from the demands imposed by the work.

20.9.08

Molly's back problems over the summer has affected this vocational transition and confusion. It has eclipsed it. It has diverted my attention and energies away from my work or thoughts about it to supporting Molly and to helping with the domestic chores. It has therefore reinforced my decision to have a break from work. At the same time it has raised questions about our long term future – what kind of accommodation would suit us best? Should we move to a bungalow, flat, apartment or should we stay here (having lost our domestic help in June didn't help)? What work can we expect to be able to do/want to do? Molly and I decided to put these questions on hold and concentrate on doing all we could to get Molly better and to cope with the situation. By and large we have done so. But inevitably the questions rumbled around and when John came up for August bank holiday he raised them with me quite strongly. Molly and I have still to return to them. She is greatly improved, thank God, and it seems we may have got some domestic help and, in spite of everything, we managed to get the house and garden in good order. However, return to them we must.

As I write, and as a consequence of doing so in part, I realize that I am probably better able to do so now. I have had a break. Both of us know things have to be different so we are open to changes. By the time we have these discussions I hope to be clearer about the shape I feel my vocational life should take in the foreseeable future. (Suddenly I find I am writing more easily and fluently after so many difficulties over a couple of months.) Also I am more aware and I think accepting of my limitations both physical and mental. One thing that has come to me, is that this house is a good place to be. We have got it in as good order as we can. My refurbished study is working well. It is a good place in which to live and do the work that I need to do in sorting out my affairs and papers over the next year or two. I would be loath to leave it – and this is not a good time economically speaking to do so.

Now I need to return to the vocational issues. Over the past few days of writing these notes. I have found myself reflecting on the underlying processes and their implications. At one point I felt that the vocational driving force had played itself out. That horrified me, mortified me. My vocation is God's most precious gift to use next to life itself. I do not believe he has or will take it away from me. What he seems to be doing is tailoring/adjusting the thrust and demands of his vocational requirements of me to my circumstances and to the opportunities there are for me to exercise it in relation to his purposes for me and for others. Whilst I would expect that of him, recognizing that I am the recipient of it is deeply moving and

humbling and gives me new spiritual life and vigour. Thanks be to God. So God, it seems, is prompting me and requiring me to activate my vocational calling in different operational modes. (Mistakenly, at one stage in my reflections, I had distinguished between the active and inactive stages of the vocational thrust. Vocational life is a life. It lives in many alternating phases of action and repose, engagement and reflection, being and doing. Its life is not exhausted by all these things, it lives and operates through them. A vocational life is a vocational life. God is, I believe, reassuring me that in spite of all my failings my vocation in Christianity is for life, the length, breadth, height and depth of my natural mortal life and my risen life in Christianity. I feel myself being raised up from a spiritual morass. Thanks be to God. At one stage I think I was in danger of trying to find a substitute content for this apparently waning vocational thrust, I now see that a reflective vocational autobiography is a fundamental contribution to working out my God given vocation.

25.9.08

At this point I felt I needed to do a diagram showing how I am vocational deployed at the moment. When I came to do this I found I had first to map out my overall vocational life and revisit much that Catherine and I did at our co-consultancy sessions 26.4.08. (see the file of notes on our co-consultancy sessions.) A moment of disclosure for both of us came when we drew diagrams showing our involvement in church and community development from 1967 to date. Each diagram showed how from TRB and our work in Avec, our mutual mentoring we had become professionally equipped in church and community development work, research and training: we had gained skills, developed attitudes, built up a body of knowledge. Our accumulated experience and ability is available to sue to deploy in relation to appropriate work in religions and secular contexts **which does not require us to be up-to-date with the latest developments in the fields of church and community development, training and consultancy.** (Neither of us has kept up with developments in the thorough-going way we need to do for some years now. For me it has been roughly 10 years re community development and 3 years re consultancy praxis.)² Clarifying this was unimportant to us. Inter alia, it helps us to be clear within ourselves about our status as practitioners in the present and in the future which is different from that in the past but,

2 After a considerable struggle some months ago I decided that I would not do any more serious study of church & community development consultancy and certainly no research. That phase of my life ended with *Consultancy Modes & Models* (2005).

providing that we do not confuse our present status with that of the past or to allow others to do so, we have professional status and abilities. Of course, what we have been determines/influences/conditions what we are even though they are not the same. And it influences how people see us, the confidence they have in us, what they expect from us and of course in turn this of itself influences what we can do! Being aware of this and alert to its implications is vitally important to effective continuing practice post retirement. And the deeper we go into retirement and the further we get from our professional status and ability at the height of our powers, the more important it becomes. As I write, I find myself wanting to go on and define these skills/abilities which are operative without my being au fait with the latest theory, and practices. In my case I think they are human relations skills in working for development with individuals, SPC, committees, congregations, organizations etc: those related to, helping people to think, analyze, design etc.

Now I feel about to have a go at how I am beginning to see my vocational deployment in the foreseeable future!

26.9.08

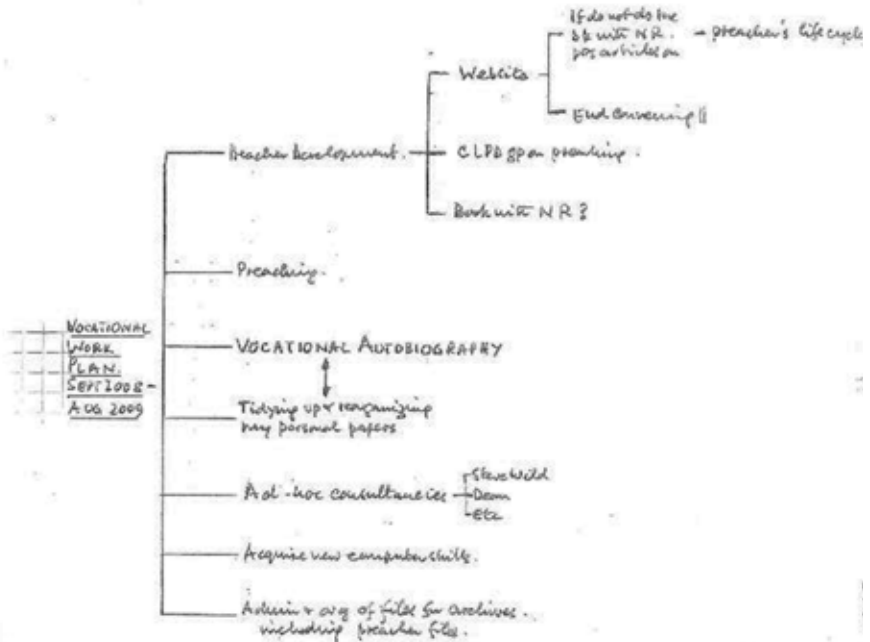
At long last and in very short time I set out my vocational work plan Sept 2008 – Aug 2009 (took me 20 mins in the end!). Now, I realize, I need to establish a daily/weekly work schedule to facilitate this in the given context. This needs to include establishing the criteria for the work I am best able to do eg able to do it as I am able, freedom from deadlines Now is a good time to do this because Molly is much better and life is returning to something like what it was but more relaxed and less pressurized and the question re moving house seems to have been answered without trying so – stay!

[As I have been writing this it occurred to me that so much of the thinking behind action and decisions goes unrecorded. Also that most decisions are made by thinking privately and out loud and discussing with others not by working out the pros and cons and reasons on paper. Indeed I am also realizing that writing about doing could seriously reduce the “doing time” and even take form from it. Beware GL!

17.5.11

A Further Reflection on My Motivation for Writing these Notes!

This reflection arises from a conversation with Albert Jewell as he drove us home on the 1st of May and from extracts from a book by Betty



Friedan, *The Fountain of Age*, which he subsequently sent me. In this book she discusses the seven tasks of age (see overleaf). Tasks 2 and 6 spoke powerfully to me about my motivation and rationale for writing these notes. Doing so is helping me to do just what is described in these tasks, at times in quite extraordinary ways which were not expected/anticipated. Friedan makes the following comments:

‘The final task of aging, therefore, is a creativity that can ‘allow one to say yes to the finality of death, and in so doing, ensure what transcends death.’ At this point, ‘aging, and life itself when entered upon fully, becomes a process of creativity.’ Jung himself became more creative as he aged. Memories, Dreams, Reflections has a much more human, personal feeling than his previous intellectual creations. ‘Acknowledging the imminence of his death’ said Baker and Wheelwright, ‘and the limits of his existence, he recalled in great detail and with great intensity his entire past, immersing himself in it thoroughly.... And by allowing... feeling to come to the fore, he created a moving human ... testimony to his own essence and to the value of the human soul in general... And, in doing so, he helped others to find the way to their own essences as well.’

[However, I hope I do not die as Jung did after writing these notes'! (Task 2)]

Again she comments:

'In a sense, the Jungians see age as paradigm shift. Whereas the meaning of the first part of life has to do with ego, career, and family development, new and different goals are required in the second half: the pursuit of meaning, wholeness, and the further creation of consciousness. But to make this shift, one must not only overcome one's own resistance to change, but resist the dread of age and its stereotype as deterioration and decline. For those accustomed to steady advance in career, social status, prestige, and authority, it may be especially difficult. Symptoms and exacerbation of disease or emotional problems may occur 'when transformation is necessary but not forthcoming, when the only security lies in change which cannot occur because of fear, or because no helpful initiation into the new mystery is available,' as another Jungian analyst put it.

According to the Jungians, there are seven tasks of age:

1. To face the reality of age and of death. 'From the middle of life onward,' Jung states, 'only he remains vitally alive who is ready to *die with life*.' Though 'the startling reality of death' may cause panic in one's fifties, going into the sixties, 'if the reality of death is accepted, further demands of life pull people around.' The healthy old seldom think about it, 'focusing instead on living and accepting death as a part of life.'
2. The need to review, reflect upon, and sum up one's life. Baker and Wheelwright have found it remarkable how many old people feel an urgent need to tell their story before they die. Jung himself died shortly after writing *Memories, Dreams, Reflections*. ('I try to see the line which leads through my life into the world, and out of the world again.')
3. Draw some conscious mental boundaries beyond which it is not reasonable to expend the remainder of one's time and energy. 'Some careers, relationships, desired achievements, even cherishes goals must be abandoned, with grace or pain.' But this can also be an 'unloading of self-imposed burdens and a deliverance from exhausting efforts toward unlikely goals... perhaps only half-wanted rewards. Consciously letting go of these burdens and aspirations lets one focus total attention and energy not only on what is attainable, but on what is one's truest concern.'

4. Letting go of the dominance of one's ego. This process of 'letting go' may be especially hard for those whose previous productivity was most rewarding. A successful, unretired business magnate may persevere in ego-dominated actions for too long, and then be laid low by depression or physical symptoms that are messages to let go and contact the Self. [At first] the process of looking inward seems self-indulgent, weak and non-productive... Many others want to let go, but their friends and relatives insist they stay involved with the outer world.
5. Jung's fifth task of aging, 'a new rooting in the Self', involves bringing together the opposites in 'the most complete expression of our wholeness, which is also our uniqueness' – 'God within us.'
6. Finding the meaning of one's life, or 'the real meaning of human existence,' according to Jung, involves coordinating, in old age, one's important memories, bit by bit, with important outer happenings, until 'a sense of one's archetypal ground plan is revealed, and through it a reason for existence,' which connects us to historical and universal meaning. Jung wrote: 'A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.'
7. Jung's seventh, most far-reaching and most often uncompleted aspect of aging is a 'rebirth,' engaging unused potentials in a 'dying with life.' One emerges from this encounter with 'a playful approach to life, using all the possibilities that life has to offer, not in an ego-dominated way, but as a creative artist or as a child at play... Living itself becomes the point, and the unexpected becomes the raw material of its exploration... Old age becomes a time when one can be one's own authority and make a unique contribution.'

(? pp 427f)

26.2.12

And a yet further reflection on motive and reasonability of writing these Notes From Retirement!

Yesterday I shared openly and frankly with Charles and Ian in our co-consultancy sessions my concerns and anxieties about the work I am doing on these Notes.

Namely:

1. Am I taking myself too seriously in doing all this work on making extensive notes on my vocational life and sorting out and tidying up a wide range of pages and documents so that they are available and accessible to posterity? These are issues along with the fear of indulging in self-aggrandizement, to which I have returned over and again.

They assured me that in their opinions I am not. They attached great importance to my inner feelings and conviction that this is something that I have to do to tidy up my vocational life and bring it to its 'proper end'. That is a point that Colin Lake made on the previous day and on several other occasions. I am constrained to add that that has never failed me on major issues in my vocational life nor misled me.

2. The second concern was/is about not completing the work on the notes before I die.

Charles and Ian helped me to see that various circumstances could mean I was not able to complete the work other than my death: my physical or mental inability to do the work; time and energy required to care for Molly; my decision not to continue for whatever reason – other work assumes priority over it for example. This was enormously helpful.

One of the suggestions was that I should prioritize the work. This threw light on my decision towards the end of last year to depart from working at my vocational life chronologically and turn to my preaching ministry rather than moving from the section on Richmond College to the beginnings of my circuit ministry in Llanelli and Carmarthen Circuit. This was eminently sensible because preaching has been and still is of cardinal and central importance to my ministerial vocation and spans the whole of my life from my conversion in 1950 onwards. Clearly it needs to be treated holistically even though there are sequences and stages in it.

I need to look for other priorities, one that came to mind is that of a facilitator of other people's vocations rather than one's own and the spiritual as against the technical resources and abilities required.

Another thing that is required is that I need to brief others about what I am doing, how far I have got and any suggestions that I might have about unfinished work. The latter point I have neglected. This can be done in two ways:

- a) Updating and keeping up-to-date the "Position Paper on GL's 'literary estate'...." This I have neglected to do. And, also to have

discussions with Janice and John (and R and R?) on it and with CW
– and of course with Molly.

- b) Showing J and J and CW and Molly the files and their significance?
And with any others?

A further thing now occurs to me, and that is the possibility of others working on the material and files (a) that I have worked on (b) that I have failed to work on.

3. The third concern is, where can/should the material be housed when there is no longer any need or desire or requirement or possibility of housing it in our house or when I die. As long as I am alive it could be an advantage for it to remain accessible to me – on the other hand it may be a disadvantage!

I really need to get on with this, document what emerges and inform people as in point 2.

SI Church and community work subject files 1 to 16 should go to the Avec Archives in Oxford and there is I understand from Catherine room for these. ? When.

SII Working files – See annotated list attached.

Where should files SI or SII go?

? Avec Archives – some of them/all of them.

? West Yorkshire Archive Service

? Ryland library

? Keep privately.

Urgent need to look at this seriously.

PART 2 APPENDIX 1:

CONCEPT OF JOURNEYING

Professor Gillian Stamp's concept of "The Journal of Four Journeys" helps to illuminate the nature of this vocational autobiography. In some ways it is an autobiography of four journeys although I do not use her notation as my basic structure, the journeys are:

1. The journey of the self, that unfolds with the years.
2. The public journey at work, voluntary or paid, employed by others or self.
3. The private journey which is based on our habitat.
4. The personal journey is the one through and in which we do or do not look after ourselves and thus potentially the weaving together of all four journeys. (See my file on Gillian Stamp's papers).

All of these converge in my focus on vocation and they spiral around it and interest it but in their entirety they are not contained in my vocation and my vocational life.

So in a sense, this vocational autobiography is "a life backwards" in order to correlate, correct and consolidate my perspectives on it.

Using another concept, almost as a postscript, it is a self-consultancy exercise in relation to my vocation and life.

³Looking back over jottings I have made about ideas that occurred to me for this vocational autobiography, I see that as early as 2002 (30.09.02), after reviewing David Lyall's book *Integrity of Pastoral Care* I saw the possibility of using hermeneutics to help me to interpret the vocational script of my life. (See Chapter 3 and particularly pp 49ff). The basic idea is the application of hermeneutics traditionally applied to ancient texts to human situations and stories and particularly to "meaningful action". Probably this method is most easily applied here when I have written my story.

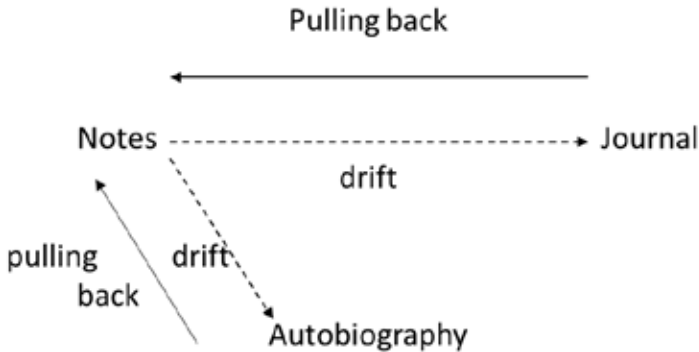
I have already written about "Consultancy as Hermeneutics", see *Consultancy, Modes and Models* (2005) pp256f.

[?? Reflective Partners re this autobiography.

?? Timescale months or years.]

⁴I am becoming conscious of some of the Notes becoming more like a journal, partly because I am appending rather than integrating further lines of thought and reflections and partly because I am not editing pieces. Thinking about this led me to see that I am variously engaged in three modes of writing which can be expressed at three corners of a triangle.

Deliberately I am trying to hold myself to the Notes corner and this involves pulling back from the Journal and Autobiography corners for the tendency to drift from that corner to others. To help me to do this I have separated off most but not all the journalling on the processes of writing the Notes and I have collected some autobiographies and reminiscences which do not illuminate my vocational journey and development.



Extract from My PhD Thesis

68, Cf p 472

2. The worker can help to control his emotional involvement and make allowances for it in evaluating his observations by listing those elements in the project work which are of particular concern to him.

Listing 'concerns' indicate those areas of affective involvement which may lead to anxiety and the distortion that can accompany it (See my PhD Thesis Table II column 4). The worker in the Parchmore Project was especially concerned that:

- the needs of some of the deprived young people from

the conflict sub-cultures in the area should be met

- there should be reasonable attendance at worship
- the project should be properly recorded
- as much as possible of the work should be conducted non-directively
- there should be a proper undertaking of the Christian convictions which inspired the work and that its theological basis should be appreciated 49
- as many people as possible should be trained in community development work
- an efficient form of organization of the centre should be evolved
- the finances of the centre should be sound
- he, the worker, should be seen to be 'practising what he preaches' about community development and the church.

3. The worker can help to control his emotional involvement and make allowances for it in evaluating his observations by establishing what kind of person he is emotionally.

It is a fact of common experience and knowledge that individuals vary in the ways in which they see, feel and recount their experiences. Some people embellish, exaggerate and romanticize their experiences whilst others underestimate these. Most people, however, fall between these extremes. The ways in which people consistently see, feel and describe their experience is of critical importance in assessing the meaning and value of observation data. A general acknowledgement of these differences does not provide an adequate basis for making corrections to observations of the kind described in this thesis. Some work has been done on this subject. It is reviewed and discussed by James Reason in a New Society article entitled 'Intensity of Feeling: Intensity 'How strongly do you feel?' 50. His basic thesis is that the brain appears to contain a kind of 'volume control' for sensations. This determines how vividly we perceive the world. Following Asenath Petrie he divides people into three criteria according to the way they typically deal with sensory stimulation. They are Augmenters i.e. those who automatically amplify the strength of their convictions; Reducers i.e. those who have a built-in tendency to damp down or decrease the intensity of their sensory experiences; Moderates i.e. those who are in an intermediate category on the continuum.

Reason says that 'the variation in the way people intensify or damp down their sensory experiences remain much the same irrespective of the type of sensation involved, so it is reasonable to suppose that we are dealing with a general function of the brain, rather than with the efficiency of any particular memory module'. He has devised physical tests to determine into which category people fall. If this work is correct then:

- a) it can be established whether a person is an augments, reducer or moderate.
- b) there is a consistency in the ways in which people feel, interpret, and react to describe their experiences.
- c) for some 'the world is a brighter, smellier, louder, tastier, heavier, faster, more painful, altogether more vivid place than it is for others'.

Most people consciously and unconsciously take into account whether the person they are talking to is an augments, reducer or moderate in interpreting and evaluating what he says. Successful personal, business or social intercourse depends upon the native or acquired skill in make these assessments. 51. A similar device can be used in assessing observation data if it is know what type of a person (augments etc.) the observer is 52.

The worker is assisted in objectifying his work and records by knowing to which of the Petrie categories he belongs. He can establish this without tests with a fair degree of certainty. This worker (i.e. George Lovell) considers he is a 'moderate augments' i.e. on the top of the 'moderate' or the bottom of the 'augments' scale.

- a) writing reports, especially in the third person. This helps the worker to objectify his feelings by listing and describing them in relation to other aspects of the situation in which he is working until the general pattern of his involvement. This was important to the worker in the Parchmore Projects.
- b) discussing his work with a consultant or counselor. Such discussions can help him to identify distortions which occur through emotional involvement and to differentiate observations from inferences. Batten, consultant to the worker, often performed this function.
- c) periodically withdrawing from the field for reflection. 53. The worker found this to be very important. It was achieved by holidays. During the summer, the month of August we reserved for withdrawal and renewal.

PART 2 APPENDIX 2:

SOME APPROACHES TO REFLECTING

Reflection is one of a cluster of words such as contemplation, meditation, rumination, and cogitation. They are often used interchangeably to point to a psycho-spiritual activity of taking time out, standing back, to find another take on things; to discover insights that come from seeing things from a different, more objective, open and revealing perspective. Reflecting is in a relaxed rather than active mood and mode. It allows the free wheeling association of mind and heart with all that is happening in the widest possible context.

In this retreat we are using reflection processes to develop our inner vocational lives as “reflective practitioners”, Donald Schon’s widely used concept.

There are an infinite number of approaches to reflecting. Some of them are highly schematised. You will have your own. None of them are necessarily better than others—they are simply more or less appropriate to people, their temperaments and moods and the situation in which they have to reflect.

As we saw earlier you could be reflecting in detachment or in the quick fire of a public confrontation in a meeting! This is not the place to expound different approaches. But we felt it might be helpful to mention a few approaches to help you decide about the way in which you are going to reflect today on what you have decided to reflect upon. Each of you will have your own approach to and method of reflecting. You may decide to use that or to experiment with another one in this safe environment.

The following alternatives can be used in various combinations. They are numbered for ease of reference.

1. “Wait on” the situation you are trying to understand: “attend” to it; let it speak to you; dialogue with it. As one person puts it, “attend to talkback from the situation”. Or try to read the situation.
2. Address the issue/situation reflectively rather than analytically by asking questions such as:

What is my problem?
What have I tried to do about it?
What changes do I want to see?

Why?

What are the causes and sources of the problem?

What am I going to do about it?

What am I learning from this?

3. Explore the issue/situation in relation to scriptural passages that it evokes.
4. Get the essentials of the issue down on paper “without reference to merit”. Just write without thinking. (The main character in *Gilead* says, “For me writing always felt like praying...”p 21). Then reflect on what you have written. Then reflect on your reflections. And so on...These are rungs on what Schon calls the “ladder of reflection”. This is an aspect of “journaling”.
5. Build up “brain patterns”: in the centre of a blank page name the issue in one or two words; follow the pattern of your thought in different directions.
6. Consider the issue in relation to you yourself, your vocation, relationships being adversely affected and the overall context.
7. Talk to God and/or someone else about the issue possibly using one or more of approaches 2-6 to structure the conversation.
8. The above methods are about reflecting on specifics and drawing out generalities. An alternative is to reflect generally on various examples of an issue and draw out implications for specifics.
9. Reflect on reflecting in your diaconal/presbyteral ministry using any of the above approaches. G.L. 8.5.2007

PART 2 APPENDIX 2: SOME REFERENCES TO APPROACHES TO REFLECTING

A & D = Analysis and Design

CMM = Consultancy Ministry and Mission

Buzan = Use your Head

MTW = Meetings that Work

On Private and Public Work

CMM pp 193-203

On Reflecting, Meditating etc pp86-87

On Approaches to Reflecting

Approach 1 CMM pp 37-40, 74-75, 334-337

Approach 2 A & D pp58-66

Approach 4 CMM p 336

See paper on Journalling

Approach 5 CMM pp 186, 33-345

MTW pp 50-51

Buzan pp93-96

Approach 8 MTW pp54-55

On Reflective Practitioners

CMM pp2-3, 86, 290-293, 314-315, 319, 330-331

SPP

Appendix 3 to Part 2:

16.7.12

PART 2 APPENDIX 3:

A NOTE ON JOURNALLING ABOUT WRITING

Journalling about my life in general and writing these notes in particular has greatly helped me to explore the nature of the exercise and to grapple with issues and problems I have encountered. Some of the journalling notes have been integrated into the text of these Notes (e.g. Part 1); others have been gathered into my ‘Research Notes and Journalling’. Consequently, it was a great interest to me to find that a most distinguished author, John Steinbeck, had done this, albeit in a much more rigorous and professional way in writing *The Grapes of Wrath*. I discovered this quite by chance whilst reading an introduction to the book by Robert De Mott (in the 1992 edition published in the USA in Penguin Books) whilst on holiday in Jersey in July 2011. It affirmed and encouraged me in my practice. De Mott says: ‘Each day, after warming up with a letter to Otis and Covici and an entry in Working Days, he created a disciplined working rhythm and maintained what he called a “unity feeling” – a sense of continuity and habitation with his material.’ [In an entry Steinbeck admitted that ideally for a few hours each day, the world he created took precedence over the one in which he lived.] (p xiii) *Working Days: The Journals of the Grapes of Wrath* 1938-1941, edited by De Mott, was published by The Viking Press in 1989, is described by Mott as ‘Steinbeck’s journal... the hermetic story behind the making of *The Grapes of Wrath*, the writer’s private text behind the readers’ public one.’ (xvi). In Working Days, De Mott unclear, Steinbeck ‘created a disciplined working rhythm and maintained what he called a “unity feeling” – a sense of continuity and habitation with his material’ (pxxii). I have unknowingly emulated Steinbeck, but because I was deeply interested and greatly

encouraged by this endorsement of the practice of writing about your writing as you are writing. My use of journalling is self-evidently different from Steinbeck's – it is spasmodic and not systematic and related directly to difficulties rather than habitually warming up to the daily writing task. Possibly, I could become more systematic in my journaling practice – but it can take time and drain writing energy. Nonetheless, my practice is a vital aspect of my praxis which, inter-alia, unblocks one, enables me to work through problems and keeps me on track whilst recording inner struggles and ways of working with and through them.

I have attached copies of pp xiv-xvii because of some very interesting observations / insights into writing.

At this point in the original manuscript I enclosed an article from *New Society* (23rd of April, 1970) entitled: 'How strong do you feel?' By James Reason

⁵Returning to the Notes in September 2010

In the past two or three weeks I have been gradually getting back to these Notes by sorting out material I had collected but not organized. As I came to write these notes I discovered to my great surprise that my last entry was 17.6.09! Fifteen months! My impression was that I had worked at them until the end of 09 / beginning of 10! So I must have been concentrating on *Sustaining Preaching and Preachers* for a year or so! How the memory distorts timescale.

One of the things that I thought was resolved I have discovered is not: the question of notes / an autobiography / a vocational autobiography. Several things may explain this:

- perhaps it never was completely resolved in my heart but only in my head;
- -conversations with Rita and Rachel at writing these notes in July this year; (They said that it was the stories I told about incidents back at the Church at the RAE that interested them and which they were keen I should write down. Some of these stories do not come into the Notes, specially the ones about the family and personal relationships such as those about Nana. I have started to gather some as I write the notes under "Reminiscences", but this will not cover them all. Also, some material is in Section 4, 'Working Class Beginnings, 1929-1972').

One of the papers I came across was an article by Richard Hoggart, “The Uses of Memory”.⁶

- (This set me thinking again both about my notes and the idea of an autobiography. It also gave me insights into myself as a writer, e.g. I am a ‘centripetal’ rather than a ‘centrifugal’ writer. I decided I must read more of Hoggart upon which I have already done).
- For over a year I have been deeply engrossed in book writing as I disengage from SPP there is: the relief of having completed it; the enjoyment of the new found freedom; the missing of the creative purposeful activity with a concrete outcome, not in the notes, but of a published book; the partial desire to write another book – Neil wondered if we could write another for *Continuum*. (A disturbing cocktail!).

Where does this leave me? I am not sure, but the thoughts that occur to me as I try to reach a conclusion are as follows.

- The Notes: as I have said already they are valuable in themselves and lend themselves to several outcomes. They are helping me to sort out material and thoughts. They are a prelude to anything else. But if I were doing them as a prelude to an autobiography they would not be so tidy and detailed. And they would probably be done chapter by chapter. Possibly this has implications to the notes. On the other hand I am well into them and they will form my mind on my vocation and give me some themes to get in an overview – or will they? I think the notes will take less time than an autobiography and that is important at my age. I am more likely to complete them whatever else I do.
- If I stray with the task, it is possible that I will spend my imaginative and creative energy on the notes and not then have the enthusiasm to write an autobiography. But then I might, because it would be a different kind of task, selecting, editing, and shaping the raw material of the notes.

Conclusion:

1. Continue with Notes and sorting out papers very much as I have been doing at the same editorial level.

6 ‘The Uses Of Memory’ by Richard Hoggart and Andrzej Klimoski (*Weekend Guardian*, 9 to 10 June 1990).

2. Continue with recording vocational related reminiscences.
3. Read more of Hoggart's work on autobiography as this is relevant to these notes and could help to decide about personal and vocational autobiographies.
4. Whenever the mood strikes me write down stories of the kind that R and R spoke to me about or collect those I have already written.
5. Consider whether any further personal material is necessary for the vocational autobiography.
6. Hold in abeyance questions related to personal or vocational autobiographies.
7. Work at the Notes at my own pace and, without pressurising myself, aim to complete them by next summer or end of 2011.

At this point in the original manuscript I enclosed an article from *New Society* (23rd of April, 1970) entitled: 'How strong do you feel?' By James Reason

7PART 2 APPENDIX 4:

JOURNAL NOTES

It suddenly came into my mind this morning that the first part of my vocational life could be described as

False starts.
Stop and start.

But as I thought about it that doesn't particularly represent what happened. It was a period of grasping after my vocation but I didn't think of it like that. I think I wanted to make something of my life and to be a success. Instinctively I knew that there was something beyond what I knew.

Failing scholarship.
Realizing I could think.
Getting to Farnborough
Religion and non-religion: in and out of faith
Didn't feel I fitted in.

Vocational Biography or Autobiography

⁸Reflecting yet again about writing this autobiography

I need to reflect on my experience over the past ten days or so of working in what I have referred to as my ‘reflective vocational autobiography’, a title which I am feeling to be grandiloquent or grandiose. I have been writing about my earlier life. At times I had to think quite hard in order to be true to my feelings about what happened and what actually happened: I am in danger of distorting and fantasizing or romanticizing. This careful reflective process is making important internal adjustments / corrections. Establishing key dates led me to sorting out a lot of papers into files; family trees and affairs; addresses at funerals and weddings; various autobiographical pieces; co-consultancies with CW and with CN and DC. I need some of these papers and early diaries but not in a systematic way, mostly I browsed. [This raises the question whether I should read these and then write or write out of my memory and then correct them or simply leave them unedited. My inclination is towards the latter using documents where necessary. I am not attempting a history of my reflections at various points in my life but reflections on various in various ways aspects of my life and particularly my vocational life from my present perspective in various ways.] A feeling has been growing in me that my reflections are discursive; they lack structure and overall form and shape; they don’t seem to be getting anywhere or more accurately they seem to be digressing from my central theme of vocation. My intention to explore the circumstances of my early life which constricted and confirmed me in my attempts to discover my vocation and to tease out the circuitous and sporadic ways and route by which I eventually did find it digressed into reminiscences about my childhood. Absorbing and healing but not purposefully and economically connected to the theme. Possibly I simply have to do this kind of reflecting to do what I set out to do.

The impression that the notes have upon me reflect this: they disturb me; I don’t know how to order them; the thought and appearance of themes blurs rather than clarifies the subject matter in my mind. I will simply have to put some headings into them and weave reflections such as this and the others in a better way.

This is forcing me to face the question again about whether I am writing for myself or publication. The way in which I have been writing has been for me. I have had in mind that once I got the material on paper I could then

structure it or use it to write something for publication or for myself. But I think I am coming to feel that I need to write or reflect in a more structured way whether for myself or for publication – and I want to focus on writing for myself at this stage. I don't think the free flow of consciousness method is working for me entirely – it has prompted important changes in me but the effect of the notes upon me is not as good as it might be.⁹

¹⁰Structure and Flow

For some time I found myself pursuing these thoughts without coming to make progress. Then quite suddenly and quickly and with a surge of new energy and enthusiasm to the task I produced an overall structure for the notes, gave headings to what I had written, separated reminiscences from reflections on writing, started to write again quite profitably and organized a considerable amount of background material to under the new section headings. So far the structure stands up and the writing continues. Another thing has happened. Consciously, and I think unconsciously, I am experiencing a flow of thought which is going back over and in some cases various aspects of my past, reflecting on them at length and to a rather surprising degree producing new insights and reshaping long held thoughts about attitudes to and interpretations of them. This is coming to the surface at various moments and entering the free flow of my consciousness often in the night, when I awake from sleep or just relaxing. All this is happening on a quite wide front and more quickly than I can get down to working through it carefully through writing about it. So I am attempting to make basic notes of salient points as they arise and filing them in the background notes to the sections.

This process has been both rewarding and painful: rewarding in the new insights to my life and vocation and added appreciation of them; painful because of the memories of some of my failures and downright sins in my childhood and youth and during my ministry.

¹¹Not for Publication

Leaving these notes in this hand written form, it occurred to me, endorses their status. Fundamentally they are private notes with primary personal purposes, to help me sort out a whole lot of things related to my vocation. I feel that they are beginning to achieve that purpose and are causing me to

9 22.10.08 It is better now!

10 22.10.08

11 28.11.08

order private papers. They are not for publication nor are they publishable in their present form but they do contribute source material and could be used by me or others to write for publication, article or books. To have these typed up at this stage would tempt me to start editing them with an eye to publication.

¹²The Scope: Autobiography or Vocational Autobiography?

From the beginning I was clear in my mind that I was about writing notes about my vocational autobiography and not my autobiography. Focusing on my vocation enabled me to select relevant material from my history and put it in some order. However, as I got into the notes about my early life I felt at times that I was moving towards autobiography and failing to get the sharpness of the vocational orientation for which I was aiming. This niggled but I felt I was basically on the right lines. But the issue resurfaced in a conversation with Molly in which she said that from the outline it seemed to be an autobiography: a vocational autobiography would have started with my call to the ministry. Following this thought I became clearer about the fundamental parts and structure of what I am engaged in. The notes are about:

Education

My love-hate relationship with education; (That is with my early education: the negative feelings about it and especially feeling I have not been properly educated; no sound, early educational foundations. The effects of this and its lasting powers of intimidation and de-skilling. And with my lifelong preoccupation with it, interest in it involvement in it or the education of others. Etc! Various a liberating, distorted, neurotic, intimidating, disappointed relationship).

Engineering Career

My career as an engineer.

Ministerial Vocation

My ministerial vocational life.

The notes are about these and the crucial and critical interplay between them. They are about the parts that they have played on my vocational formation and the part played by the first two on my journey out of /

my route / path out of a working class community to a more vocationally liberating culture.

This warrants and needs re-working!

¹³Section 2: Getting Started and the Nature, Purpose and Structure of the Exercise

Encountering great difficulties in getting going in the initial stages of writing these notes most disconcerting and disheartening. Having carefully drafted the “Rationale” and consulted widely about it, I assumed that I had prepared the ground for a good, easy and satisfying start. Sadly that proved to be ill-founded. The discursive notes in this section chart and reveal the difficulties I experienced. They are retained here as they were originally written. A summary note of the issues and subject matter with which I grappled might be useful here:

Purposes: to enable me to explore, re-examine, re-assess and re-interpret my vocational formation in life and hopefully to find deeper satisfaction, contentment and peace.

Nature of the exercise:

- private and personal in the first instance although it could be made available to others and used to write up aspects of my life;
- intention and aim to be as honest and open as possible; I am not writing a book, notes;
- “reflective writing” in contradistinction to descriptive writing recording events;
- vocational biography not an autobiography;
- style

Scope/themes: initially I thought of one dominant theme, my ministerial vocation. Gradually I realized there are three: my love/hate relationship with education; my career as an engineer; my ministerial vocational life.

Structure: initially I resisted structuring the notes , then found I needed

a facilitating structure and found it difficult to find one but it enabled me to write and to adjust and arrange background papers.

¹⁴Changing the Overall Shape of the Notes

Stimulated by p ix of R Hoggart's *An Imagined Life* and distinguishing the 'public' and private lives, over the past few days I have given some serious thought to changing the overall shape of the Notes for several reasons:

- they are not in the best logical sequence, for instance Section 4 should come before 3 or should 3 come after 9? And should 6 come after 9? And should 3:3 come in 12?
- some of the sections overlap.
- it would be good to have major points: The Notes; Beginnings; Engineering; Ministry; Critical Issues etc.

I have, however, decided not to attempt this at this stage for several reasons:

- it is a major job involving changing all the background papers which I have carefully arranged;
- these are a collection of notes not a book;
- the system is working, howbeit the material is not as orderly and tidy in its overall structure and in the sections;
- however, as I have described, it does put a lot of material in a more orderly form in the Notes and in the background paper files and makes it much more accessible for any number of other purposes already described;
- it is clear, and becoming clearer, that if the material as a whole is to be formed into some sort of publication, it will require much selection and restructuring and editing.

This does not preclude some of the sections being re-scheduled especially Part 9. Meanwhile it is a lot of material readily available for gathering together for various purposes.

¹⁵Writing these notes is, I realise going to be much more manageable and pleasurable and satisfying if I get into a different frame of mind / approach towards them. My approach has been somewhat ponderous and serious: I must write very purposefully, treating each topic thoroughly and comprehensively and with flair in an attractive style; I must break new ground; I must complete sections and write at length. What has, in fact, been happening since I returned to the Notes earlier this month is that I have been going from section to section adding notes or correcting perspectives. What is coming to me is that I need to get the notes down as the thoughts come to me even if that means working from section to section in as good and logical and chronological order as I can without re-writing and re-structuring passages or content. And to do so without too much attention to style. That is, adopt more of a piecemeal approach which is penetrative without being ponderous. Further, I need to be more accepting of and satisfied with my natural pace of doing the work. Writing more polished pieces is another task which I may or may not do in part or in total.

26.9.10

The current phase of working in these notes is taking a slightly different pattern from the earlier notes – or at least I think so. After writing a piece and feeling I have nothing further to say, I find myself ruminating on the subject matter and quite unexpectedly other ideas appearing in my mind unbidden, as it were. Then I return and add more thoughts to the Notes.

27.9.10

I have ground to a halt! Hope it is a period of incubation. So much emotion connected to this piece and it involves challenging and changing deep seated conceptual issues. Writing notes of this kind takes a lot of energy and time. I have realized that I can engage in a quite different activity to writing and autobiography. Reading a few pages of Les' autobiography helped me to see that – I really am in some places trying to reshape attitudes in myself not simply on paper. Using writing that is, to effect more changes. Doing this is taking more time than some of the earlier sections and it is ordering, editing, drafting and re-drafting.

I also feel even at my advanced age I am learning how to improve my writing skills.

1.10.10

I find myself struggling in writing these notes. They departed from being autobiographical to read more like a piece in a text book. Eventually possibly prompted by Richard Hoggart's writings, I found a better 'voice', perspective, angle on the material and it started to flow. I think it needs to be edited further to get the right angle/tone. Without this the text seems contrived or clumsy.

Finding the right tone, the right stance before your material and though this is less important – before your readers, is one of the earliest and hardest problems. It is especially in autobiographical writing which aims to be more publicly 'telling' than personally revealing, a matter of distance and angle, distancing yourself and coming in obliquely rather than talking directly and close-up. That Henry Adams met the problem by talking of himself in the third person is curious and amusing, but no help at all today.

For the writer at least as much as for the reader the biggest initial limitation in autobiographical writing is the one-stringed tonal fiddle, the single channel for tones of voice. You are very soon sick of the parade of self as this is expressed in your favourite locations, twists, turns, stresses, lifts and drops; you detect your own forms of special pleading as soon as the reader does. Then you wish you were after all writing a novel or a play, something which would allow you to escape from the carapace of the self, to be and to sound like someone other, to use tones your own personality cannot encompass and so to inhabit other personalities. Ever the most oblique and dispassionate tone soon seems like a brand-name or signature-tune, something being sold. You become bored also by your own one-angled vision, your often predictable responses; it would be a relief to climb out of the skin of your own assumptions. There are ways, some of them fair effective, of reducing the monotony of tone, angle and perception; but if they are too much relied on they deny what may be the strength of the record – a particular way of seeing, hearing, naming a world.

I suddenly realized whilst washing up that I am enjoying this writing.

4.10.08

Purposes and Structure

Over the past few days I have made various attempts to get into the vocational autobiography (VA) without much success and some frustration. I have tried to get an overall structure to the VA, to start to write something about the early period of my life and to identify key incidents or write ad hoc reminiscent notes. So far nothing holds together. Yesterday morning, for instance, I spent over an hour meditating (and dozing, something I

rarely did in the past). Admittedly, I was somewhat unsettled. Dee Kelly, our new cleaner, was well over an hour late. During the afternoon I was wondering whether I could do it, especially after browsing through Richard Hoggart's *Promises to Keep*. When I first read this I felt his writing was not as good as it used to be but yesterday I saw how well he used his experience to make his points. I began to feel that anything I would write would be prosaic. I was settling for ad hoc reminiscent notes. But I was not down hearted, dispirited or depressed about the situation, if anything veering on and accepting it somewhat philosophically – possibly because I have experienced this kind of thing so many times. A whole lot of ideas and thoughts are moving around in my conscious mind but they simply do not take a coherent shape. I simply have to wait until order emerges from my unconscious mind and with it new energy. This may well be happening now. Time will tell.

One of the things that is emerging is that two purposes are in operation: from the beginning one of these has been that I am writing without direct intent of publishing but as I write I have one eye on those who will read it. I cannot escape the idea and desire that it will be read by others if not published. This inhibits the flow. I want to get it right. I want it to be neat. Somehow I must overcome this. (I am writing this quite freely). I have to do what I have recommended so many others do following the advice of an erstwhile colleague Michael Bayle, “Get it down on paper without respect to mention”. Then I can edit it and re-shape and re-work it. Writing this has been quite therapeutic. I feel much better, at peace and waiting in patience, hope and expectation for what might emerge from my unconscious!

However, I have been getting on with various outstanding jobs. And I have been reading diaries from the early 1950s. One of the things I have become aware of is that I have been casting up early years in a negative way and possibly even judgmentally. I wonder why? Possibly to heighten the difficulties I experienced in finding my vocation and to show that the Rishton/ Lancs working class culture was anti-development. There were good things about it and certainly my parents sacrificed and worked hard to give me the chances I had. My mother going back to work in the mill, for instance, to enable me to go to Accrington Junior Tech College for two years. And I still value some of that culture and have traces of it in my being. Writing a true account is going to be difficult. To distort or use it to demonstrate some ideas / theories would be very wrong.

PART 3 APPENDIX

D R A F T

SOCIOLOGICAL FACTORS IN CHRISTIAN EDUCATION

Proposals for a two-phase research programme to determine and investigate those aspects of community life which are formative in the development of Christian attitudes and ideals and practices in children and young people.

I INTRODUCTION

Colin Alves states in "Religion in the Secondary School" (p. 27 f) that the "balance of recent research into religious education has been in the area of psychology rather than sociology" with the consequence that questions "concerned with the community setting within which religious development takes place have been left unanswered". This compares with some of the conclusions of J. Brothers in "School and Community". Various researches and demographic surveys have explored and defined some of the regional and social variants in religious attitudes or practices. It is obviously important to know not only that these differences do exist but also why they exist and how they come to exist. (Cf Alves p. 207). This kind of sociological information about the religious development of children and young people would be invaluable to those who formulate Christian education policies and programmes for schools, churches and youth and community work. It would assist trainers, teachers and workers in deciding what are the most important skills and working methods for both formal and informal Christian education. The research project described below is planned to discover sociological information about how and why people make different responses to formal and informal Christian education programmes.

II HISTORY OF THE PROJECT

A search for such information caused the Youth Council of the Methodist London South East District to set up in 1966 a small study group to consider the effect on the Christian training and education of young people of patterns of community life and personal relationships. This working party, after giving a considerable amount of thought to the subject, called a consultation in February 1968 of a number of professional people interested in the field of study. This consultation strongly recommended a two phased research programme.

Phase I A two year pilot project based on Thornton Heath in the London Borough of Croydon

Phase II A long-term comparative study of three different areas, namely city, suburban and rural.

Soon after this consultation Mr. Alves' report 'Religion in the Secondary School' became available. In this report he delineated the proposed area of research as one needing further work (see above and pp. 16, 27, 33, 64-70, 99f., 121, 139f. and 186ff.). The project began to take more definite shape and to be seen more and more as a follow-up of Colin Alves' investigation. In view of these developments it became clear that it would be logical for it to be sponsored by the same body which sponsored the Alves' Report, the British Council of Churches Education Department. A draft working paper describing the proposals for a pilot project based on Thornton Heath and sponsored by the B.C.C. was prepared. Several people read the first draft including Mr. Colin Alves, who made a number of valuable suggestions. On the basis of the various suggestions the working paper was re-drafted and submitted to Mr. R.H. Ward, lecturer in Sociology in the Department of Sociology and Social Anthropology, Manchester University, with a request for a critical assessment. He made some very valuable critical suggestions and gave as his general conclusion:

"On balance this seems to be an excellent scheme, of possibilities, though still requiring some preliminary work to be done. I would give every encouragement for the project to be taken up, subject to the availability of a suitably equipped directing committee and adequate finance."

Copies of the revised draft working paper and Mr. Ward's assessment were submitted to the Chairman (Professor W. R. Niblett) and members of the B.C.C. Education Department Executive Committee at their meeting in July 19 (?) requesting the B.C.C. Education Department to adopt (?) and direct the project. This committee thought the project "very worthwhile". The aims need to be further defined and possible sources of finance considered. Before coming to a decision the committee required further professional advice and assessment of the project. They suggested a working party should be convened for this purpose.

On the 19th November, 1969 under the chairmanship of Mr. J. Prickett the following people met as a working party: Dr. J. Brothers, Miss E. T. May, Mr. P. McPhail, Mr F Murphy and the Rev. G. Lovell. The worthwhileness of the project was endorsed. Miss May (Chief Woman Inspector of the London

Borough of Croydon Education Department) considered it would be of "intense interest to teachers and of great use to them". Mr. Murphy said that it was of vital interest and relevance to the Youth Department of the B.C.C., especially in regard to the current emphasis on youth and community work in the Youth Service, and that he would: recommend that "the Youth Department of the B.C.C. should sponsor the project jointly with the Education Department". Several technical suggestions were made about the project proposals and these, along with the main recommendations made by Mr. Ward, have been incorporated into the programme for Phase I which is given below.

It was agreed that the project should begin with a short-term piece of research to be followed by a much wider piece of research undertaken on a long-term basis. It was recommended that this project should be under the joint sponsorship of the Education and Youth Departments of the British Council of Churches and directed by a specially appointed advisory committee.

The London-Borough of Croydon is a most suitable choice for the pilot project for many reasons. The Local Education Authority is interested and sympathetic. A group of R.E. teachers have been meeting regularly for about three years for group study of subjects related to the teaching of R.E. including, the sociology of education. A group of these teachers met regularly for one year in Croydon and London with members of the staff of the Grubb Institute to study group processes and 'behaviour in the working environment'. There is a church, youth and community development project located in Thornton Heath. Some of the work of this centre is being documented and some of it is to be submitted to the Institute of Education of London University for a Research Degree in community development and education. Different methods of teaching education are employed in different schools and churches. The Borough is sociologically and culturally varied.

PHASE I

PROPOSALS FOR A PILOT PROJECT IN THE LONDON BOROUGH OF CROYDON.

1 Aims and Objectives

The aims of the proposed project are:-

- i. To identify those aspects of community life which are of formative influence in the development of
 - a. Christian attitudes, ideals and concepts, and

- b. Christian practices in children and young people in the area of the study.
- ii. To provide experience and information for the mounting of a larger project aimed at investigating the different effect of environmental influences on the receptivity to Christian teaching of children and young people in three different and comparable areas (namely city, suburban and rural).
- iii. To test the following hypotheses: (see below for definition of terms)
 - a. The influences which determine the- formation of personal Christian attitudes, ideals and concepts are generated by those with whom the child or young person has the most meaningful and satisfying relationships.
 - b. The influences which determine the pattern of personal Christian practices are the norms of the group of which the person most wishes to be an acceptable member. Those influences are proportional to his desire for group-acceptance.
 - c. A critical point in the development of personal Christian attitudes, ideals, concepts and practices occurs when the child or young person becomes acutely aware of the conflicting religions positively held by adults who, in different ways, are important to him.

Such critical points are:

1. proportional in their intensity and significance to the conflict between the religious ideals, attitudes and practices and the personal attainments and loyalties to those who held them.
2. Characterized by the child being unaware that he is confusing the intellectual, personal and emotional contents of the conflict.
3. Related to sequence of child growth.

And they lead to

- i the choice of a personal religious position on the basis of an undifferentiated amalgam of personal and intellectual factors in which the personal factors generally predominate.
- ii the child's subsequent openness to religious influences based upon and regulated by, personal and/or group relationships and not upon more objective criteria.

- d. Christian attitudes and practices do not necessarily follow from, nor are they a direct function of, knowledge of the Christian faith and the Bible.
- e. At the point of transition from school to work boys generally adjust their religious attitudes and practices to conform, with, those of their fathers or those with whom they work.
- f. The Christian attitudes and practices of adolescents are intimately associated with their endeavours to discover their own identity and independence. Consequently these attitudes and practices are often part of a reaction against those individuals and groups with whom they find it most difficult to establish their identity and independence.
- g. During the transition from single to married life girls generally adopt the religious practices but not the attitudes of their male partners.
- h. Religious practices and attitudes which differ from those current in the home and community setting are only marginally influenced by teaching methods of any kind or by the nature of relationships with teachers in school, church and clubs.
- i. The size and complexity of the school, the community in which they live and the church they attend are critical factors which vitally affect the probability of the child being influenced by the programme of Christian education; influence being inversely proportional to size and complexity.
- j. Religious teaching in general, and verbal teaching in particular, have minimal effect when contradicted by the non-verbal communication about religious and moral subjects (e.g. availability of God, fairness, equality of all men ...) transmitted by the administrative structures and the patterns of staff relationships with each other, the pupils, parents and the community.
- k. The effective communication of Christian attitudes by one generation to another is directly proportional to community stability (cf Alves p. 207)
1. The feeling of religious need for Christianity is inversely proportional to economic security, (cf Alves p. 208)
- m. The majority of schools, churches and clubs are acting as media through which the general religious mood of the country is conveyed rather than conveying anything

positive and additional of their own. (cf Alves p. 66)

- n. School religion is a better builder of Christian attitudes than church religion and youth service religion. (cf Alves p. 65) but church and club religion are better builders of Christian practices than school religion.

An Attempt at some Definitions:

'Religious' subsumes 'Christian' but is not to be equated with it. It could be described as any system of belief in some unseen power or deity considered to have power over, human destiny and entitled to obedience, reverence and worship. Such 'systems' vary considerably in their structure. Some are vague unformulated superstitious ideas, practices and feelings which are part of the cultural life; others are highly structured and formulated such as Hinduism, Christianity etc.

Religious practices viz attending public worship or course of religious instruction in school,, church, synagogue, mosque etc; saying prayers, meditating or any other, personal religious rite.

Religious attitudes, viz. attitudes to religious figures, symbols, institutions or practices such as Jesus, religious people, ministers, priests, rabbis, Bible, prayer books, churches, mosques, R.E., School Assembly etc.

Christian attitudes viz

1. attitudes to Christian symbols, figures, institutions and practices.
2. attitudes to people & events consonant with the teaching and attitudes of Jesus.

Religious or Christian concept viz a category of a class of objects or events 'usually organised as a result of a group of related sensations, percepts and images' by processes of generalisation and abstraction. (cf 'Religious Thinking from Childhood to Adolescence' by Ronald Goldman, particularly pp 11 - 13)

2 Methods

The methods to be adopted will be:-

- a. To observe young people in various community settings.
- b. To make use of critical incident techniques.
- c. To conduct and compare attitude tests on
 - i young people, and

- ii those considered to embody and personify the various community influences.
- d. To make case studies of individuals and groups.
- e. To investigate what young adults consider to be the formative influences on their Christian attitude development (cf work of Brothers and Rees) and compare these with attitude tests and the results from (c) and (d) above.

3 Programme

A Programme of three main parts in envisaged.

- a. Recollected Case Histories The initial stage of the programme will be to obtain a series of "recollected case histories" (cf the method adopted by R. J. Rees in "Background and Belief"). A group of young adults will be selected whose views on religious matters may be taken to be already formed. They will be subjected to a battery of tests of attitude and insights (?) similar to those used by Colin Alves. They will be asked what influences they consider to have been formative of their views on religion. An attempt will be made to discern and define any possible formative influences additional to those indicated by the process of personal recollection. Comparisons will be made between test results and influences (actual and possible).
- b. Longitudinal Case Histories The results of (a) should indicate what particular sources of influence need to be examined in the case studies. Observations should continue over a period of at least two years. As soon as a group has been identified a series of tests should be given (whether the same or different is a matter for professional advice). In selecting the groups for observation an attempt should be made to find children who are in a "critical" state of environment (i.e. just entering or just emerging from a particular environment).
- c. Critical Incidents in the classroom, church or youth club lend themselves to particular forms of investigation and techniques. A considerable amount of information can be gained about all the factors involved using these methods. This approach lends itself to the production of immediate feed-back material for testing and re-testing of hypotheses.
- d. Investigation of Environmental Factors Operative during period of Longitudinal Case Histories An attempt should be made to identify centres of community influence and question those considered to embody

or personify the concepts of the community group. Attitude/knowledge/insight tests should be applied as in Alves' method but on a simplified basis. Such people might be:

School: Head, teachers, caretaker, senior scholars, domestic staff, governors, members and staff of L.E.A.

Home: Parents, uncles, grandparents (i.e. the extended family).

Community: Clubs, work, trade union

Church: Minister, members, leaders, adherents

The major sources of influence should be examined at fairly frequent intervals. These influences will themselves be changing during the course of the enquiry. It is appreciated that the scope and validity of the enquiry in general and of this section in particular depends upon the degree of co-operation of those interviewed. The observers must be so selected and deployed as to cause minimal change to the (?) persons being observed. Some consideration had already been given to these matters but they (need) to be considered further in the course of programme plans and in the light of professional advice.

4. Additional information which may be amassed includes:

- a. sociological definition of areas
- b. education methods (general and particular) used in day and Sunday schools.
- c. aims and methods of Youth centre
- d. observe local/national, press/radio and T.V. attitudes

5. The analysis of the results obtained might proceed as follows:

- a. cf. attitude/insight/knowledge tests on young people with observations and results from the study of critical incidents.
- b. cf. tests on young people with those conducted in school, home, community and on former students.
- c. cf. influences on young people with what former students said were influential.

Where alignment in (b) should reveal greatest influences.

It is clear that these proposals cover a wide area of work and selection may have to be made in accordance with the professional advice received and the labour available.

6. Administration

Phase I of the project should be under the direction of a Committee appointed jointly by the existing Working Party and the B.C.C. This Committee would be financially responsible to the grant aiding trust. It would receive regular reports of the progress made. It should have as members: an interested sociologist, a social psychologist, representatives of the Local Education Authority and its Youth Service, representation from the local College of Education (Phillips Fawcett or Furzedown, the local centre for the B.Ed. in Divinity), the Churches' Youth Service, A.C.E., teachers, parents, Croydon Industrial Chaplaincy Board in addition to the representatives of the B.C.C. Education Departments and the original District Youth Council Working Party. This committee would advise and direct (pre (?) ably through an executive body) the field works. It would make reports to the B.C.C. Education and Youth Departments.

George Lovell,
December, 1969

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