

**Seeking to find a place for spiritual
transcendence through engaging with
earthquake images in geography
textbooks.**

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Author's Declaration

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Signed: *Paul Stephen Hunt*

Date: 14th November 2018

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Seeking to find a place for spiritual transcendence through engaging with
earthquake images in geography textbooks.

ABSTRACT

This thesis explores my perceptions as a Christian geography teacher, how a series of images, depicting the effects of and responses to earthquakes, in contemporary geography textbooks develops a sense of place and through this offers opportunities for spiritual transcendence in two English secondary school classes. This is explored through the lens of a growing reflexivity of how my faith influences my teaching.

On reviewing the literature of sense of place and of spiritual transcendence major themes began to emerge which provided a focus for the research. When considering the concept of sense of place, the themes of emotion and geographical imaginations provided the context for the research, while the themes of meaning, connectedness, emotions, and imaginations, provided context to spiritual transcendence for the research.

The post-structural informed research took the form of a critical discourse analysis of nine images contained within two contemporary geography textbooks, personal reflections on how students in two secondary phase classes that I taught responded to the images using a research journal as well as two focus groups with students to discuss their thoughts on the images. The personal reflexivity focused on my perception of how the images allowed opportunities to develop a sense of place and spiritual transcendence.

The theoretical lenses through which I analysed the data involved a modified “Visual Methodologies” approach rooted in critical discourse analysis. The approach focused on two elements. The first element was the *site of the image*, which focused on the elements and signs that I perceived to be present within the image. The second element, *site of audience*, focused on how I perceived students were responding to the image to develop meaning. These two dimensions provided an insight into how, as a Christian geography teacher, I perceived a development in sense of place and spiritual transcendence. The analysis revealed that different aspects of an image might provide greater opportunities for a sense of place and spiritual transcendence.

The results of this research cannot be generalised as they focus on my own perceptions of two classes. However, a connection between a sense of place and spiritual transcendence appeared to emerge, a *tethered sense of place*. A new personal pedagogical approach to using textbook images in the classroom which has the potential to encourage spiritual transcendence also emerged. Both areas might be considered for further investigation by others. Finally, as a process of undertaking this thesis, I have also become reflexively aware of the interaction between my faith as a Christian and my geographical pedagogies in deepening my understanding of what it is to be a Christian Geography Teacher.

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Chapter 1 Introduction to the Research

As a classroom geography teacher of 20 years undertaking a professional doctorate, I wanted my thesis to reflect my professional practice. I wanted the research to develop my own practice in the classroom as well as make a contribution to wider knowledge, so it was important that I focused on a topic that was part of my typical classroom routine. I chose to focus on the study of places, as this is a key concept that underpins geography as a discipline and as such forms an important element of my daily teaching.

The research focuses on my perceptions of how the study of places affected by earthquakes, through textbook images, develops not just a sense of place, but also offers opportunities for students to experience spiritual transcendence. Although the concept of place underpins the current curriculum at Key Stage Three and Four, there is a lack of spiritual consideration within geography as a subject. I consider there to be potential to develop the spiritual elements of the geography curriculum, and this thesis is one interpretation of how this might be achieved. This is particularly important with the increased focus on subject curriculums in the proposed 2019 Ofsted Framework (Harford 2017), which will focus on curriculum intent, implementation, and impact.

I chose to focus my research on images from contemporary textbooks that I regularly use in my practice and my reflexivity of the lessons as I saw this thesis as a journey exploring the juxtaposition between my faith and my geography teaching, and two topics that encapsulated these two areas.

Through this research, I suggest a new approach to critically analysing images in textbooks, building and developing on the work of Rose (2016)

and Kress and van Leeuwen (2006). As an outcome of the research, I also suggest how students may experience an opportunity to develop spiritual transcendence through a process I have called a ***tethered sense of place***. This concept was developed as a result of how the students made connections between the distant places represented in the textbook images, and their own local places that they develop through their personal lived experiences.

By using the methodological lens of Critical Discourse Analysis (hereafter called CDA) visual methodologies (Rose 2016) and visual design (Kress and van Leeuwen 2006), set within a post-structural influenced research approach, key characteristics contained within textbook images have been identified that could lead to developing spiritual transcendence in students.

The final outcome of the research that I address has been how I reflexively now consider myself as a Christian geography teacher, discussing how my geographical pedagogies have been and continue to be shaped by my faith.

1.1 The structure of the chapter.

This introductory chapter is organised into four distinct sections. Section 1.2 briefly outlines the key themes of the thesis, namely a sense of place and spiritual transcendence and a brief outline of the discourse of spirituality within geography education.

Place is introduced in section 1.2.1. In this section, I argue that places are fluid dynamic areas (Massey 2005) which can be used to establish a sense of place, through geographical imaginations in students and thereby potentially encourage a spiritual experience. This helps to contextualise the theme of place within my thesis and acts as a brief introduction before being developed further in chapter four.

Spiritual transcendence is introduced in section 1.2.2. where I highlight the complex nature of spirituality in education and the many different interpretations of spiritual transcendence that can be found within the academic literature. This serves as a brief introduction to the topic before spiritual transcendence is examined in chapter five.

I then outline in section 1.2.3 the relevance of spirituality to the secondary school sector and consider the appropriateness of integrating spirituality and spiritual transcendence into the geography curriculum.

Moving from the themes of the thesis, I then discuss and provide a rationale for the three research questions that form the focus of the thesis in section 1.3.

To provide further context to the research questions, section 1.4 discusses the personal context to the thesis, describing the school context, as where

the research is taking place is an important aspect to consider when undertaking a post-structurally informed piece of research like my own, where different interpretations are sought. I also briefly explore my development as a geography teacher and the role that my growing Christian faith has had on my career, before developing the relationship between my faith and research position fully in chapter two.

The significance and the originality of the thesis of the research are discussed in section 1.5 in terms of significance to the researcher and to current educational policy.

1.2. Key themes within the thesis.

1.2.1 An introduction to sense of place.

The thesis focuses on the theme of a sense of place, as all the images depict a place. To contribute to the field of research on a sense of place, I have used the concept of **sense of place**, and used Agnew's (1987) approach, as it is one that dominates contemporary GCSE and A-Level textbooks. I explore how students create and develop a sense of place through these textbook images with a view to then consider the spiritual opportunities that arise from such a development. Through my post-structural informed positioning, I do not seek a fixed definition of sense of place but explore my own interpretation of the concept.

Place has been a key concept for geography that has permeated through the various English National Curriculums since the 1991 English secondary school national curriculum, although the nature of place has

been debated in academia for much longer. The concept of place has been a constant element of the Geography National Curriculum since 1991 in England. The 1991 orders instructed teachers to ensure that students are inspired to think about their “own place in the world” and to develop knowledge of “places and environments” throughout the world.

The geography National Curriculum sought to develop the idea of place through two main areas:

- Developing knowledge of places and environments throughout the world
- To inspire students to think about their own place in the world, their values, and their rights and responsibilities to other people and the environment.

The interpretation of place was left to the teacher, with no guidance or suggestion as to what the concept of place meant or an acknowledgement that the concept was a debated one. While the concept of place was left to the teacher to interpret, the programme of study was very prescriptive, emphasising detailed coverage of topics leading to 183 “statements of attainment.”

The use of “knowledge of places and environments” suggested that the authors of the geography curriculum may have been influenced by regional geography, which had been the predominant way of studying and teaching geography in the first half of the twentieth century (Cresswell 2015). This is exemplified by Herbertson, who, in 1905, developed the

idea of how places or regions become unique due to the variations in the natural environment in which they were located.

By using the phrase “own place in the world” a more humanistic approach to place was beginning to develop. The humanistic approach, as developed by Tuan (1977) and Relph (1976) saw place as a concept that focused on subjectivity and experience of the world rather than cold hard facts. The 183 statements of attainment in the National Curriculum could, however, be seen to be at odds with this humanistic approach as they gave greater emphasis to the knowledge of facts.

In their analysis Lambert & Hopkin (2014, p.71) consider the 1991 National Curriculum for geography as an important return of place into the geography curriculum,

“It re-established place and locational knowledge, neglected by curriculum development in the 1970s and 1980s and created a balance between physical, human and environmental geography.” (Lambert & Hopkin 2014, p.71)

The main geographical approaches in the 1991 curriculum were centred on place and earth science traditions while lacking an enquiry approach. Rawling (2001) viewed the 1991 curriculum as failing to give geography a purpose or rationale, and due to the heavy emphasis on content and specific “facts”, key concepts and ideas were lost. One such example of the inclusion of “facts” was attainment target two, which focused on knowledge and understanding of places.

“Statement of Attainment 4a) name the features marked on Maps B and D at the end of the programmes of study”

Map D shown below highlights the places that had to be learnt. Rather than develop knowledge and understanding of these places, by requiring students to be able to “name” them, it reduced geographical place knowledge in this instance to geographical memory recall, and as such required little knowledge or understanding of these places.



Figure 1.1 Map D The British Isles - The 1991 National Curriculum for geography.

The 1999 revision to the National Curriculum saw another shift in emphasis, with for the first time the appearance of the “importance statement” for geography, setting the subject in the wider social context and highlighting its relevance to the issues that were being faced at the time. The concept of place was still evident through one of the programme of study sections, “knowledge and understanding of places.” Within this programme of study, students should have covered;

“a) the location of places and environments studies, places and environments in the news and other significant places and environments.

b) to describe the national, international and global context of places studied

c) to describe and explain the physical and human features that give rise to the distinctive character of places.

d) to explain how and why changes happen in places and the issues that arise from these changes.

e) to explain how places are interdependent and to explore the idea of global citizenship.” (QCA 1999, p.101)

The focus for this part of the programme of study was on gaining knowledge of the location of places, prescribed in a series of tables detailing places to study in the UK, Europe, and the World. On first reading, it would appear then that a regional geography approach was taken, highlighting different areas to study.

The changes to the 2008 National Curriculum included the underpinning approaches to enquiry including the use of critical thinking which was linked to fieldwork, data handling and the use of maps. There was also the requirement of geography to stimulate interest and a sense of wonder about places. This could perhaps be seen by some as linking to the spiritual dimension and will be addressed fully in chapter five.

The 2013 Geography National Curriculum moved in another direction, one which Lambert (2012) called the “knowledge turn”. Here Lambert makes the case that the geography curriculum was in need of review, but lessons should be learnt from the past, so that we can avoid the memorising of lists and places on maps as,

“it is important to recognise the limits of gathering and storing a mental gazetteer, which can simply remain as fragmented and relatively inert information rather than useful connected knowledge.” (Lambert 2012, p.8)

The resulting National Curriculum focused on the desire for a high-quality geographical education that would develop a sense of curiosity and fascination about the world. Students, therefore, needed an understanding of the processes that created a place as well as the current physical and human features of that place.

The 2013 National Curriculum did not define the term place, but gave an insight to its meaning when illustrating what was meant by “place knowledge”,

“understand geographical similarities, differences and links between places through the study of human and physical geography of a region within Africa, and of a region within Asia” (DfE 2013, p.2)

However, the term place was a flexible one, as it could be argued that the use of “locational knowledge” and the focus on cities and countries could also be place knowledge. With less prescriptive knowledge to be found in the 2013 National Curriculum, than in previous versions, it was suggested that teachers were once more responsible for curriculum making (Lambert

and Morgan 2010). This process of curriculum making is illustrated in figure 1.2 and this shows that teachers would need to focus on knowledge when planning their students' curriculum (Lambert 2012).

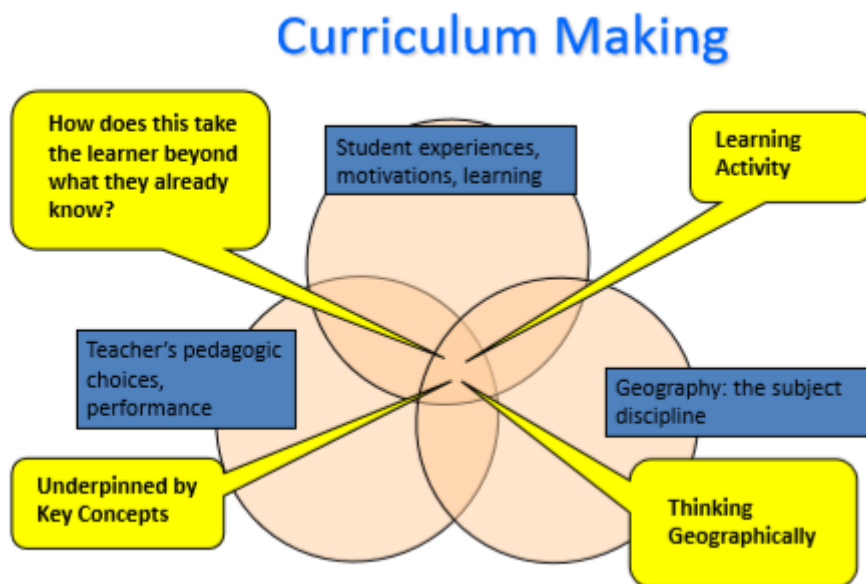


Figure 1.2 The role of the teacher in curriculum making - (Lambert and Morgan 2010)

With the advent of the new GCSE and A-Level specifications in 2016, the role of core knowledge mirrored that of the National Curriculum in 2013. As teachers seek to help students with an increased requirement for knowledge recall, the work of academics such as Rosenshine (2012) has been revisited.

1.2.2 An introduction to spiritual transcendence.

As a Christian, I wanted to explore the connections between religion and geography, thus combining my personal and professional lives and undertake a reflexive piece of research. I have therefore sought to investigate whether nine images offer students the opportunity to

experience **spiritual transcendence**. I do not seek to offer a fixed definition of spiritual transcendence in this thesis, as I consider the concept to be ever-evolving and will be contested (Myers and Myers 2012), but in chapter five, I offer an interpretation to add to the ever-evolving literature on spirituality. I posit that **spiritual transcendence** occurs when students become tethered to something greater than themselves, moving from “self” to the “other” (Berger 1970). Sometimes spiritual transcendence might use religious terminology or reference points, but this is not always the case. Spiritual transcendence can lead to students developing a deeper connection and meaning.

I explore the theoretical framework of spirituality in greater depth in chapter five, but in this section, I aim to contextualise the concept of spirituality within education.

The nature of spirituality within education is complex (Schumacher 1973; Palmer 2003; Myers and Myers 2012). The Education Reform Act of 1988 used the term “spiritual” to define a trait of human existence, applicable to all students regardless of faith, culture or religious beliefs, an idea that Piedmont further developed in 1999 when he suggested that spiritual transcendence was a personal trait as part of his Spirituality Transcendence Scale.

In 1988 it was seen as important to define spirituality broadly so as not to exclude students who did not have religious faith. Thatcher (1999) challenged this view, suggesting that spirituality can only be taught in the context of faith. He suggested that this is impossible in a secular school environment. While I acknowledge Thatcher’s positioning, I disagree with

his view of being “taught” spirituality and that it is only within the context of faith. I offer my own positioning of spiritual transcendence and geography in chapter five but consider that only focusing on faith is reductionist in nature.

In my thesis, I do not suggest a pedagogy to teach spiritual transcendence using places, but rather a pedagogy that can help to develop opportunities for spiritual transcendence in students, as I believe that spiritual transcendence is a personal journey that takes on different aspects.

Identifying myself as a Christian geography teacher (hereafter called CGT), which I discuss at length in chapter two, I have become increasingly interested in the role of spirituality in the secondary school curriculum. The Education Reform Act of 1988 required schools to provide a curriculum that was broad, balanced and which,

“promote[d] the spiritual, moral, cultural, mental and physical development of pupils at the school and of society.” (Education Reform Act 1988, part 1).

These dimensions underpinned the curriculum for maintained schools in England and subsequent National Curriculum orders. The Education (Schools) Act of 1992 placed spiritual, moral social and cultural education (hereafter called SMSC) in the then new inspection framework for schools, requiring school inspectors to report on the provision of SMSC across the school.

“The Chief Inspector for England shall have the general duty of Chief Inspector keeping the Secretary of State informed about.

(d) the spiritual, moral, social and cultural development of pupils at those schools.” (The Education (Schools) Act 1992. C38.Section 2)

This led to significant changes to the way schools approached SMSC, as being part of the inspection framework meant schools had to give serious attention to the provision of SMSC for their pupils.

Spiritual development in education was seen to encompass; beliefs, a sense of awe, wonder, and mystery, experiencing feelings of transcendence, a search for meaning and purpose, self-knowledge, relationships, creativity and feelings, and emotions. (Pascall, 1993).

During this time, the discourse was one of child agency. Education was used as a tool to allow students to develop an awareness of their feelings and self-respect. There was a recognition that students could and were able to experience spiritual transcendence either through the belief of a divine being or through the belief of one's own ability to rise above everyday experiences, in contrast to Thatcher's (1999) positioning as only achievable through faith.

In society globally, there has been a gradual move away from recognised religions towards spirituality (Rose, 2001), and to some extent, this has been mirrored in how spirituality has been defined and redefined in the English education system, through the National Curriculum and Ofsted inspection framework documents.

There is a body of international literature that focuses on the benefits of spiritual education for children (Tirri 2009), but little research has been solely focused on English secondary schools (Wintersgill 2008, Plater

2017) and an apparent absence of research combining spirituality and the geography curriculum at Key Stage Three. Since 1975, there has only been one article written in the Geographical Association (hereafter called The GA) journal "Teaching Geography", a journal aimed at secondary school teachers of geography in England, which briefly mentions spirituality within the geography classroom, published in 1999. The GA journal "Geography", an international journal aimed at lecturers, teachers, and students in post 16 education, also has only one article since 1927, published in 2000, which deals with students' responses to landscapes and the feeling of awe and wonder as part of this response. Scoffham (2016) suggests that the reason that there is a lack of geographical research into spirituality is that,

"as geographers, we are naturally predisposed to consider experience from a secular rather than a theological standpoint." (Scoffham 2016, p.3)

Spiritual development in children is a concept that is seen as important by past and current governments. Since the 1992 Education (Schools) Act, the spirituality discourse within education has developed. At the turn of the last century, the role of spirituality and the wider moral, social and cultural aspect of education was seen as an important strategy to develop greater social cohesion and prevent racism. It forms part of the Ofsted review framework (2015, p.36) and schools can be deemed to provide an inadequate educational provision if,

"there are important weaknesses in the provision for pupils' spiritual, moral, social and cultural development." (Ofsted 2015, p.27).

The concept of spiritual development as seen through the lens of school inspections focuses on non-religious aspects such as imagination, creativity, awe and wonder and reflection. Religious beliefs are not seen as vital to a child's spiritual development, as it can be any belief, "religious or otherwise" (Ofsted 2015, p.36) that is reflected on. As a CGT, while I acknowledge that those without faith can experience spiritual transcendence, I also consider it is equally important to acknowledge the role that religious belief can play in providing spiritual transcendence, which is why I am not excluding faith.

Having taught in secondary schools that have undergone Ofsted inspections, I understand the nature of them. The Ofsted definition of spiritual development could be considered, however, a narrow one. This is a missed opportunity that resembles little of the wider sense of what spirituality is, particularly to faith communities and from my personal position as a CGT. While Ofsted inspections are important and the grade achieved by them given great value by those in power; such as headteachers, governors, and parents, I want to avoid becoming part of the current discourse that the government, through Ofsted, are developing. I consider that teachers and students should have agency over their learning and have the ability to question those in power that steer and shape our education.

Reflecting on the changes to the spirituality discourse since 1991, some of the original dimensions have lost favour, notably transcendence, while others such as awe and wonder have remained. The latest definition of

spirituality as defined by Ofsted has similar dimensions to those outlined by Pascall (1993), namely that:

“The spiritual development of pupils is shown by their:

- *ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people’s faiths, feelings and values*
- *sense of enjoyment and fascination in learning about themselves, others and the world around them*
- *use of imagination and creativity in their learning*
- *willingness to reflect on their experiences.* ” (Ofsted, 2015, p.36)

This does not, however, resemble the wider sense of what spirituality for young people of secondary school age could be and what spirituality means to faith communities.

I have therefore chosen deliberately to broaden my interpretation of spiritual transcendence and move away from what I consider to be a limited definition produced by Ofsted. In this way, I have focused on my own classroom practice without becoming part of the current discourse of power that the government, through Ofsted, are developing (Foucault 1980).

Now is an opportune moment to research spirituality within the context of geography, because of the increasing freedom schools have in planning their own curriculum. Academies and free schools now have more freedom to set their own curriculum which will offer opportunities to incorporate spiritual development into a geography curriculum should teachers wish to do so. The publication of the White Paper *Importance of Teaching* (DfE 2010), spoke of freeing teachers from constraints while

also aiming to raise the standards set by the National Curriculum. The paper argued that the old National Curriculum was too prescriptive leading to specific pedagogies giving little freedom for teachers to make their own choices. The answer was to be a new National Curriculum, which would be 'slim, clear and authoritative' (DfE 2010, p.42). I challenge the use of "authoritative" as academies and free schools retain the right to adopt the new curriculum or not. With 65% of schools in England now being either an academy or free school (DfE Edubase: 2016), the claim of authority must surely be questioned.

The authoritative nature of the new National Curriculum was defined further in the 2016 White Paper "Educational Excellence Everywhere". The role of the National Curriculum was made clearer, with it now being seen as a benchmark, a minimum that all schools should adopt, or improve upon which should be clearly linked to a knowledge-based curriculum.

"If autonomous academies or MATs wish to deliver the National Curriculum in their schools, they can do so confidently. But we also want academies to use their freedoms to innovate and build more stretching and tailored curricula, to meet the particular needs of their pupils or their local area or the particular ethos of the school." (DfE 2016, p.90)

The Educational Excellence Everywhere white paper also highlighted the need for further higher targets for all children, while also strengthen the belief of the government that improvements can be met by trusting,

“this country’s most effective educational leaders, giving them freedom and power, and holding them to account for unapologetically high standards for every child, measured rigorously and fairly.” (DfE 2016, p.7)

With this apparent freedom but also the rise of accountability and performativity (Ball, 2010) there must also be room in the curriculum to develop a student’s spiritual development, to grow and develop the whole child rather than just focus on the knowledge-based curriculum outlined by the government and the examination boards.

Students have imagination and a sense of wonder of learning and the world around them. Without this motivation and a desire to learn, students’ intellectual development would be limited, as school and education would become just a knowledge factory. I would argue that students cannot develop a deep knowledge of a place unless they can also develop an understanding of the connections that place has with the wider world. This will allow students to understand self and other in relation to the place being studied and a student’s wider role in society. Without images and text that can promote feelings of connectedness and awareness, students would be living and growing in a world that is remote and unconnected, in a time when the world is becoming more connected, through the globalisation of information, services, and ideas.

Throughout the thesis, I have described myself as a **CGT**. I have used this term to describe myself because I see my professional and personal life to be interrelated. I have become increasingly aware of how my faith has shaped and continues to shape my geographical pedagogies. My role as a geography teacher also influences how I preach in my local church. I

explore my journey to faith in chapter two, but by describing myself as a CGT I wish to express an authentic voice.

I have approached my research from a **post-structural** informed perspective. This is because the research subject matter suits a post-structural informed approach. The research explores different perspectives and viewpoints, both my own and those of the students that I teach. In this way, the research lends itself towards a more post-structural approach as it does not seek to offer a fixed definitive answer to an issue but an interpretation. I do not consider that my research, based on my own classroom practice and the views of several classes could result in a definitive answer, but only one of many ways of interpreting a situation. I shall also offer my own interpretation of spiritual transcendence from the perspective as a CGT, acknowledging and contributing to the current literature. As a geography teacher, I often suggest to students that they need to look at an issue from different perspectives before contemplating and answering questions. The research also suits a post-structural informed approach, as both place and spiritual transcendence are contested concepts with many different meanings and interpretations and by adopting this approach the different interpretations can be explored without the need to place one as more important than another.

By combining spiritual transcendence with an exploration of a sense of place, my research combines complex concepts in an original perspective. This complex relationship is illustrated in figure 1.3. My thesis lying at the centre of the Venn diagram. Figure 1.3 highlights how the different complex concepts of my thesis combine. I have deliberately used dashed

lines for the circles to represent the shifting and fluid nature of the boundaries between each theme. I envisage the boundaries to be fluid and shifting and to be influenced by the other themes rather than existing in isolation.

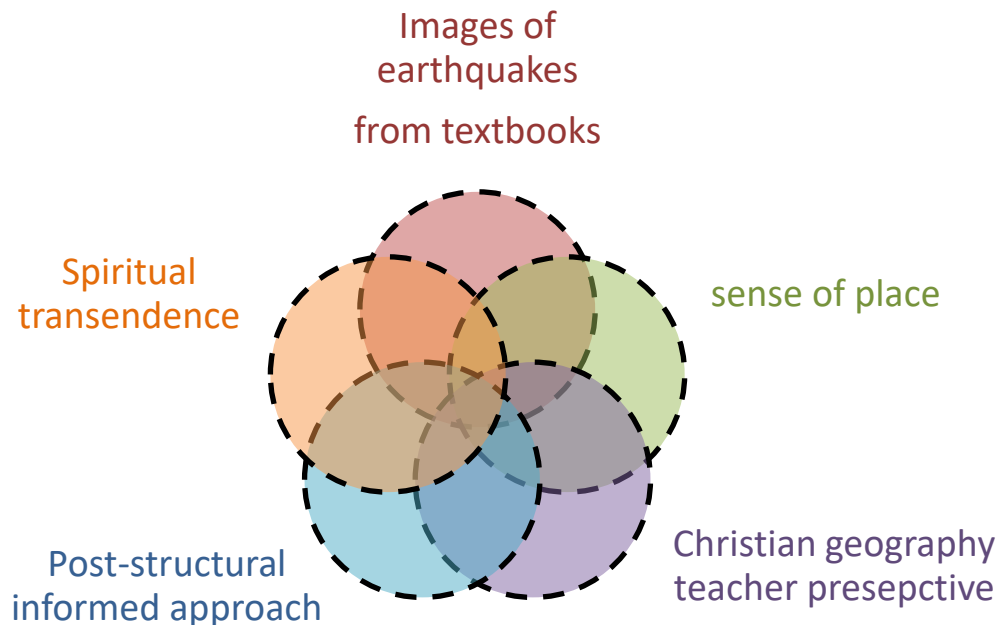


Figure 1.3. How my research themes interact.

The circles in figure 1.3 are shown as equal in size. However, in practice, they may vary in size to reflect the impact of each theme. The size will change depending on the circumstances and situations within which my research is operating. For example, in certain situations, the role of the textbook images may be greater than my role as a CGT.

In order to analyse the images from a post-structural informed position, I have chosen to use the theoretical lens of **Critical Discourse Analysis** (hereafter called CDA). I have chosen to use CDA as I consider that students use text and images to make sense of the world around them. In doing so, students use the images and text to develop their socially

constructed and contested identity (Drew and Heritage 1992, Duranti and Goodwin 1992). By using CDA, I am therefore making the assumption that language is studied in a social context, and that text and images can provide both students and teachers with the agency to construct their own identities, and in turn meaning in the world. The use of CDA suits this post-structural informed research well, as it allows me to consider knowledge relationships occurring as a result of the construction of interpretations, or truths about the social and natural world. As such, the research has been influenced in part by the work of Foucault (1980).

1.3 My research questions.

When beginning to formulate my research questions, I naïvely considered it to be important to frame my research questions using the Ofsted framework. I considered that as a secondary school teacher who periodically gets observed and judged by Ofsted, my research should sit within this framework, as to sit outside it would make it unrelated to practice. However, I soon came to realise that in placing an emphasis on Ofsted and the definition of spirituality that they offer, my research would not be authentic, as I would be trying to fit my research into a landscape that I am not fully in control of. My voice, as a CGT, would not be heard over the background noise of the performativity discourse. A discourse that is perhaps because of the Ofsted framework which although part of, I do not place great importance to. I found the definition of spirituality used by Ofsted to be reductionist, as it was someone else's perspective on spirituality, not my own.

The role of my faith is also a key element of the research itself. My faith has shaped how I see the world and education through the lens of Christianity and has shaped the pedagogy in my classroom, and to ignore such a key element would bring about a piece of research that lacked personal authority and authenticity. The key research questions that my thesis addresses are, therefore;

1. How does my interpretation of spiritual transcendence sit within the current discourse of place within secondary geography education?

Research question one focuses on the changing discourse of place within the secondary geography curriculum, and how spiritual transcendence could be developed as a result. I critically analyse the changing nature of place within the geography national curriculum since the start of the English National Curriculum. I identify the themes of place as it developed by coding the geography National Curriculum programmes of study. I then explore how this, in turn, may provide opportunities for spiritual transcendence within geography lessons, from the perspective of a CGT.

2. To what extent can the study of places affected by earthquakes, using textbook images, develop spiritual transcendence through a sense of place.

Research question two focuses on the typical images that I use when teaching natural hazard case studies, from two contemporary textbooks.

This question will be answered by analysing the key characteristics and features of the images and the role that they might play in promoting

spiritual transcendence. I recorded in my research journal (discussed in Chapter three) how students appear to respond to those features. I also used two small focus groups to gain further insight from the students themselves through a series of broad questions related to the images used in class. I shall offer an interpretation of the features that appear to offer opportunities for spiritual transcendence and how the images promote a deeper understanding of self and other for students.

3. How has my understanding of my role as a CGT developed because of the research?

This research question will also address my reflexivity as I explore how I have increasingly become aware that I consider myself as a CGT and whether I have developed the concept of a sense of place to perhaps maximise opportunities for spiritual transcendence.

These research questions will shape the thesis, and the research undertaken and will be addressed in chapter seven, once my analysis of the textbook images has been completed in chapter six.

I shall now add further context to these research questions in the remaining sections of chapter one.

1.4. The context of the research.

1.4.1 The school context.

As a geography teacher, I wanted my thesis to have an impact on my own teaching to reflect the classroom pedagogies that I use and offer an opportunity to be reflexive. I have therefore decided to focus my thesis on nine images depicting the effects of and responses to earthquakes, found

in contemporary geography textbooks. I have used the images when teaching three case studies of earthquakes to year eight students, key stage three, and year ten students, key stage four. I have chosen to focus on the nine images, as they all attempt to illustrate how three different places, China, Nepal, and Chile, have been affected by an earthquake and how the countries have responded to the natural hazard but do so by depicting different effects and responses.

I have been a secondary school geography teacher for twenty years and have been at my present school for 11 years. I am the subject leader for geography at my current school and teach across the age range, from year seven through to year 13. As the subject leader, I am responsible for other members of staff who teach geography and have overall responsibility for planning and monitoring the geography curriculum, and the progress made by students. As well as teaching geography, I have taught History and Religious Studies at the school in the past.

The research took place in an 11 to 18 secondary comprehensive school academy located in the South East of England. The school is a larger than average secondary school with 1,501 pupils on roll. The school has a high stability of students. The proportion of students that receive free school meals (FSM), Pupil Premium (PP) or are identified as having English as an additional language (EAL) is low compared to the national average. There are fewer than average pupils with special educational needs, but the proportion of pupils with an education, health and care plan is above the national average. The Key stage three intake is currently above the expected average attainment nationally.

During my time as a teacher, the educational landscape in which I have taught has shifted to reflect the political discourse of successive governments as they have sought to place their own ideologies into the National Curriculum in England. For example, the shift in emphasis and importance of spiritual, moral, social and cultural (SMSC) development from an area seen in Religious studies lessons and citizenship lessons when I first started teaching, to become much broader and cross-curricular in the New Labour Government of the 2000s. With the Coalition and then Conservative governments, there was then a return to more subject and knowledge focused approach to the curriculum driven by Michael Gove.

In 2016 the Ofsted handbook revisited SMSC development once more and refocused it to become the over-arching umbrella that encompasses personal development across the whole curriculum, and as such put it at the heart of school development.

1.4.2 My faith.

My own personal geographical pedagogies have also shifted over time, as my faith has developed. I began my career seeing myself as a physical geography teacher with very little connection to my faith. Over time, as my faith developed, my geographical pedagogies and the connection between my faith has grown stronger too. I now recognise myself as a CGT, with a critical thinking pedagogical approach, particularly when teaching place.

As I mentioned in section 1.1, the research focuses on images used in the teaching of earthquakes. I have adopted this focus as I had considered (in the past) that a connection may exist between my teaching of disasters

and the empathy that students develop as a result of learning about the place affected by the disaster. Williams (2007) on discussing evil raises this question,

“If the action of God is at the heart of everything, every object, every process, what does that imply about suffering and disaster, about cancers and tsunamis.” (Williams 2007, p.38)

I am not suggesting here that the research is about the notion of evil or the role that God played in a disaster like an earthquake or tsunami. The question posed by Williams (2007), is like those asked in the past by my students. Williams (2007) points out that instead of focusing on why God allows disasters to occur, perhaps the question we should perhaps focus on is that,

“the experience of how actual people find God real even in the middle of these terrors.” (Williams 2007, p.41)

It is the connection between the natural hazard and a spiritual moment that stimulated my interest. My research does not address the theological question of whether God is responsible for natural hazards but wishes to explore the link between the natural world and disasters and the seeking of God or a higher power as Williams suggests. The images that I typically used in the classroom illustrated places that were affected by natural disasters. By combining the study of place, which is firmly established as a geographical focus, with spirituality I could also offer an authentic representation of my typical teaching, reflecting my own CGT viewpoint,

where I have become reflexively more aware that I focus on compassion as a result of my own personal Christian perspective.

My own context as a CGT-researcher has also influenced my perceptions of spiritual transcendence that I have perceived to occur in the students I teach. This reflexivity allows the research to become an authentic narrative, based on my current practice.

1.5 The significance and the originality of the thesis

The significance of this research is through the contribution to new geographical knowledge, focusing on the geography secondary classroom. I have suggested, through the research lens influenced by post-structuralism, an interpretation of how students could experience spiritual transcendence when developing a sense of place by investigating the effects and responses to earthquakes. I have designed a framework of questions to use with textbook images that might encourage both a greater sense of place and a spiritual transcendence in students.

The key element of this new framework is the concept of a tethered sense of place. This new knowledge suggests how a sense of place can be powerfully developed from images in a textbook, in conjunction with the student's geographical experiences of real places. In turn, this then allows for greater opportunities to exist to explore spiritual transcendence. I suggest three stages that students move through as they develop a tethered sense of place. The concept of tethered sense of place is significant, as it explores the opportunity for students to explore a spiritual element through geography. Very little literature has apparently focused

on geography and spirituality and the research I have conducted might provide a springboard for further research in this area.

The research is an original piece of research, as it focuses on two classes and their interaction with earthquake images. As a post-structural influenced piece of research, it offers an interpretation of a moment in time seen through the multiple lenses of a researcher-practitioner, geographer, and Christian resulting in an original and very personal piece of research. Using my own interpretation of classroom practice and small focus groups, I have produced a tightly focused piece of research that incorporates my reflexivity in developing as a CGT and leading to changed pedagogy when using images of natural hazards.

The final element of originality is in my own interpretation of spiritual transcendence. This interpretation has not occurred in isolation but has been a result of many different experiences, relationships, and conversations throughout my life. To put this into context, in chapter two, I shall discuss four critical moments, or periods (Pargament 1997) that have helped to shape my belief and spirituality, and my understanding of what it is to be a Christian, and how this then relates to the post-structural influenced research I have conducted. This has shaped who I am as a CGT and researcher as well as a person and helped to define the focus of this research.

1.6 Summary

Chapter one has introduced the research by exploring briefly my own motivation to investigate the concept of place and spiritual transcendence. The research questions that will frame the research have been explored,

and these will be answered in chapter seven. The chapter outlines the contribution that the research will have on the current knowledge base as well as outlined the current landscape within which my research sits. The chapter then concluded with a discussion of the significance and originality of the research.

To provide further context to the research, chapter two which follows explores my developing faith as a Christian and how my faith has started to influence my teaching of place.

Chapter 2. My faith and my research position.

2.1 Introduction

Chapter two develops my position as a CGT. I am exploring this element not only because of its inclusion in research question three of this thesis but also as it highlights the reflexive approach I have taken towards my teaching and my faith. I begin by reflecting on how my faith has developed with a personal reflection of my early childhood and my developing spirituality, referring to the work of Fowler (1991), Nye (2009), Pett and Cooling (2018), Smit (1988), and Wright (2007), all of whom have a focus on the development of spirituality in children or in an educational setting both of which are important strands of my research. The focus on place is also explored by reflecting on how the images in my Mum's Bible gave me a sense of place which contextualised my understanding of Jesus and my faith, as well as highlighting the personal significance of place. This explores my own personal discovery of self and other (Berger 1970) and highlights the links that were forming at an early stage between my faith and my own personal geographies which later combined when I became a geography teacher. The chapter then concludes by reflecting on my professional life. I reflect on developing an awareness of the relevance of my growing faith and how this has influenced my geography teaching. This has resulted in me pursuing research in the field of geography and spirituality, and how I have become increasingly aware of how my faith has shaped and influenced my teaching and in particular, how I now teach place and natural hazards with a growing emphasis on compassion to such a degree that I reflexively consider myself a CGT. This is an

important aspect of my research, as my faith has not only provoked the research but also influenced it. The chapter concludes by discussing my position in adopting a post-structural informed research methodology, and whether this is compatible with my understanding of an authoritative biblical message given that post-structuralism traditionally rejects the notion of the authoritative author and celebrates the individual interpretations of the reader. My research methods have been influenced by post-structuralism, while my faith takes a critical realist approach. I shall argue that the two different and seemingly conflicting approaches can be compatible with this thesis. Before exploring this aspect of the thesis, I shall begin by considering how my faith has developed over time from my personal perspective. I shall begin by providing an overview of the development of my Christian faith through the encouragement I received from my family.

2.2 Family encouragement.

I remember that from an early age, my parents used religious language. I recall conversations with my parents, particularly my Mum about God and the nature of God and Heaven. The religious language used provided a framework to discuss spirituality (Coles 1990).

I vividly remember looking through my Mum's large black hard covered Bible, feeling a sense of awe and wonder when looking at the pictures. The memory is a vivid one as I recall the importance that my Mum placed on her Bible, a gift from her Mum and Dad when she was 11. The pictures were important to me, as it allowed me to access the material, as I found reading difficult at the time. The pictures gave me a greater sense of

place, enabling me to contextualise the world I was learning about as it became more concrete.

I interpreted these images as representing and illustrating another world. I was in awe at these recorded events, because even though they occurred so long ago, they had been recorded in a book called the Bible. Reflecting on this now, I was experiencing an “other” world. This was at an early stage in my journey towards Christianity and at this point, I was not fully aware of what faith and Christianity meant to me. However, I was using my own worldview and personal understanding to construct meaning from a text I considered to be authoritative.

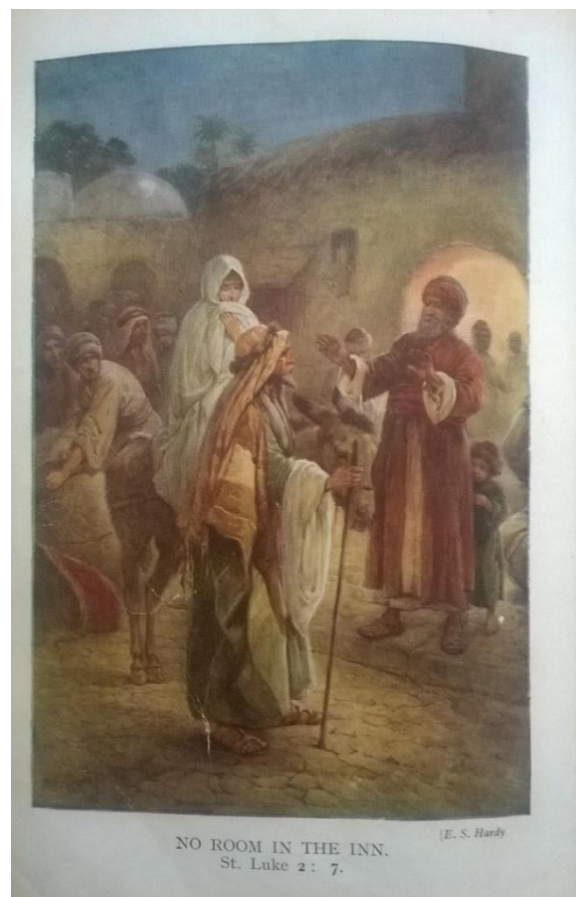


Figure 2.1 No room in the Inn. Luke 2: 7

Figure 2.1 is one of the images that I particularly remember looking at with my Mum at Christmas. The illustrations were bright, full of life and gave me a sense at the age of seven, of being part of something bigger, perhaps indicating my first steps towards spiritual transcendence. I am also aware that my interpretation has changed over time. When I was seven my worldview led me to consider the image to be a faithful representation of Bethlehem and I gave it authority as the image was found within the Bible. As my worldview developed and I become more aware of life in Bethlehem at the time of Jesus I came to realise that the image is a Western European interpretation of events and that the real event would have looked very different. It could be argued that the image is therefore not representing a “true” sense of place but portraying a westernised version of Bethlehem. Although my interpretation of the image has changed, the authority that I have given the image and the events that are depicted in the image have not. This might also be the case for students in my class if they give textbook images a level of geographical authority but use it to interpret meaning over time based on their changing contexts.

As I have mentioned, I was not a particularly confident reader at this age, so the pictures allowed me to access the stories within the Bible. The image in figure 2.1 gave me a deeper understanding than the text, which was,

“And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room from them in the inn.” (Luke 2: 7)

This image and the rest in the Bible acted as a discussion point with my Mum. I would play the stories over in my mind, using the images as a reference point to bring the stories to life. There was also a deeper process going on at the time, as I was beginning to blur the boundaries between “self” and “other”. I would use the images to bring the text and stories to life and give me a sense of where these events took place in history rather than consider them as made up and part of a book.

My geographical interest in place also developed at this time, and it was through the use of maps that I also developed a greater sense of place and what was happening at the time of Jesus. Figure 2.2 illustrates one of the maps that was found at the back of my Mum’s Bible. I recall the importance that a coloured globe in my bedroom had for me. I would make connections between the globe and the Bible atlas. Reflecting on this now, I can see that I was bringing my known world and the Bible stories together to create my own sense of place for the stories that my Mum had been telling me, and from the pictures that I had been using to create this world. I was making connections to the stories of Jesus through the geographical landscape of the maps and using my geographical imaginations (Massey 2006) to know the world in which Jesus lived. I would argue that I was using the images to become less of a Christian “outsider” and more of an “insider” (Thiselton, 2009), a concept I return to in section 2.7. I had reached “Topophilia” (Tuan 1974), a term I explain in chapter four, not through physically visiting the places, but through imagining living in those landscapes.



Figure 2.2 Palestine in the time of Jesus

Although my parents had a Bible at home and would talk about God, I would not describe our upbringing as strongly religious but more broadly Christian in values. While we did not attend church regularly, although there was a local church not very far away from our home, the ethos within the family setting was a Christian one. My parents were married in a church, both my sister and I were baptised, and we have Godparents. Being baptised was the “done thing” in my family, and our Godparents are our aunts and uncles.

My family upbringing did have a distinctly Christian value as a backdrop. Instilled at an early age was the concept of right and wrong, and as a basis of this, my Mum would refer to the 10 commandments. I remember distinctly one conversation with my Mum that developed like this:

Me: Why should we not steal?

Mum: Because it is wrong to steal, it is against the law.

Me: So we would go to prison?

Mum: Yes.

Me: But what if we don't get caught or seen?

Mum: God would know you have done it.

Me: Really, how does that happen?

Mum: God can see everything, that's why you need to be good and follow the 10 Commandments.

Me: Does God know what I am thinking as well?

Mum: Yes he does.

I remember having just been told that God can look into my mind and know what I am thinking that I had better be good all the time. This was something that I held on to throughout my childhood. I was brought up knowing about God, but it was like having a distant relative, we did not see God in our everyday lives, but he was there in the background. My Mum was the one that instilled a sense of religion into me from an early age. My memories of religion at that early age are very much focused on the role

that my Mum played in our upbringing. Another example of the Christian nature of our family was at Christmas time. Church did not feature, but we had an angel on the top of the Christmas tree, and the advent calendars both my sister and I had were Christian ones, with images of stables, baby Jesus and the wise men. We learnt about the wise men and the Christmas story, and one of my fondest memories is of the Christmas decorations that adorned the tree. A few were biblical and were gifts from my Nan and Grandad. I remember I used to spend ages looking at the tiny figures and landscapes inside the bauble and imagine what Jesus was like. Perhaps I was again developing my geographical imaginations (Massey 2006) to bring a sense of worth and value to scenes in the bauble. I was taking the teachings of the Bible in very literal ways, and by entering into the perspectives of others and sorting out the real from the make-believe I was moving into a Mythic-Literal stage of faith development (Fowler 1991). In this stage of faith development, Fowler suggests that children are thinking in concrete and literal ways. Children start to work out the difference between facts and things that are more fantasy or speculation. Christian faith for children in this stage becomes the stories told in the Bible and the rituals undertaken at church.

My parents were using the Bible, and the parables within it, to instil in me a way of living, a sense of right and wrong, in a sense finding the “Kingdom of God” which involved finding a way to live that would encompass human well-being and social justice (Mountain 2011, p.262). By talking of the Ten Commandments and how these should shape and lead my life, my parents were instilling in me a sense of social justice, and what Haddon (2005) might recognise as child theology, broken down to its

very simplest form in that theology is thinking and talking (logos) about, for and with God (theos).

The encouragement I received as a young child was important in the development of my faith. I can reflect now that the influence of my Mum in particular, laid down the foundations of the faith I have today. However, there were also other influences that deepened my understanding of Christianity and what it meant to be a Christian and becoming part of a Christian community was one such influence that I shall now explore further.

2.3 A church community - Athelstan Baptist Chapel - Sunday School.

My relationship with God developed into a more meaningful one when I was taken by my Mum to a summer school club at the local Baptist chapel. What started as a summer holiday club soon turned into regular attendance on Sundays, with my Mum and sister. It was during this time, that I started to learn more about God, through the reading of scripture and the many activities that we took part in to learn about the good news of the New Testament. From being interested in the paintings and drawings from my Mum's Bible, I was now exploring the message of the Bible in a deeper and more personal way. I remember one activity very clearly, as I feel it was the start of my journey as a Christian. Before this activity, I believed in Jesus and God, but apart from knowing the ten commandments, and knowing the stories from the Bible, I had not yet, made connections between my life and the stories in the Bible.

The activity in question focused on the wise and foolish builders from Matthew 7:24-27. The parable illustrates the importance of building one's life on the teachings of Jesus, by using the concept of building two houses. One is built on rock (Jesus) and the other on sand. We were taken outside and were asked to use sand, pebbles, and matchboxes to recreate the story. A watering can was used to represent the rain coming down. At this moment, I felt a connection with the Bible story, a sense of understanding the meaning and being able to see why the message was so important. Perhaps this creative way of telling a Bible story was resonating with my own inner creativity and awareness of connection (Hart 2003). Reflecting now on this episode, I feel that a small level of transcendence and relational consciousness occurred (Hay and Nye 1998) I was taken beyond my everyday life using an activity to consider a bigger picture. I remember at the time that I was thinking of Jesus using the small materials as we had just done to tell the story, and how simple the message was. I remember returning home and re-enacting the story myself in my garden sandpit, an example of transitional phenomena of play, another way for me to experience life to make sense of it (Winnicott 2005). This also helped to develop my sense of place, developing a sense of connection with the story.

My understanding at the time was that if I followed the rules of Jesus, then I would have a life that was rock solid. I meant "rock solid" as in the sense of my life has a meaning and that the meaning was based on the solid foundations of God. I saw that my life was connected to the life of Jesus for the very first time. I was taking the first steps to a more spiritual connection with God, as I was beginning to seek meaning through God

through an open and curious mind. Nye suggests that children are more open to exploring spirituality because of the way they see the world around them. Nye suggests that children don't analyse as much, so see the world holistically. Children are also generally more open and curious, *"they don't judge or get suspicious as much, so they have a natural capacity to wonder. (Nye 2009, p.8)*

Reflecting on this activity and my reaction to it, I can recognise the lack of suspicion that Nye discusses here and linked to my use of the images in my Mum's Bible, how I had a greater capacity to wonder than I perhaps allow myself to have now.

During this time, my parents supported me by taking me to the Baptist chapel and then later to another local church on a Tuesday evening to a Christian youth group. These experiences defined how I acted and responded to people, as I used to think of the example that Jesus had given us and tried to follow his example. Using Fowler's (1991) stages of faith development, I had perhaps entered the Synthetic-Conventional stage. At this stage, Fowler suggests that people can think abstractly. The stories of the Bible and the rituals from the church can be seen to form a narrative focusing on values and morals. People develop the ability to see things from different people's perspectives. I do remember thinking what my peers who did not go to the youth club would think of my being a Christian. Perhaps this could be argued as being more a stage in life and cognitive development rather than a religious development stage as many teenagers I teach who have shared with me that they do not have a faith are very much aware of what others think of them. However, at this point

in time, I had developed an all-encompassing belief system, which I used to understand the different social circles I was moving through. I recognised that I believed in God and wanted to follow Jesus' example.

My developing faith soon began to play an important part in my teaching, but before this occurred, it was the teaching of Religious Education that promoted further growth in my faith.

2.4 Education - Teaching Religious Studies and the Alpha Course.

The next stage of development in my faith occurred as I moved towards a Conjunctive Faith (Fowler 1991). At this stage, Fowler suggests that some answers have been found, but there is a comfortable realisation that all the answers one has about their faith may not be easily obtained. A strong sense of community is evident in this stage and Fowler suggests that people are more open to other people's perspectives on faith to deepen their own. This can be linked to a critical realist's approach to faith where there is the appreciation that personal interpretation of the Bible and the message will take place, but that sometimes the interpretation could be misguided. In my own faith development, I was critically taking what I had learnt from childhood and relating it to my own life, and then reforming and reshaping my own life to fit the life of Jesus based on the content and different perspectives of others on the alpha course.

I was given a year seven class to teach religious studies and was keen to explore and learn about the different faiths with the class. One of the modules was Christianity and I felt confident and capable of teaching this module because of the childhood experiences that I outlined in the

previous section. When I now look back at my faith at this time, I now reflect that my faith was not as deep as it is now. I certainly identified myself as a Christian, but prayer and church were not regular features in my life at this stage. While I started to teach religious studies, my wife started to attend an Alpha course. Alpha is a series of talks designed to explore the basics of the Christian faith. We began to talk about what I was teaching and what she was learning through Alpha at our local church. I was finding the materials that my wife was bringing home very helpful for my own planning, but it was also stirring a need to develop and learn more about my faith, as I saw the transformation that was occurring as my wife developed her faith. I suggested we attend church as a family on a regular basis. As I developed lesson plans for the year seven students to explore the different faiths, I wanted to engage with my faith, on a greater personal level. This desire was stimulated further as I read more of the Alpha course material and attended our local church. I felt a growing sense of belonging and being at one with myself, that I had not felt before. I felt part of something bigger, not just the wider community in which I lived, but much larger, connecting me to not only the world but to God and the creation of the universe. I was experiencing spiritual transcendence. At the same time, my local church also became a place, not just space (Cresswell 2015) as I began to attach emotions to the place. It was the involvement in my local church community and a more active fellowship that I consider helped me to become more aware of how my faith and my teaching were becoming closely related.

2.5 Becoming involved in church life.

In recent years, the role of my local church has helped me to grow spiritually. Through the very powerful sermons led by the vicar, I was able to explore my own understanding of faith. The sermons were powerful but were always very accessible. It felt like God was speaking directly to me, and the message was just for me. From a critical realist position, I can reflect that while the sermon was delivered to everyone in the church, there was an opportunity for people to interpret the sermon in very different ways so that we could all perhaps claim that the sermon spoke to us directly and encouraged us to shape our lives. As a Christian, I was placing authority onto the Bible as the word of God, and perhaps others in the congregation did so too. I was experiencing a sense of spiritual transcendence regularly when the vicar spoke. The power of the sermon was to take the Word of God and place it in the context of the lives of our church so that we could relate to it. Examples of stories and illustrations were all used to bring the Word of God to life and more importantly to mean something to me. I was challenged to make changes to the way I was living my life, and to actively listen to God and what God wanted me to do with my life. This had the impact of making the relationship between myself and God closer. I was encouraged to take a more active role in the life of the church and held positions on the Church DCC (District Church Council) and the local PCC (Parochial Church Council). As my relationship with God developed through regular prayer, I felt a sense of becoming more spiritual. I was living the life that God was intending for me and had a closer relationship with God as a result. This also had unexpected outcomes. I decided to confirm my faith in 2012. By taking this step, I was

publicly acknowledging my belief in Jesus and devoting my life to God. This was not something that I would have thought of doing a few years previously, but in the nurturing environment of the church, it was something that felt a natural progression.



Figure 2.3 My confirmation in April 2012.

I also started to take a more active part in worship by taking short sermons and leading the occasional church service, including the Christmas Christingle services. At this stage, I was happy to express my faith and belief at work if asked by students. These moments have normally occurred in geography lessons when we have been discussing issues such as natural hazards and suffering, motivating me to explore the issue of natural hazards in my research.

In the past, some students in the school have said that they also go to church, and a few identify themselves as Christian, although going to

church is the more general phrase used. This has led to many interesting conversations, particularly about how I can believe in God and the Bible and balance this with modern geological understand which I recalled in our parish magazine (Hunt 2018a). It has also led to some interesting questions that students ask about the role God plays in allowing natural hazards to occur. This has been a strong influence on this research.

I now have a strong sense of faith and belief in God. I acknowledge that the world will have paradoxes and that there is still a mystery to life that I shall never answer until I am reunited with God. Understanding that has changed the way I teach and has led me to identify myself as a CGT.

2.6 My Christian faith and teaching geography.

My third research question focuses on my identification as a CGT, and the *reflexivity* that has occurred leading me to identify myself as a CGT. This section aims to strengthen the link between my faith and my geography teaching.

As a geography teacher, I have always been interested in the study of place, and how students can develop their understanding of places in general. I took the opportunity in 2009 to visit several primary and secondary schools in Mek'ele, Ethiopia as part of the British Council Connecting Classrooms project.

Using this experience, I developed a series of lessons (Hunt, 2012) aimed at developing UK students understanding of place and Mek'ele using the Geographical Association's *Into Africa* teacher's toolkit (Cook, 2008) as a basis. The focus of the lessons I wrote used three aspects of place:

location, locale and sense of place (Agnew, 1987) to allow students to study Mek'ele as a place with meaning rather than a location without meaning (Creswell, 2016). I hoped that this would help to break down misconceptions students might hold about the country of Ethiopia.

The idea of breaking down misconceptions regarding place has been an important aspect of my teaching since qualifying. However, I have become increasingly aware that my developing faith has shaped my teaching. As I began to be more open about my faith in class, it appeared that students were asking more openly spiritual questions. I wondered if this new-found openness to discuss questions of a spiritual nature was a result of a changing Christian shaped geographical pedagogy. Was there a connection between how I taught place as a geography teacher and my own developing faith?

I have become aware that I personally focus more on human connections when studying places. I now focus more on how people are treated and whether this is just or not, compared to what I used to do in the past. My faith has led to reflexivity in the classroom, as I focus more on a key element of Jesus's teachings that of compassion. I spend time in class and in planning lessons thinking about the people involved in the natural disaster and how I might help to develop a sense of empathy and perhaps compassion in the students when I teach them the case study. When planning case studies, I am also thinking reflexively as I consider whether it is my responsibility to focus on developing empathy. Is it suitable geographically that I focus on this element, alongside the physical processes involved for example? As a teacher, I am challenged by the

leadership of the school to promote responsible citizens of the future, and I consider empathy and compassion for others to be an important element of this. Empathy for people affected by earthquakes might be seen as understanding how the people were feeling and trying to imagine how it might feel for you to be in the same position. In planning a series of lessons, I place an emphasis on this, with questions such as, “how would you respond if you were in the same situation?” or “what types of emotion might these people be feeling?” Compassion, from the perspective of my faith, is discovering what the person is feeling and acting on that.

I consider that this will help the students to see the people involved as people rather than just images and statistics on a textbook page. My faith has taught me that compassion is more than just loving one another like your neighbour. It is more than what I feel towards people. Compassion for a Christian like myself is a love that can help to shape communities (Rayment-Pickard 2015). By developing and planning lessons that focus on compassion and consideration of the people affected by the earthquake, I am hopefully helping to shape the school community. At times I link to this my faith when discussing case studies with the students, and how I respond as a Christian to events such as natural hazards. I encourage students to help others by discussing the merits and the issues with helping others through aid. There is an important issue of ensuring that I do not reinforce the paternalist viewpoint that the poor need help from the rich. As someone of faith I am inclined through compassion to help others in need, but as a geography teacher, I also need to explore with the students I teach the pitfalls that can be caused when inappropriate aid is given. As a CGT, I therefore make the case for raising

funds and providing aid to those that need it, but aid that is sustainable and suitable for the country in question. I discuss these issues when organising student charity events to raise money for the people affected by natural disasters. This is driven by my faith and the authority I place in the Bible to shape my life. I have also become aware that I do the same when discussing stewardship in class. I am not however suggesting that the characteristics of love, compassion, and stewardship are only focused on by Christian teachers.

I am also aware that at present these features do not feature strongly in the geography curriculum at present. However, personally, I do consider them to be elements that have been shaped by my developing faith as my career and faith have developed over the last 20 years. Perhaps this is a feature of my faith shaping my teaching, and why I recognise myself as a CGT.

As I became more aware of how my faith has shaped my teaching, particularly when teaching natural hazards, I wanted to explore the impact further, which is why it features as research question three.

In the final section of chapter two, I explore and attempt to resolve the perceived difficulty in holding a post-structural informed methodology while holding a critical realist approach to my faith. This might be seen as a theoretical contradiction as post-structuralism traditionally rejects the notion of the authoritative author and celebrates the individual interpretations of the reader, whereas I am placing authority in the Bible.

2.7 Post-structuralism and an authoritative Bible.

I have already outlined in chapter one that my research is influenced by post-structuralism. However, this is not the position I hold when considering my faith. As a Christian, I believe that the Bible has an authority that will,

“speak with one voice about God and his will and nature.” (Williams 2015, p.9)

I believe that God’s message is for all of humanity, and as such take on a realist position to my faith, rather than a post-structuralism position where it could be argued that multiple meanings would exist inside the Bible rather than the one voice of God. Barthes (1967), who I refer to in chapter three when discussing signifiers in images, goes on to suggest that,

“To refuse to fix meaning is, in the end, to refuse God and his hypostases – reason, science, law.” (Barthes, 1967, p. 1325)

However, I do not share this opinion. my research is fluid and has a provisional nature to the interpretations, yet my faith takes an apparently contradictory critical realist position, it is important that I explore how the two positions can be compatible in my research.

If I were to adopt a post-structural position on the authoritative nature of the Bible, I might conclude that the Bible lacks authority as meaning would be the result of the individual reader’s interpretation, and therefore there would not be a single message contained within it. If the message is socially constructed by the reader and individual, then the argument would follow how can the Bible be seen as authoritative for Christians as there is

no single message to be followed. Personal interpretation and not necessarily privileging one reading over another- in effect the Bible is seen as a text alongside many other texts. This position would be conflicting against my faith as I do place authority in the Bible and the message it shares.

I accept that others will regard the Bible as a text and not necessarily the message of God and accept their position even though it is not my own. I do not consider my position to be more, or less, important than people who do not share my faith. However, as Williams (2015) states, the Bible has been written by various authors over a thousand years and is,

“like a symphony of different voices and instruments of music, held together in one story and one message about God.” (Williams 2015, p.9).

If my research methods are influenced by post-structuralism, and I acknowledge that my research findings are but one of many different interpretations that could have been made, how can this relate to my approach to faith and seeking authority in the Bible?

Wright (2007) suggests that interpretation is not an issue for Christians who claim the Bible as an authoritative voice in their lives if the issue is approached from a critical realist perspective. By using the lens of critical realism, I argue that using the Bible as an authoritative voice and researching through the lens of post-structuralism lens are comparable. Cooling (2013, p. 11) citing the work of Wright suggests that Christian teachers do not need to, “abandon the concept of the Bible as an

authority” and illustrates how the three features of critical realism, which I have outlined below, relate to the Bible as an authoritative narrative:

1. Ontological realism – Wright is suggesting here that there is an external truth to be understood – God’s message for humanity – and that it is communicated through the text by the authors of the Bible.
2. Epistemic relativism – An understanding that the meaning and God’s message comes through human interpretive activity and as a result will have a degree of subjectivity. This reflexive approach leads to an awareness of the possibility that the reader may have misinterpreted the message.
3. Judgemental rationality – An understanding that a degree of critical enquiry has to take place for the interpretations to be valid.

A critical realist approach to the Bible, therefore, has some connections with post-structuralism. In both, interpretation is a key component, but whereas a post-structural approach would focus on one of many interpretations and suggest that none are greater or of lesser importance, a critical realist approach is different. For a critical realist, the authority is in the text, but reflection occurs on whether the interpretation is valid or has been misinterpreted from the text.

It could be argued that interpretations of the authoritative message have led to the development over time to different Christian denominations as the message from the Bible has been understood and constructed differently depending on different contexts and situations at the time. Some common ground would, therefore, exist which Thiessen (2001,

p.176) suggests allows the different groups to retain their own uniqueness. Thiessen applied this idea of common ground to discuss how different faith systems had similar ideas and concepts but yet was still different and unique, and used a set of overlapping ellipses to represent this. Where the ellipses overlapped some common ground would be found yet will be interpreted and justified in very different ways particular to each faith system. Applying Thiessen's concept to Christianity, and the five major groups of Churches worldwide, it could be suggested that the Bible acts as the common *authoritative* ground, but it is then as a result of interpretation that makes each world church unique. I, therefore, would argue that it is possible to have an authoritative Bible, but yet still have different interpretations of the text. These different interpretations do not lessen the authoritative nature of the Bible but are a result of different worldviews and pre-understanding an area that responsible hermeneutics explores.

A responsible hermeneutics approach to teaching from the Bible suggests that people approach the Bible with a pre-understanding, which Pett and Cooling (2018, p.4) describe as, "*everyone approaches text from the vantage point of their own worldview.*" This approach to teaching the Bible is compatible with the post-structuralist insight that humans all approach the text as interpreters and not as objective neutral readers. It is also particularly relevant to my research, as the students that view the images of earthquake disasters approach the image from different viewpoints based on their own personal geographical worldviews. Pett and Cooling link the idea of different worldviews to Thiselton's (2009) concept of whether students are Christian "insiders and outsiders". The concept of insider and outsider is also an important one when considering sense of

place (Relph, 1976) that I explore in section 4.2 and which I am suggesting has an influence on spiritual transcendence. Responsible hermeneutics is, therefore, an approach that focuses on the interpretation of a text, in this case, the Bible. This is achieved through the retrieval of the meaning of the text through textual scrutiny and secondly by the reflection and application in a contemporary context, while also importantly respectfully “listening to the text.” (Pett and Cooling 2018, p.6) and therefore giving the text authority. A key element of responsible hermeneutics (Smit 1988, p.460) is that the reading and interpretation of the text, in this case the Bible, is not the sole aim. The aim is deeper than that. By reading the Bible, Christians are striving to understand life and to better understand how the message of the Bible can help to lead a more responsible life.

By adopting a critical realist approach to my faith, I give the Bible an authoritative role in my life. Because of this, I have become increasingly aware that my teaching has become shaped by my faith, where I am perhaps taking a more responsible hermeneutics approach to how I teach geography and in particular places affected by natural hazards. It is for this reason that I have chosen to focus on earthquakes for this thesis. As a researcher, I have also been interested in the student’s interpretations of the images in the textbooks, which is why I have adopted a post-structuralist informed methodology.

By using the Bible teachings on compassion to shape my life, a degree of reflexivity has occurred whereby my teaching has also changed to reflect the message contained within the Bible thus developing me as a CGT.

2.8 Conclusions.

This chapter has explored how my Christian faith and my post-structural research position can be linked. I have recalled my journey of faith, from childhood to the present. In doing so, I have drawn on the literature of faith development, spirituality and place to highlight how my growing faith has also started to influence my teaching of geography, and how I am beginning to recognise a change in my teaching that I have attributed to my faith. Identifying myself as a CGT is a key aspect explored in this chapter and it is a reflexive underpinning to my work and in turn a key dimension to the thesis. This is an important aspect of who I am, and as such, as shaped my research and the observations I have recorded in my research journal thus providing context to the thesis.

I have highlighted how as a CGT, I wish to use a post-structural informed approach to remain faithful to the students in my class and their understanding of the images. I also want to challenge them, as a geography teacher and as a Christian to be reflexive and critical of their responses to the earthquake images. I have done this through a Christian perspective of compassion using a critical realist pedagogy.

I have also explained how my critical realist approach to the Bible is compatible with the post-structural insight that everyone interprets texts differently. My research methodology is therefore informed by this approach, as students may interpret images and the message differently from myself or their peers. However, whereas a post-structuralist ideology would suggest that all interpretations are all equally valid, as a CGT and

one adopting a critical realist approach to my teaching, I want students to be able to justify their interpretations.

Chapter three, which follows, outlines the methodological frameworks that I have used to undertake my research. I begin with an overview of how research on images has been used by geographers in the past, before moving on to discuss my own methodological framework.

Chapter 3. Methodology.

3.1 Introduction

Chapter three explores the methodology behind my research. I begin in section 3.2 with an explanation and justification of the theories that support my methodological approaches and then explain in section 3.5 how my research methodologies have been informed by post-structuralism. The chapter then explains what the data is and how I collected it. The chapter concludes with an explanation of the ethical considerations that were considered before and during the data collection period.

3.2 Theories underpinning my research.

The research undertaken for this thesis concerned my own observations and reflections on how images of places affected by earthquakes promote a sense of place and offer an opportunity for spiritual transcendence. I was also reflecting on how my Christian faith influenced my teaching of place. I have therefore focused my observations and reflections on three areas:

1. How I perceive students develop a sense of place from textbook images.
2. How I perceive the textbook images to offer opportunities for spiritual transcendence.
3. How my Christian faith might have influenced my teaching.

I am not looking for a definitive truth but seek to explore one of the many different possible interpretations of the data.

As the research that I undertook was focusing on images within geography textbooks, my own reflections on how students engaged with the image

and the students' own views gathered through two focus groups, it was important that the emerging methodology focused on:

- Interpreting the visual image.
- Legitimate peripheral participation.

3.3 Interpreting the visual image.

There has been a long tradition of geographers researching how people interpret images. For example, focusing on the geopolitical aspect of images in video games, newspapers and film (Carter and McCormack 2006). Some researchers have focused on how people use their own cultural references or worldviews to interpret an image. This is particularly relevant when the image supports the representation of place and place meaning (Cresswell, 2013). The power of images can also influence how people see the physical geography of a place and then in turn how places are represented either as images (Cosgrove, 2003) or in the imaginations of the people remembering the place (Cresswell, 1996).

I have placed my research within the current research field by focusing on three key themes; intertextuality, visuality, and affected encounters. I draw on the work of Kress and van Leeuwen (2006), Roberts (2012) and Rose (2016). The themes combine elements that support the development of a sense of place and offer the opportunity for spiritual transcendence.

3.3.1 Image meaning through intertextuality.

Intertextuality seeks to explore how values and meanings that people place on images are shaped. While it could be argued that this is closely related to worldviews and cultural references, intertextuality focuses more

on the relationship between image and text on a page and how the meaning of an image is shaped by the relationship with the text around the image. It also focuses on how the researcher interprets the image from their social position (Cosgrove, 2003). When using images from a textbook, there will be times when the image and the text on the page interact together to help the student form an understanding. At other times, text and image are forced together to add an intended meaning. This is prominent in the Key Stage Three textbooks I have analysed. In the case of this thesis, intertextuality is an important aspect to focus on as I am researching the possible responses that students have to images of earthquakes. As the images are in textbooks they are surrounded by text accompanied by captions and some have textboxes on them, therefore, the intertextuality that occurs is complex. To highlight how I have interpreted that intertextuality might occur in my classroom, I have used an example of an image I have shown students in my class and outlined possible routes that intertextuality might take but remembering that intertextuality takes on a fluid and dynamic nature.

Table 3.1 represents possible questions and connections that might arise from intertextuality. The possible questions that I have included here provided a prompt for my reflections at the end of the lesson, which I recorded in my research journal. My observations and reflections are part of the data that has been collected and analysed.

I discuss how I used the research journal to capture these moments in more depth in the section 3.8.2

Description of the image	Possible intertextuality discourses	Questions asked that suggest a possible Spiritual transcendence.
<p>Image of a family homeless after an earthquake</p>	<p>Geographical. How the earthquake occurred. The level of development in the country represented in the image. The concepts of globalisation and the ability of countries to send aid and support countries in need.</p> <p>Social. How people support and respond in times of need – London bombings or Grenfell Tower coverage.</p> <p>Student's own experiences of natural hazards and how they were affected.</p> <p>Empathy. Students placing themselves in similar situations to the image. Students responding to the image participant in an emotional manner.</p> <p>Religious Supporting others in need God will provide for you.</p>	<p>Why did God allow this to happen?</p> <p>Why is it that good people die and suffer and not just the bad people, like those in prisons?</p> <p>Why did this happen?</p>

Table 3.1 How Intertextuality in the classroom might be interpreted.

The role of intertextuality is important as it also helps to address the theme of power inequalities that is evidenced through the perceptions of place.

Visual images can help to dispel or to reinforce relationships and representations of inequalities which may create or promote stereotypes using perspective and positioning.

3.3.2 Image meaning through visuality.

When looking through the lens of visuality, images can be read just as text would be read using the language of sign. By doing this an image can be decoded and a more critical interpretation of its meaning can be attached to the image. It was important in my research that I interacted with the concept of visuality to look beyond the representation of the landscape and identify the potential signs that have resulted in a greater sense of

place and spiritual transcendence. Images, as well as text, could be seen as a result of social, cultural and economic phenomena at the time. Said (1984) suggested that text has a worldliness quality, and I would suggest that images have the same quality. It was important to identify using CDA, possible signs to make my observations and reflections on my research journal critical.

Decoding an image can be achieved using the semiology approach, the study of signs within an image. I used this as a starting point when designing my methodological framework, as it provides the opportunity to interpret the images using signs that I have identified and placed value on, which have in turn been influenced by my cultural experiences and my Christian faith.

The principle of semiology is that images contain several signs which act as a unit of language. Signs consist of either the “signified” - the object in question, or the “signifier” – the word or image used to denote the signified (Barthes 1977, Rose 2016). Signs within an image will, therefore, have a meaning attached to them which is rarely fixed and is always attached by the viewer within the context of the cultures which they operate within.

I have drawn on the work of Kress & van Leeuwen (2006) to support the critical analysis of the textbook images. I have chosen to focus on three particular elements of their semiotic theory of representation, which are particularly relevant to the images found in textbooks. The three *realisations* Kress and van Leeuwen (2006) use are;

- contact,
- social distance
- attitude.

I discuss how I have used the three realisations in detail in section 3.8 when I discuss how I have related the work of Kress and van Leeuwen (2016) to the methodological framework developed by Rose (2016).

3.3.3 Image meaning through affected encounters.

Geographers have also researched images focusing on the concept of affected encounters. This research lens views images not only as an object to look at but also as an object that will affect us in a physical way. The image engages the body with feelings and emotions (Ash 2009). I have recorded in my research journal the different realisations that I perceive each image to contain. I have also recorded my observations and recollections of discussions the students had regarding the images in front of them.

My research is aligned with intertextuality, visuality and affected encounters, as all three acknowledge that there are multiple interpretations of a single image. This is an important aspect as I acknowledge my research to be one of many different interpretations of reality.

The images I have used are not presented to students in isolation; they form part of a spread within a textbook, often with accompanying text, thence the link to intertextuality. Students themselves will see the images through their own lens, shaped by their own worldviews, and are sitting in

my classroom which I have fashioned in my worldview image of geography. The images themselves have been chosen through the lens of the textbook author or editor. Some students may be affected spiritually when viewing the image, and thus have an affected encounter.

3.4 Legitimate peripheral participation.

The data I have collected for this research includes the reflections I have made at the end of each lesson through my research journal, the analysis of images and the comments of the students through two small focus groups. As the class teacher, I could be described as a participant-observer (Laurier 2016). I have taken an active part in the lesson and have designed the learning to take place in the lesson and chosen the textbook and images to use. However, I prefer to use the term legitimate peripheral participation (Lave and Wenger 1991) to describe my own participation in the research. I have chosen this term, as I have not changed the textbooks, images or teaching style because I am researching the lesson. My teaching of the places affected by earthquakes is typical of my normal practice.

Adopting a legitimate peripheral participation lens to my research journal has its strengths. It will allow me as a researcher to undercover perhaps taken for granted activities that have occurred in my classroom, which can then be analysed. It is an exploratory method, so it is ideally suited for this post-structural informed research, as I seek to offer an interpretation of how students in my classroom respond to textbook images. The method produces results that are specific and grounded to the researcher and the situation, which might be a weakness, as the results cannot be

generalised. However, there is also an important reflexive element to the research, my growing identification as a CGT. As a result, I am not seeking to discover generalisations rather one of many interpretations. To further expand on this idea, I shall now discuss how the research has been influenced and informed by post-structuralism.

3.5 A Post-Structural influenced research project.

As I highlighted in chapter one, the research that I have undertaken lends itself to a post-structural approach. The research methods are varied and focus on the different interpretations of images, my own interpretations of student engagement and the students' own voices through focus groups. I was using a range of different approaches and methods and then using my own perceptions to analyse sense of place and the connections to spiritual transcendence. I soon came to realise that this struggle was perhaps describing post-structuralism as it is,

“a term applied to a very loosely connected set of ideas about meaning, the way in which meaning is struggled over and produced.” (Kenway, Willis et al. 1994, p.189)

I decided that a post-structural influenced approach was best suited to this research as I realised that I could not claim to search for a single immutable truth (Belsey 2002). I am making observations and reflecting on images and student discussions, which can be interpreted in many ways. I cannot be certain that my interpretation is an absolute truth as

“we can never be certain that what we say about the world in language or, indeed, in any other signifying system is true.” (Belsey 2002, p.70)

I was also aware that my research was a personal reflection which could be seen as,

“human subjectivity which is again regarded as shifting, many-faceted and contradictory”. (Kenway, Willis et al. 1994, p.189)

The concept of place also sits well within post-structural informed research as I have drawn on the work of post-structural theories of place. Massey (1994; 2005), sees a place as fluid and dynamic, to argue that by developing a deeper sense of place, connections between self and other can be strengthened. This, in turn, may lead to spiritual transcendence.

3.6 Critical discourse analysis.

Having decided that the research was best suited to be influenced by post-structuralism, I was drawn to CDA. The approach develops meaning through many different methodologies that interact and combine. It does not have a rigid theoretical framework, but a range of closely related approaches (Bell & Garret 1998), which mirrors the approach I have taken with my research. CDA, therefore, allows me to investigate multiple dimensions without the need for one methodological approach. This suited my research as I sought to research the interconnections between a sense of place and spiritual transcendence.

Fairclough (1992) has pioneered the use of CDA as a methodology that investigates the opaque relationships of society and discourse, which I considered to reflect the nature of my research. My research sits within the opaque landscape of the geographical concept of place and children’s spirituality. I use the word opaque here to reflect the multiple dimensions

of both concepts. There is no clear uniform landscape, but a range of different interpretations of the landscape I am researching. It is for this reason that I aligned my research methodology with a CDA approach. It offered the opportunity to explore different perspectives without the need to have a strict set of definitions.

The roots of CDA lie in the work of systemic functional linguistics pioneered by Halliday (1985) which in turn led to the formation of Critical linguistics (Fowler et. al. 1979, Kress & Hodge 1993), drawing on the work of critical social theorists such as Foucault (1980) and Habermas (1981). At this point, it is important to outline why I have chosen to follow a more Foucauldian influenced discourse.

3.6.2 Towards a Foucauldian influenced discourse.

A Foucauldian influenced CDA has a societal perspective, focusing on who can participate and contribute to the discourse and the element of power. A Habermasian discourse differs by focuses more on equal status when resolving truth claims and the role of ethical values. While I am aligning my research towards a Foucauldian approach rather than a Habermasian one, the Foucauldian element of power is not a central theme of the thesis. I acknowledge that the element of power does influence the production of textbooks. For example, there can be links between government policy driving examination assessment objectives, which in turn drive the output of textbooks. Although this is most clearly seen at Key Stage Four and Key Stage Five, Key Stage Three books are becoming increasingly promoted as precursors to the GCSE content as the drive for performance increases and the demand of performativity in

education increases (Ball, 2003). Performativity is defined by Ball to describe the obsession in education with statistics, testing, grades, and league tables and the way this influences discourse. The most recent Key Stage Three textbook series published in 2018 has been marketed as, *“The first KS3 Geography course for the New GCSE”* (Hodder education, 2018, no page). It could be suggested that textbooks that are not aligned to an examination board are seen as lacking authority (McGregor 2010), and while I acknowledge that the textbooks I use for the research were brought because of their examination board links, this is not a focus for research. My research does not focus on the production of the textbooks nor does it explore the role of the author in choosing the textbook images, so this element of power is acknowledged but disregarded.

Although my research has used discussions from students in the classroom, recalled in my research journal, I am not investigating the truth claims within these discussions, which a more Habermasian approach might take. Habermas suggests that every time we speak, we imply three validity claims, truth, rightness and authenticity. Discourse is then used to validate any contentious validity claims, with all participants discussing the claims until differences are resolved. Habermas defines the conditions that are required for these discussions to take place, namely:

“(a) nobody can be excluded from the discourse

(b) everybody has the same chance to contribute

(c) the participant must mean what they say

(d) the communication must be free of external as well as internal constraints” (Habermas 1998, p.282)

In the context of my research, I am acknowledging but disregarding the Habermasian discourse approach, as I am not concerned with the ongoing discussions that students may have when using images and text, or how a consensus of agreement is reached over the characteristics of a place. It is my own perceptions of how images can be used to promote a spiritual transcendence that is the focus of my research, and as such, I am removing condition (d) above, from the research as I have not removed myself as a participant researcher. My research does not seek to provide a truth claim to how images lead to spiritual transcendence that a Habermasian approach might seek to do. Instead, I seek to offer my own interpretation of how images provide opportunities for spiritual transcendence.

When critically analysing the text and images used to explore the places affected by earthquakes, students might display cultural stereotypes and perspectives that display elements of power. This could be illustrated when concerning levels of development. I have acknowledged this interpretation of power, from a Foucauldian perspective.

3.6.3 Critical discourse analysis approaches.

When used in the sphere of educational research CDA has been influenced by three developing research theories (Luke 2002):

1. Psycholinguistics
2. Sociolinguistics

3. Post-structuralism.

I have already outlined that my research is influenced by Post-structuralism. I shall now provide an overview of all three research theories, highlighting in doing so, why the post-structural informed approach was the most appropriate way I could have approached the research due to its flexibility.

3.6.4 A psycholinguistics approach to CDA.

I have not chosen to focus on a psycholinguistics approach to CDA, due to the strong emphasis on language, in particular, language production and acquisition (Fairclough 1992). Text is the central theme, while the analysis of the discourse that the text generates should also encompass the production of the text, as well as the consumption of the text, how the reader interacts with the text and responses to it. Van Dijk (1988, 1993, 2008) used this psycholinguistics lens when analysing media news discourse. While I acknowledge that textbooks have a similar structure to newspapers, as illustrated in figure 3.1, structured using headlines, sub-headings and columns and images to engage the reader, I am not focusing on the text and structure of the textbook page. Van Dijk (1993) postulated that a psycholinguistics themed CDA should address the structural nature of the text and language. This does not just mean the grammatical, phonological, morphological and semantic structures, but also coherence, news topics, and overall design.

Van Dijk suggests a "production process" linking journalistic and institutional practices of news-making and economic and social practices.

These links not only create a media discourse, but also the very structure of the discourse, linking to an extent to the psycholinguistics language production theme.

For my research, discourse behind the placement of the structure or layout of the textbooks was not my main concern. Rose (2016) defines this element as the site of production. While I acknowledge that the practice of headlines and lead paragraphs can help to shape the discourse of news events, which could shape the belief and the understanding of the reader, I am not in a position to comment on the production process behind the choice of such headlines or lead paragraphs, and therefore to comment on them would be a shallow analysis. There is, however, a dominate journalistic format in many geography textbooks of the double-page spread pioneered by Waugh (1992) in the Key Geography series of textbooks of the 1990s which in itself was a response to the then New National Curriculum. The double age spread continues to be popular to this day. Figure 3.2 is an example of a current textbook “double-page spread”

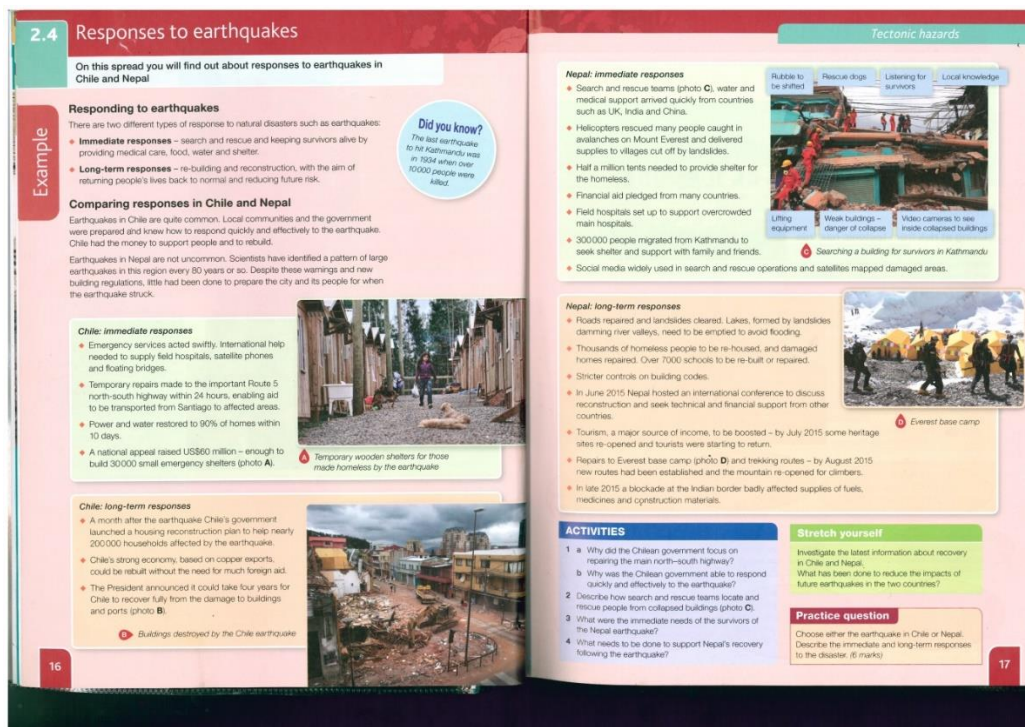


Figure 3.1 Double page spread. (Ross, Rowles, Holmes, Digby 2016, p16-17)

While I acknowledge that this journalist feature does exist, I shall not be using CDA to analyse the merits of this journalist feature. When I reviewed the textbooks that we have in the geography department, I discovered that they all share this journalist feature, making comparisons difficult to analyse. I was also aware that my typical classroom practice did not involve using a double-page spread. I focused on the role that images primarily had in developing a sense of place and spiritual transcendence in students. I also commented on the intertextuality that may exist from the combination of words around the images chosen.

As my research focuses on the images I use in the classroom, and the spiritual transcendence that may be created because of students interacting with the images, the psycholinguistics approach to CDA is less appropriate, because of the emphasis on language.

3.6.5 A Sociolinguistic approach to CDA.

A sociolinguistic approach to CDA sees language and society as intertwined in so far that "language is an integral part of social process" (Fowler et al 1979, p.189) performing simultaneously three functions: ideational, interpersonal, and textual functions.

The ideational function relates to the experiences that the readers of the text have of the phenomena in question (Fowler 1991, Fairclough 1995).

Focusing on my research, the phenomena in question would be earthquakes. Few students in my twenty years of teaching have had direct experience of a natural hazard, however through the growing use of social media students might have a much better grasp of the notion of a natural hazard now, and as a result do have the capacity to form an idea of what a natural hazard would be like.

The interpersonal aspect of CDA relates to the idea that readers will have their own attitudes and opinions of phenomena that will influence the language used to describe the phenomena in question. Students that have witnessed a hurricane might use very different language to describe the effects and impacts, for example, then a student, that has no personal knowledge of one. Parallels can be drawn here to the concept of "lived experience" of places (Barkley & Kruger, 2012) where stakeholder dialogue and stories of the lived experience of a place in question can affect the planning and use of natural resources within that place.

The textual function is where the speaker and the listener can interact with meaning. The language used, influenced by the other two functions, enable speakers to produce text that can be understood by the listeners.

Text is used here in the plural sense, more than just the written word, but includes marks and images that allow meaning to be conveyed. As I have used my recollections or discussions that took place in the classroom, there is a link to the textual function to a degree. The textual function connects the co-text and context to the ongoing discourse,

"there are strong and pervasive connections between linguistic structure and social structure" (Fowler et al 1979, p.185)

The connection between linguistic structure and social structure that Fowler et al (1979) highlight here have strong connections to the post-structural informed research that I have undertaken.

3.6.6 Post-structural approach and CDA

The post-structural approach to CDA can be used to investigate the role of inequalities (Foucault 1980) and to analyse the social construction of organisational phenomena in textual form. I have taken the term textual form here to also include images.

This therefore also allows a critical assessment of the (re)production of information in a specific setting, in the case of this research the classroom of a CGT.

Discourses are part of socio-cultural practices that themselves are embedded in a social context. The choice of images and the reading of images in geography textbooks will be read through the social context of the time. Figure 3.2 below could be read in different ways depending on the social context. At one time, the image may have produced a response of grief or pity. In the context of the migration crisis affecting Europe, one

could also argue that the picture could produce a response of resentment, nationalism or worry.



Figure 3.2 Europe Crisis Migrant Boat Sinks. (Mastis, 2015)

When researching the media discourse in newspapers, Van Dijk (1988) investigated "reception processes". This involved taking into account the comprehension, "memorization and reproduction" of news information. Van Dijk (1998) suggests that by studying and analysing the written and spoken text through the lens of CDA, it will reveal how the sources of inequality and bias are maintained and reproduced through a political, social and historical context, adopting a more post-structural approach influenced by Foucault. This is of particular relevance to the research, as the CDA of images may highlight issues of inequality and bias that students have of countries and the country's level of development.

Adopting a more post-structuralist Foucauldian approach to CDA is also acknowledging the complex social conditions within which the research is taking place, although it is important to stress that it is not the intention of the research to explore the first two conditions. The social conditions which I have acknowledged are:

- My influence as a teacher in the classroom.
- The classroom environment.
- My Christian faith
- The influences of the students.

As a participant researcher, I have acknowledged the role that I play as a teacher. It is my choice of images and how I use it within the lesson that could influence whether a sense of place or spiritual transcendence occurs. Students also perceive the teacher in the room as the one with authority and knowledge and will generally follow instructions.

The classroom environment is also important, as this will have an influence on the type of experiences that students have. My classroom has its own “place”, one that is geographical, with geographical posters and displays, but also one that is Christian in nature. I have a palm cross on the wall and several other religious icons. This could also influence the students’ responses to images, as they might be or less comfortable to express spiritual feelings, in my non-faith school setting.

My Christian faith may have also played an important part in the research process, as it is my faith that may have defined what conversations or reactions I identified as a spiritual one.

The textbook also plays an important role in the power dynamic of the classroom. Students see textbooks as having authority as they have been published and are not “made up” by just anyone. If students see images in textbooks, there is a general perception that the image portrayed is an authentic one.

Having established my theoretical lens of CDA, I now wish to outline the methodological approach that I took when analysing the images that I used in the classroom.

3.7 The study of images – My methodological approach drawing on CDA.

To answer research question two, I needed to critically analyse the images I use in my classroom teaching, drawing on CDA. As a participant researcher, I have kept a research journal. In the research journal I reflect on the discussions that took place in the lesson between students, and to what extent a sense of place and spiritual transcendence may have occurred.

My methodological framework has been developed by drawing on the work of Rose (2016) and Kress & van Leeuwen (2006). Mirroring the approach used by Rose (2016, p.22), my CDA approach to interpreting textbook images is governed by:

“Taking the images seriously, considering the social conditions and effects of the visual objects and considering my own way of looking at images.”

(Rose 2016, p.22)

By adopting a more post-structural focused CDA, I can use CDA to explore these social conditions and how I have interpreted the images.

Rose outlines that a critical approach to interpreting images must start with taking the image seriously. Researchers and social scientists in the past have been criticised for not looking at images carefully enough, and thus are just reflections of the current day social environment. I wanted to avoid this criticism, by providing a systematic approach to analysing each image.

The second element of Rose's critical methodology that I have adapted is considering the social conditions and effects of the visual objects being studied. When analysing each image, I have considered the cultural representations within the images. This is an important element to consider as the image may be biased in the way countries or peoples are portrayed, which needs to be acknowledged.

When reviewing the work of Rose (2016) and Kress & van Leeuwen (2006) I began to see a number of similar approaches in both methods that I wanted to utilise in my research, while also disregarding elements that were not relevant. I have sited the approaches used by Kress & van Leeuwen (2006) within the landscape of Rose's (2016) work, as illustrated in figure 3.3 This is my own interpretation of how the two methodological approaches combine within my thesis.

I was drawn to the work of Rose, as the methodological framework she posits contains four key elements in her work, which she calls "sites". The "sites" of an image are from which meaning can be derived are:

- The Site of production

- The site of circulation.
- The Site of the image
- The Site of audiencing.

This approach was significant as it provided a robust framework to follow but also acknowledged that there would be a variety of different interpretations that appealed to my post-structural stance.

Figure 3.3 is used by Rose to show how the four different sites interact with each other, and how the three modalities of technological, compositional and social relate to each site.

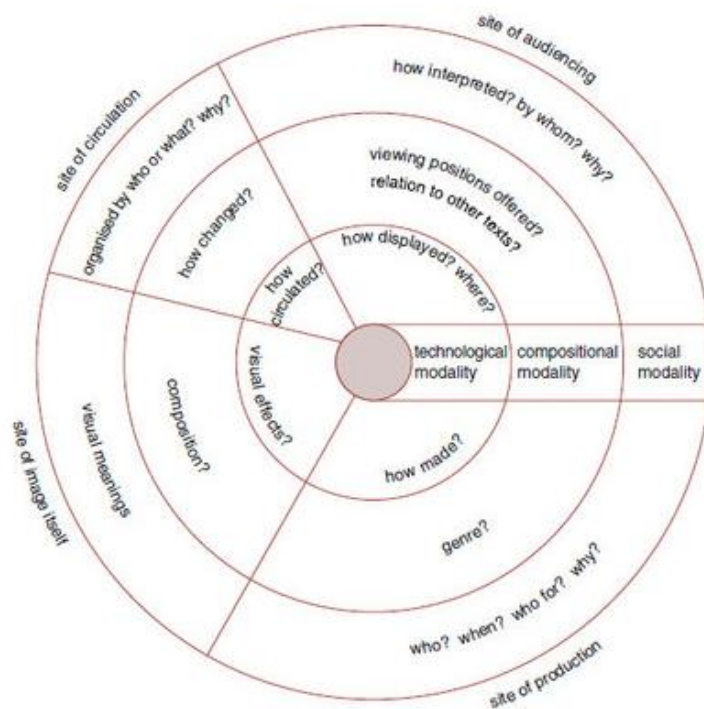


Figure 3.3 The sites and modalities of an image (Rose 2016, p25)

When reviewing Rose's work, it was apparent that two of the sites: production and circulation were not areas of analysis that I needed to focus on for my research. The site of production, for example, focuses on

why an image has been produced using a certain method. Focusing on the production of the image can lead to interesting debates as to whether an image is a “truthful” image of the snapshot in time. The production of the image looking through the lens of social modality would also lead to discussions on how images have been taken to act as social commentary, of interest to postmodernists like Harvey (1996) who has linked the images of urban decay to the rise and effect of capitalism. However, while this would prove an interesting area to research, given the lack of access to the process of production, I decided that I should disregard this element of analysis for others to pursue.

The site of circulation is concerned with the different locations where the image is produced and viewed, and how these different locations might change the image itself, through resolution, size, and format. It is also concerned with how the images are moved from location to location, and the technologies involved in this, and again how this may result in a change in the image itself, and thus a change in meaning. Rose (2016) also highlights how the circulation of a family photograph can at certain times produce a very different meaning to the one originally intended. The use of family photos to show missing loved ones after the Manchester terror attack of 2017 takes on a different meaning and therefore response than before, in what Luckhurst (2008) calls trauma culture. This element of Rose’s work was beyond the scope of this piece of research. Others may argue that as I am using textbooks in the classroom, this constitutes a location. I argue that while this is one interpretation, as I am not using the

textbook images in different classrooms or different settings, such as a school hall or at home, the impact of location is minimised.

While these two sites that Rose (2016) identifies are important aspects to consider in research, my research focuses on the critical analysis of the images and how some of these images produce, what I have interpreted to be, a sense of place and spiritual transcendence within a student. This tight focus means that although relevant and important to others, I am not concerning myself with the site of production or the site of circulation. I acknowledge that both sites are important, but due to the nature of this research, a small-scale study produced by a teacher-researcher, it is not part of the scope of my research.

Others may criticise this approach and suggest it will limit and narrow the critical value of my work, but to try and encompass all the sites in such a short timescale, would in my opinion potentially lead to a piece of research that lacked depth. I did not have access to the production process of the textbooks I use in the classroom, so to use the site of production in my analysis would also be impractical.

The remaining two elements of Rose's work, the site of the image and the site of audiencing do have clear links to my CDA approach, as both investigate an image critically through the discourse that it produces. The site of the image explores the image itself, and the discourse that the image might provide the viewer. The site of audiencing focuses on the

viewer and the discourse that evolves as they view and make meaning from the image.

A further element of Rose's work that I consider useful for my own research is the focus on composition and social aspects. Rose (2016) terms these two areas modalities. It was clear that the compositional element was an important focus of my work, as I was providing an interpretation of the meaning of the images. The social element was also important as it provided a link to how I perceived the students were developing their sense of place and spiritual transcendence through experiences.

In order to bring my methodology together, I decided to draw on the work of Kress and van Leeuwen (2006) and combine their reading of images with Rose's (2016) site of image. Figure 3.4 illustrates my adapted framework highlighting how I integrated Kress and van Leeuwen's framework into Rose's framework. The site of image focuses on the composition of the photo or image, and how the composition can generate meanings that could affect the viewer.

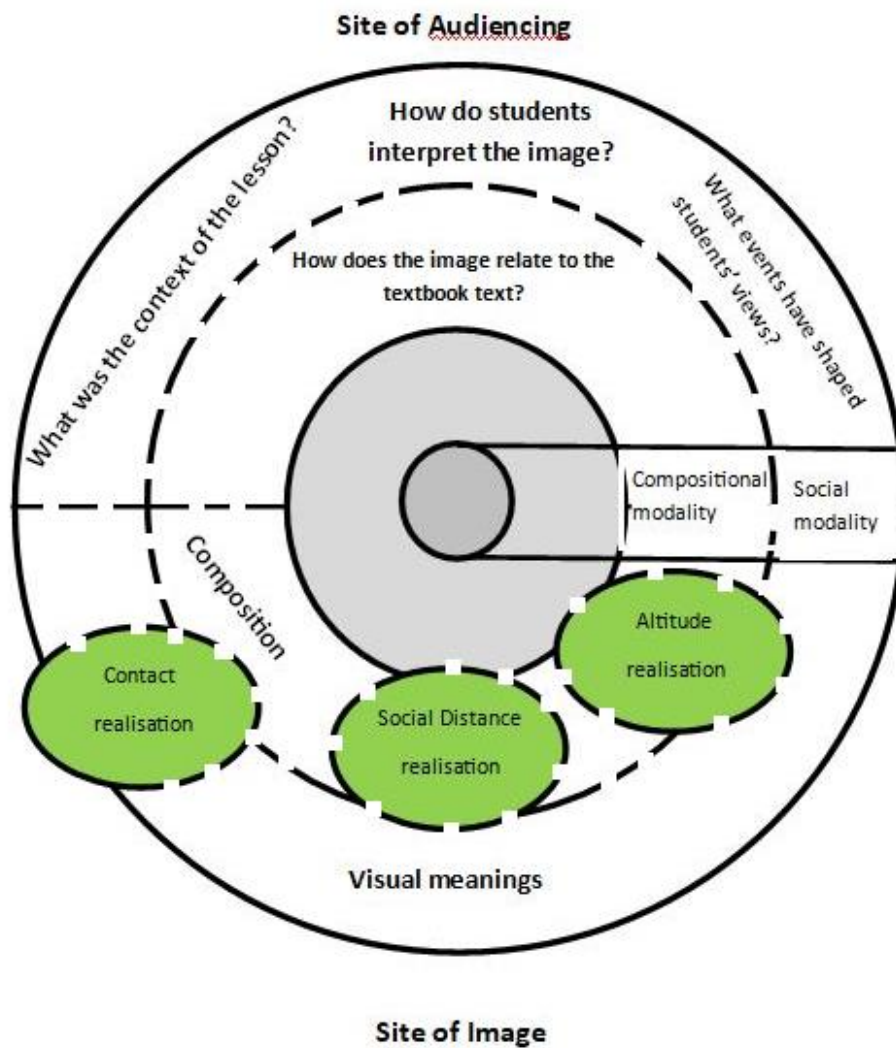


Figure 3.4. A modified sites and modalities framework.

I have used dotted lines in figure 3.4, as I suggest that meaning will develop and flow between the different elements. For example, the contact realisation – demand or offer type images, might add meaning to the image from a compositional perspective. However, the demand or offer type images may also develop meaning from the social perspective as well. I examine how I have used these elements in my analyses of the data further in section 3.8.

Having outlined the methodological framework that shaped my research, I shall now highlight the more practical elements of how I conducted the research, the methods that I used to collect the data, which I then analysed.

3.8 Methods.

I shall address four key areas in this section namely;

- The context from which the images were being used in the classroom.
- How I approached and analysed the images and research journal
- How I undertook the focus group interviews
- Ethical considerations.

3.8.1 The context of the images.

As I highlighted in chapter one, my research uses textbooks that I typically use when teaching earthquake case studies. As the research would investigate my typical practice, I did not change the textbooks or the scheme of work to explore the research themes.

I chose two classes from my timetable, a Year eight class and a Year ten class, which were both being taught about earthquakes. Table 3.2 details the classes and times when the images were used in the classroom. I chose these two classes as the topic of earthquakes was due to be taught, so it reflected typical practice. There could also be an element of comparison from my observations between the two classes.

Class Code.	Context of class.	The topic studied and textbook used.	Image used in class.	Date image used in the classroom.
8X/Gg3	A mixed ability geography class, of 12-13-year-olds. 16 girls and 17 boys. Two students identified as having Special Educational Needs. The ability of the students ranged from a target by the end of the year of a 3 to a 5 (GCSE Point score)	Risky places. A scheme of work designed by the school to act as a precursor to the GCSE topic of Tectonic processes. The textbook used: Geog.1 Lesson: "How are volcanoes different disasters to earthquakes?"	One.	6 th June 2017.
			Two	7 th June 2017
			Four	13 th June 2017
10C/Gg 1	A mixed ability class of 14-15-year-olds. Students studying Geography for GCSE. Four students identified as having Special Educational Needs. The ability of the students ranged from a target by the end of the year of a 4 to an 8 (GCSE Point Score.)	Natural Hazards module, which focused, earthquakes. Students follow the AQA specification. Geog.1 (Image One) AQA Geography GCSE (Images Two to Nine.)	Two and three.	25 th May 2017
			Five and six.	5 th June 2017.
			Seven and eight.	12 th June 2017.
			Nine.	14 th June 2017

Table 3.2. Images used in the classroom and class context.

The Year eight module focused on what an earthquake was and what impacts can occur. The GCSE module aimed to develop students' understanding of how levels of development affected the effects and responses to earthquakes.

As the research was a reflection on my typical teaching, I did not change the textbooks I would have normally used during the data collection lessons. The images were, therefore, those that illustrated the impact that earthquakes can have on places. This gave me a tighter focus and one that was manageable in the time available for a professional doctorate thesis. There would also have been a lack of context had I taken that approach, as the images would have been analysed in isolation without my recollections of the students' comments helping to provide context.

I wanted my research to be an authentic piece of research, that reflected the different roles that I have, namely;

- A CGT.
- A teacher-researcher.

I was also mindful that my research should not be at the detriment of student learning, as this would be ethically unsound. The student's modules should be taught in the same manner as they would have been had I not been researching. I decided to use a research journal to capture the essence of the lesson and to provide a context for the images I used.

The focus group sessions were conducted after the modules had been taught and after internal assessments had been completed on the topics. I chose to distance the focus group sessions from the teaching phase, so students were less inclined to try and provide a "correct" answer for me. The other benefit of having the focus group sessions sometime after the lessons is that it allowed students to recall the lesson and the learning that had taken place and in effect also experience spaced retrieval. The

sessions were undertaken at lunchtime so that learning time in lessons was not affected by my research. I did change the seating arrangements in the classroom, so the students saw the session as something separate from their normal lesson time.

3.8.2 Reflexivity and my research journal.

Reflexivity is an important aspect of my research, as it allows me as a researcher to review my classroom experiences from my own perspective, whilst reviewing and shaping my classroom practice to meet the needs of the students, in my role as their teacher.

As a reflexive researcher, I have been able to review using my research journal, after each lesson, the discussions taking place between students and their responses to the images I gave them.

By being reflexive, I have been able to step outside of my day to day teaching to consider how my faith has influenced the decisions I have made in the classroom. As such, I have undertaken the dynamic process of interaction “within and between our selves” (Etherington, 2004, p.36). This is an important aspect, as my third research question focuses on how I perceive myself as a CGT. In taking this approach, I am enhancing my awareness and positionality within the research context.

The research journal became an important part of the research method, as it allowed me to record comments and critical moments from the lesson just after it had taken place, during our change over time (The time between lessons lasting 5 minutes). I wanted to offer my own

interpretations of the students' discussions, and the research journal provided this opportunity as,

“reflective writing can provide much insight into the personal and often implicit processes which teachers experience in their work and development, and that these written accounts have benefits both for the writer, as well as – where the writing is made public – for the reader” (Borg 2001, p.156-157)

In the five minutes between lessons, and then for around an hour at the end of the day, I would reflect on the lesson I had just taught, something I would normally do anyway in my teacher planner and record my interpretation of conversations and comments made by the students when relating to the images used in the classroom. It was these moments of reflection that allowed me to add an element of context to the CDA of the images, and perhaps as Moon (1991) suggests allowed me to learn a little more about myself in the process, which was helpful in answering research question three.

“It reflects back to me things that I can learn about my world and myself.”
(Moon, 1991, p.14)

As my research is focused on exploring the possible spiritual transcendence that images of natural disasters might develop in students, from a CGTs' perspective, I considered it important that I record how the students interacted and responded to the images in my research journal. This was completed in-between lessons and consisted of me reflecting on conversations that the students had and noting down comments that I

considered were relevant to the research. In this sense, I was concerned with,

“the everyday rhythms and textures of people’s day-to-day lives.” (Latham, 2016, p.157)

This again supported the approach of this thesis, which was to research my typical classroom practice.

I was very much aware that this was solely my own interpretation of events in my classroom. I am aware that because of this, the reflections in the research journal are drawn from my own perspective, influenced by who I am as a CGT. It is for that reason that I also included data from two small focus groups to provide the student voice perspective.

I also used the research journal as an opportunity to remind myself of the context in which I used the images themselves. This was again normal practice as I will often make notes on the lessons I have taught in the day and reflect on what went well and what areas I need to revisit. I, therefore, commented on how I used the images, as well as considering whether the image was used in isolation or in conjunction with the text.

I considered the issue of how I used the image as an important one. It was important to acknowledge that the images were often placed within a page full of text. I recorded whether I used the image with the text, as the intertextuality between text and image may have shaped how the students viewed and responded to the image. Likewise, at times I used images from the textbook in isolation, scanning them and placing them on a PowerPoint slide or worksheet I developed. When using the image in

isolation like this, I considered it important that I recorded whether I added the context to the image, or whether the students were able to use their own worldviews and opinions to bring a different context to the image.

3.8.3 Focus groups.

To develop a greater understanding of students' sense of place and how this might lead to spiritual transcendence, I undertook two focus group interviews with volunteers from the Year 8 and Year 10 class. All students in the classes were introduced to the research I was undertaking and were asked to collect a consent letter that explained the research and the role of the focus group if they were interested in taking part.

Mirroring the research of Honeyfield (1997), the participants were friends and were relaxed when expressing and sharing opinions. Several students discussed the idea of taking part after the lesson and decided in small friendship groups whether to volunteer or not. I considered these friendship groups to be an important aspect of the focus group, as being the class teacher, I wanted students to be as relaxed and open as possible, to avoid the students feeling the need to provide me with the answers they thought I was looking for or the need to agree with friends. This provided the opportunity to develop a greater sense of student voice in my research once combined with the data collected from my research journal and the analysis of the earthquake images. Another possible outcome of the focus group was not only the opinions and insights that the students shared with me and each other, but as Goss and Leinback (1996) highlight,

“the research subjects may simultaneously obtain insights and understanding of particular social situation during the process of research.” (Goss and Leinbach 1996, p. 117)

The focus group sessions helped to remind students of the case studies that they had studied and, in some respect, acted as a form of group revision. There was also the opportunity to develop an even greater sense of spiritual transcendence for some of the students, through the discussions that occurred.

Each focus group interview took place during the lunch break and lasted between 20 to 25 minutes and contained 6 students. There was a mix of gender in each focus group, and informed consent from both student and parents was given, as outlined in my ethics section. At the beginning of the focus group session, I outlined my role as moderator, and that I would keep the students on the topic but would not direct questioning so the group could explore the earthquake images from as many angles as they saw fit (Longhurst 2016). I planned several questions to stimulate discussion. My first few questions were designed as engagement questions, aimed at introducing the students again to earthquake images and develop participation. These questions were:

1. Thank you for taking the time to discuss these earthquake images with me. To begin, could you tell me what you can recognise in the images in front of you.

2. What type of effect or response can you see in the images?

These two questions were used to begin a discussion of the images in a similar way to how I discussed the images in the class. This allowed the students to feel more at ease with the process and to link the focus group back to the geography lessons they had with the images.

I hoped that with a smaller classroom dynamic, there might be further insights revealed as I could target questions towards my research more than the geographical learning taking place in the classroom.

Once the discussions had started, I listened to the responses and the conversations between students, as one student might respond to what another student said. At times, when I wanted to get to the heart of the discussion as it progressed, I used a series of exploration or guiding questions which were typically open-ended for example,

1. Why did you say the image was like the local area?
2. What do you think the people in the image are thinking?
3. What emotions if any does that image develop in you?
4. Which images have you had the most emotional response to?

My final series of questions acted as exit questions and were designed to explore any angles that had not been discussed. I again used open-ended questions, so that my influence was kept to a minimum.

1. Is there anything else you want to say about how the image is similar or different from our local area?
2. Have you any final thoughts on how the images have affected you emotionally or otherwise?

When planning and then undertaking the focus group sessions, it was important that I was reflexive and considered my own positionality (England 1994, p.82). I was aware that as the class teacher, I held a perceived position of authority over the students, so I needed to be very careful in the choice of questions, and how I asked the questions, for example, my tone. I did not want to influence the students' responses as far as possible. I was also aware of my own positioning as the researcher and my own thoughts on how the images develop a sense of place and spiritual transcendence.

Directly after the focus group meetings, I documented the general tone of the conversations, and key themes that arose and anything else that was surprising. I then transcribed the audio recording from the focus group, using codes developed by Dunn (2005) (Appendix Six) which gave an indication of the tone and situation occurring.

Having highlighted how I used the research journal and the focus groups in my research and how they helped to provide a context to the images I analysed, I shall now move on to how I analysed the images, and the stages I used to provide a CDA of the images and discussions.

3.8.4 Analysing the images

When I started to analyse the images, I began by using the methodological framework model that I had produced, which I outlined earlier in this chapter in section 3.7.

To test the suitability of the data collection framework I conducted a small pilot study of two images from a different textbook series, figure 3.5 and

figure 3.6. I chose to focus on only two images for the pilot study as I was keen to understand how I would practically use the modified work of Rose (2016) and Kress & van Leeuwen (2006) on an image before embarking on all of the images I had chosen, just in case modifications were required. The pilot study was useful as it allowed me to carefully consider how I would analyse the images. This evolved over the course of the pilot study, as at first, I had taken each image and underneath listed the main features. I was unhappy with the results of this, as I did not consider that I had critically analysed and interacted with the image enough. I, therefore, started to annotate each image from which I could then analyse the main themes of the image. This gave a better overall interpretation of how I had analysed the image. Section 3.8.5 has been influenced by the results of the pilot study. The images chosen for the pilot study did not feature in the research itself, as the geography department purchased new textbooks to replace the ones I had used in the pilot study.

When analysing each image, I began by critically analysing the composition of the image, and in doing so, highlighting the possible visual meanings that each image may have contained. These possible visual meanings have been represented in the framework by the green ovals, in figure 3.4. I addressed each of these compositional visual realisations in turn and commented on how these may have affected the students' understanding and interaction with the image. In approaching each image in this way, and investigating each compositional element, I began to treat the image not as a whole, but as one made of parts that could have differing effects on the students in my classroom.

I have outlined below what each of the realisations focuses on, and the possible connection with a developing sense of place and spiritual transcendence,

3.8.5 Altitude realisation.

The altitude realisation (Kress and van Leeuwen 2006) focuses on the angle at which the photograph or image has been taken and could be linked to how subjective the student reads the image.

I used the altitude realisation to offer an interpretation of how images can influence or develop the subjectivity of students. When using the term subjectivity here, I am including the concepts of equality and representation as well as involvement and detachment.

The angle of which the image is taken might affect the subjectivity of the viewer. I analysed the relationship between the angle of each image and the location of the eye line of any image participants. It was also important to take into consideration any social and cultural “norms” that were being portrayed in the images, as if overlooked, a completely different interpretation could result. However, in acknowledging such cultural or social norms, I was also aware that this would only be relevant if I had addressed these norms in the classroom, as there might be a possibility for students to not be aware of such norms. If I had not addressed any norms, students would perhaps have placed their own social norms onto the situation, and thus create a different understanding.

If an image was predominantly taken from a frontal angle, there might be a tendency for the viewer to be more likely to consider the image and

become involved in the action and the moment of time that has been captured. This may occur as the image and the scene is on the same eye line and viewpoint that we use in our daily lives. The scene displayed in the image from a frontal angle, therefore, takes on an “as we would see it” aspect. The viewer is more likely to recognise the shapes and relationships within the image, as they are like those experienced as part of their daily lives. As a result, the viewer may become increasingly drawn into the image and to become involved with the image and the scene in front of them. Taking this possibility of greater involvement into account, there could be greater possibilities for a sense of place to develop within students. A sense of place may be more likely to develop as students begin to associate the image in front of them with their own experiences of places that they are familiar with, their own lived experiences. This may, in turn, develop help the student to feel a connection with the image in front of them, and in doing so start to form an attachment to the place. A greater sense of place opens the possibility of a greater sense of spiritual transcendence, as the student begins to see the image in front of them as not some remote location without meaning, but a place that has meaning attached to it, and through those meanings, an emotional attachment may form.

Images can also take on a more oblique angle. An increasingly oblique angle as the potential to take the viewer from “our world” to not part of “our world” and the involvement with the participants, in this case, could be interpreted as becoming more detached. This angle may diminish the possibility of creating a sense of place, and possibility spiritual transcendence. If places are seen by the student as remote and they lack

any form of connection to their own lives, then a weaker sense of place may occur (Cresswell 2015). While they may be able to describe what they can see geographically, emotionally the student may not be able to “place” themselves in the image and the location, thus limiting the amount of spiritual transcendence that may occur, as the connection to the situation is missing or reduced.

Figure 3.5 can be used to illustrate this point further. The image is taken from a chapter on natural hazards, in a recent GCSE textbook. The theme of the image deals with a refugee camp in Delmas, Port-Au-Prince. Within this image, the participants have been captured in a frontal angle, promoting the viewer to make a connection and become involved with their plight. However, the situation itself, with the water buckets have been positioned in a more oblique angle, reminding the viewer that this situation is not one from within “our World” (Kress and van Leeuwen 2006). This might lead to an “othering” of the people in the image, if the viewer connects more with the oblique angle of the image rather than the frontal angle of the image participants, making connecting with their plight less powerful. However, this could be one of many interpretations, as each viewer may respond differently, particularly if they have family living in Port-au-Prince for example or have a lived experience of Port-au-Prince themselves.

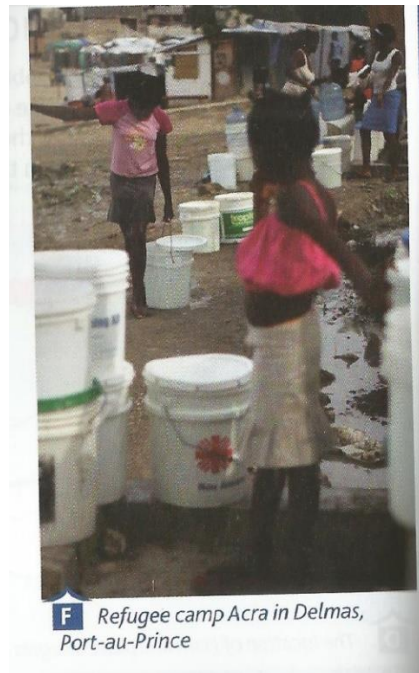


Figure 3.5 Refugee Camp in Delmas, Port-Au-Prince. (Taylor, Canavan, Rea and Ross 2012, p.30)

When analysing the textbook images, I was aware that images taken from an oblique angle could be giving the impression to the viewer that the image is not part of “our world”. If the viewer is seeing the image as not of “our world”, then a distance exists which may restrict the degree to which a student displays spiritual transcendence (Hay and Nye 1998). Images that are shot in an increasingly oblique angle incline may force the viewer to look at the image in a detached way.

Kress & van Leeuwen (2006) suggest that in images where the participants are at eye level with the viewer, the participants share equal status with the viewer, and as such may help to develop a bond and attachment. I questioned the ability of students to have a sense of equal status when comparing themselves to people involved in natural hazards,

as the experience is so far removed from the students' own lived experience. I therefore moved away from the concept of equal status but rather focused on the ability of students to have greater or lesser empathy for the participant and the situation they find themselves in. I argue that the greater the empathy being felt by the student, the greater the emotional bond and attachment could develop. This could also lead to a greater development of spiritual questions as the students begin to explore and experience a sense of being part of a larger geographical place. This sense of being part of a larger geographical place has connections to relational consciousness (Hay and Nye 1998, 2006) which I discuss in chapter five, where students have an awareness of being interconnected to other humans.

Kress & van Leeuwen (2006) suggest that images that have been shot from a high altitude in relation to ground level have the effect of removing the viewer from the image, thus removing the power from the viewer and back to the image. Power in this sense relates to agency, and who is constructing the new knowledge being discovered. A high-altitude image takes the agency or power back from the viewer and offers an alternative interpretation of the world. The image is the knowledge provider, providing the viewer with objective knowledge of the event within the image, as it has an absence of people thus reducing the personal interactions by the viewer.

The image and the knowledge contained within it are delivered not to our hands, so it can be manipulated but at your feet, as objective knowledge. (Kress & van Leeuwen, 2006, p.145) Figure 3.6 below, illustrates this

point. The image has a high altitude, so the viewer is removed from the situation or geographical place, and is, therefore, more detached and will see the image as providing information, in this case, the impact that the earthquake had on a highway. Viewers may interpret this image as describing the effects of the earthquake in Kobe, Japan, but the image may not provoke the viewer to reflect on whether it could have happened in their own place or to become involved in the human impact that such an event would have had.

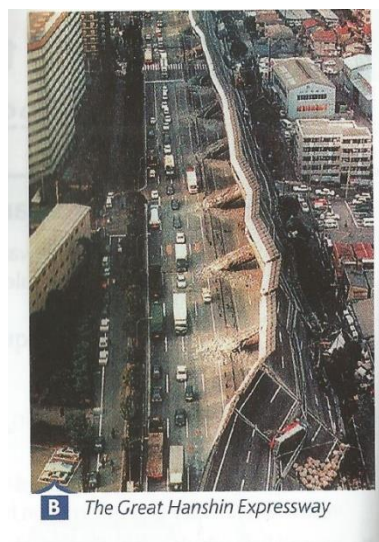


Figure 3. 6 Investigating the Kobe Earthquake. (Canavan, Rae and Ross 2009)

This raises the question that Van Dijk (1993) discussed when referring to the “Production Process” of images and newspaper design. Have textbook authors chosen their images of natural disasters to promote a detached view of the event, thus promoting the reflection of the geographical processes at work, or to promote an emotional response from students, or to make memorable geography? This is a discourse theme that is not covered in this thesis, as I did not have access to authors.

It is important to acknowledge that geographers have also engaged with the production of images through society (Rose 2012) and as a result, can be used to research the production and reproduction of knowledge and the discourse of power that this can then highlight. While not the focus of this thesis, it is important to remember that images will have been chosen by authors, copywriters and publishers for a variety of, sometimes conflicting, reasons to which I do not have access to.

This also raises the issue of what is the purpose of geography in the school curriculum. Is geography as a discipline there to provide students with knowledge of processes only, seen by some as facts, or a Future 1 curriculum (Young and Lambert 2014) or is it more concerned with providing students with learning skills, Future 2? Lambert suggests that geography should position itself in the Future 3 curriculum where powerful knowledge can be developed in students. A powerful knowledge, that in part has the qualities of being abstract and theoretical while also existing outside the direct experience of both the student and the teacher, yet part of a system of thought.

I shall now return to the social modalities of Rose's framework, and how I have used this to critically analyse the images in my research journal entries.

3.8.6 Social distance realisation

The social modality aspect focuses on who is reading the image, where are they reading the image and why are they reading the image. These are key questions that help to tightly focus my research, as it is focused on

my own classroom experiences of using textbook images in my classroom.

I discuss in chapter five, section 5.4 that relationality is an important aspect of spirituality (Copley 2000, Palmer 2003, Hyde 2008, Myers and Myers 2012), therefore it was important that I addressed how the students and the images connected, to develop a relationship between the known, themselves, and the other, the image. Social distance realisation offered further insight into how the students and the images interact.

Kress & van Leeuwen (2006) used the conventions of film and television, combined with the work of Hall (1966) on sensory potentialities, as the basis of their social distance realisations. I have summarised the characteristics of social distance in table 3.3 and my interpretation of how it relates to a sense of place and spiritual transcendence.

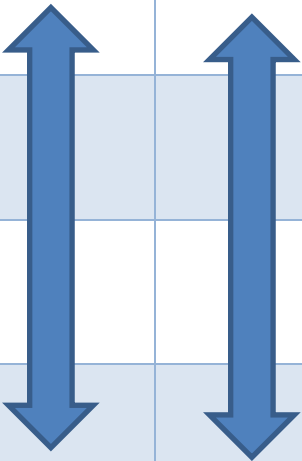
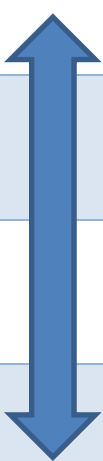
Social distance – (Kress and van Leeuwen 2006)	Characteristics of the image	Proxemics – (Hall, 1966)	Sense of place opportunities	Spiritual transcendence opportunities
Extreme close up	A tight shot of the head or face.	Intimate distance	Limited opportunities due to the lack of geographical features.	Increasingly possible
Close up	Head and shoulders shot of the subject.	Close personal distance		
Medium close up	An image that cuts off the subject at the waist.	Far personal distance		
Medium shot	An image of the subject from Head to Knees.	Close social distance		
Medium long shot	An image showing the full figure of the subject.	Far social distance		
Long Shot	A full figure in the image that occupies around half of the height of the image and may include other participants.	Public distance		

Table 3.3: Social distance characteristics and the relationship between place and spiritual transcendence.

When researching the textbook images, I used social distance to offer an interpretation as to what might have provided the stimulus in the image to provide a spiritual transcendence opportunity for the students.

Kress and van Leeuwen (2006) suggested that images that focused on the face of a participant had a higher possibility of providing a stimulus for

making a connection with the viewer, rather than images that are framed as a long shot. Kress and van Leeuwen use the term participant to refer to the people within the image and not the reader or viewer of the image. This leads to a relationship forming between the viewer and the image participant which in turn has the opportunity for a deeper connection. The longer shot image where the participants are in the distance is less likely to develop a relationship between the viewer and the image participant. There is not the same emotional link when the image participant is at the public distance and is seen by the viewer as a “Stranger” and “not of our World”.

I have used the concept of relationship to frame my interpretation of spiritual transcendence. Table 3.3 shows how I have interpreted the impact that social distance and proxemics¹ had on the likelihood of developing a spiritual transcendence in students. I have referred to this relationship when analysing the images from the textbooks.

While Kress and van Leeuwen (2006) also develop this concept for objects as well as humans, I have focused on the human geography element of images and photos. Kress and van Leeuwen (2006) discuss how their concepts could be used to analyse advertisements for example, and how advertisers use the power relationships that the authors discuss to influence buying power. The textbooks and images I use in the classroom are not picked to influence students to purchase items, or to convince them to learn. My initial classroom observations suggested that

¹ Proxemics is the study of human use of space, and how this affects behaviour,

students asked questions of a more spiritual nature more often when images contained human participants. There was also a similar response to places that students could identify with, such as schools, or urban areas like their own. I have therefore focused on these elements in the images I have chosen to analyse.

3.8.7 Contact realisation

I have placed Kress and van Leeuwen's (2006) contact realisation within Rose's (2016) social aspect of site of image. Within this realisation, an image can either have an "offer" contact or a "demand" contact. Kress and van Leeuwen suggest that an image must be one or the other.

However, I would rather consider this not as a simple binary, but as a continuum where an image has qualities that are perhaps more "Offer" or more "Demand" in nature. When human faces are used in images, there can be many different ways that the image participant can "look" at the viewer. I consider that to have a simple "Offer" or "Demand" image, conflates the complex nature of how the participant in the image may look at a viewer.

Both image types are found in current geography textbooks. "Offer" type images are typically images that do not contain human or quasi-human participants looking directly at the viewer. Halliday (1985) referred this type of image as an "Offer" image, as it offers,

"participants in the photo as items of information – objects of contemplation, impersonally, as though they were specimens in a display case." (Kress & van Leeuwen:2006, p.119)

A “Demand” contact image addresses the viewer directly with the participant looking directly at the viewer, encouraging interaction with the viewer, assuming here that it is the cultural norm for direct eye contact to encourage interaction. When a participant looks directly at the viewer a connection is made, and the producer of the image wants to do something with the viewer, there is a demand from the image onto the viewer.

Figure 3.7 below is one such example of an “Offer” contact image in a current geography textbook.



Figure 3.7: The effects of the Nepal earthquake - an Offer Image. (Ross, Rowles, Holmes, and Digby. 2016, p.15)

All the participants in the photography are looking away from the viewer, so do not address the viewer or interact with the viewer directly. This lack of eye contact with the viewer can help to promote a lack of an emotional response (Kress & van Leeuwen, 2006).

I have used the concept of the Offer and the demand realisation to see whether, if Kress and van Leeuwen's assumptions are correct, the potential for spiritual transcendence will be greater with demand images rather than offer images due to the connections that could be made between viewer and image participant.

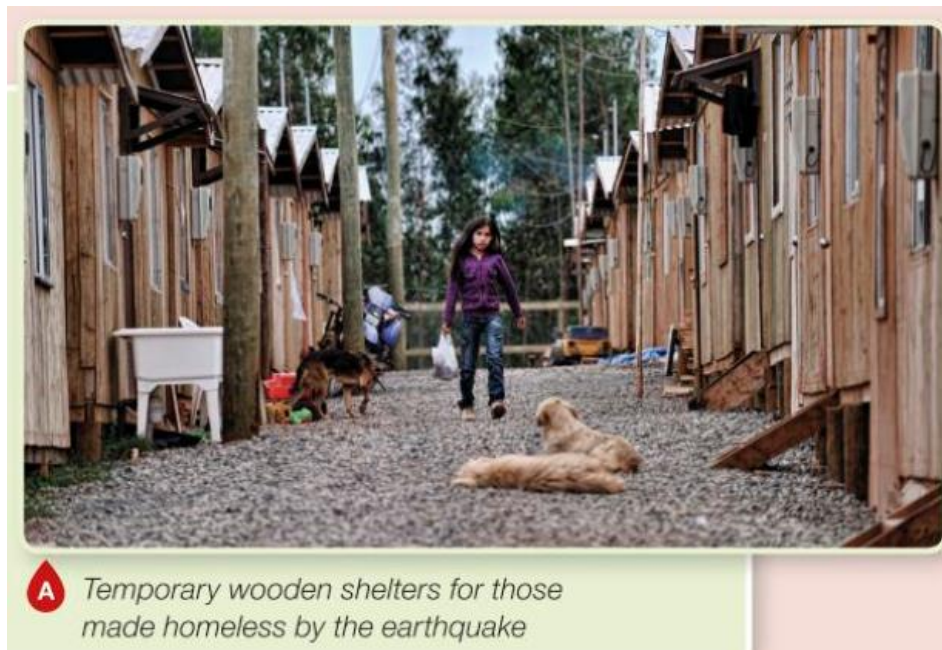


Figure 3.8: An example of a demand picture. (Ross, Rowles, Holmes, and Digby. 2016, p.16)

Figure 3.8 is an example of a demand contact image from a recent geography textbook. Here the girl in the middle distance is looking directly at the camera and the viewer. The gaze of the girl draws the viewer into her situation and there is a possibility that a connection is made. In terms of this thesis, looking at the relationship between offer and demand images and the spiritual transcendence from students will be an important discourse to pursue.

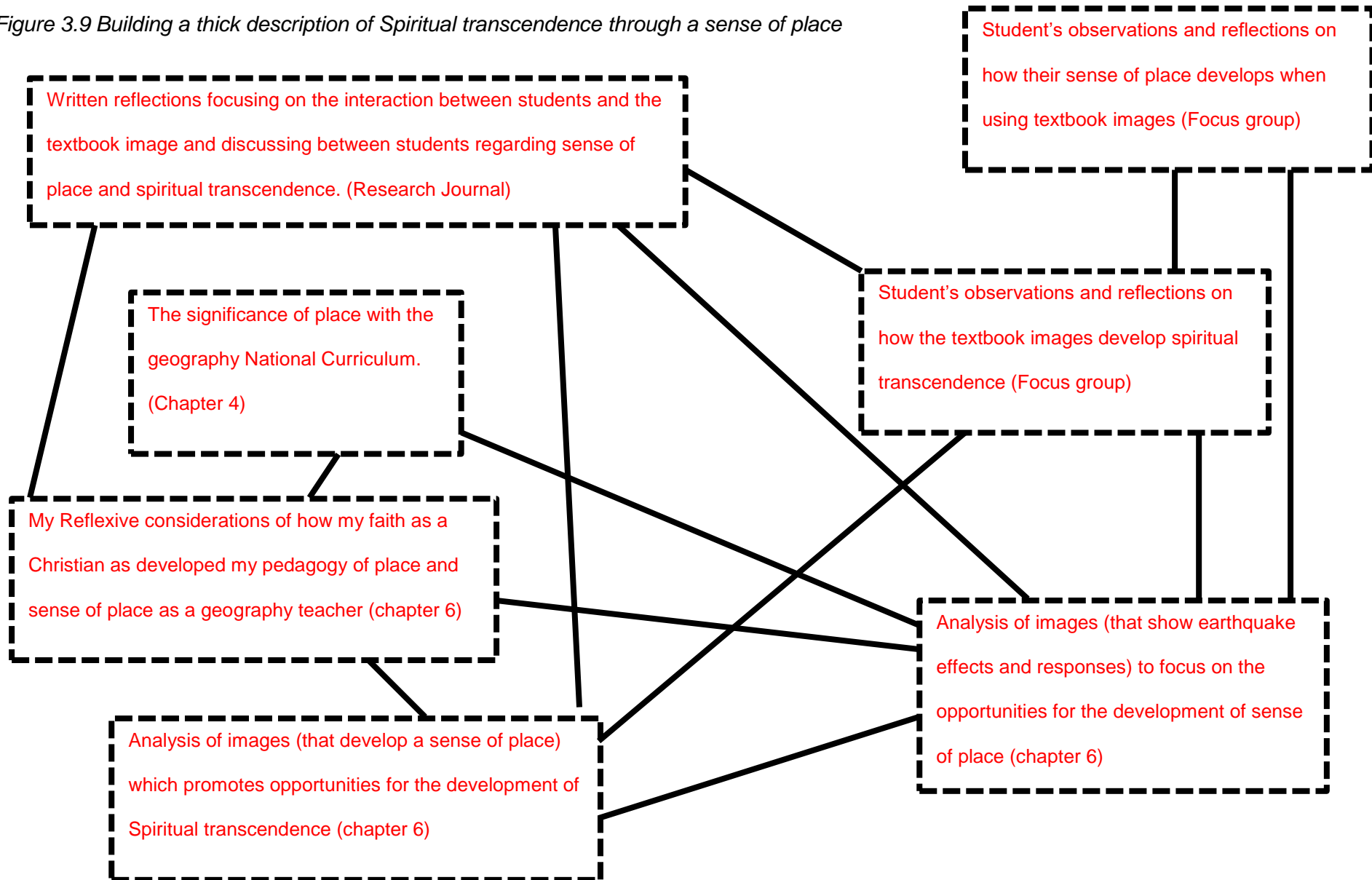
3.9 Thick description.

To ensure that I had described the classroom experiences in detail and that some level of transferable conclusions could be drawn (Lincoln and Guba, 1985) I used a thick description approach to my analysis.

One of the important dimensions in developing a thick description is being able to remain faithful to the data (Holliday, 2011). As my data was taken from a wide range of sources, for example, the images from the geography textbooks, the reflections I made from my classes and the student focus groups, it was important that I remained faithful to all of these different sources and adopting a thick description approach was one method of ensuring this occurred.

As my research was undertaken with students in a classroom setting, it was important to recognise the influences of other dimensions within my thick description (Holliday, 2007). The students and my research were therefore not completed in isolation. In figure 3.9 I illustrate how the different sources of evidence combine and interact. I have used dotted outlines to indicate the interaction between all these different sources and an indication that they are influenced by one another.

Figure 3.9 Building a thick description of Spiritual transcendence through a sense of place



3.10 Ethical considerations.

I have already highlighted in the introduction that the research I am conducting focuses on the images within textbooks and the research journal that I have recorded based on my observations and reflections. Students were also participants in the research through the focus group sessions.

When considering whether to use students in the research process, I first had to reflect on my position as a teacher-researcher. I was mindful that any research I did in the classroom setting would be as a participant-observer. As I have been in the same school setting for 11 years, there would not be the need to spend time integrating myself into the culture of the research setting, in order to produce an authentic piece of research.

I needed to ensure that the research was not to the detriment of student learning, and while I could argue that, the research is based on the teaching strategies that I would be using whether I was researching the outcomes, an ethical issue does arise. My primary role in the classroom is to enable students to be able to reach their potential. If I was spending teaching time making notes on what students were saying, then it could be argued that I was putting my research first and the students' needs second. Ethically this would be wrong, and therefore I used my research journal, as outlined in my method section, to capture my reflections and recollections of conversations.

Reflecting on what students have discussed as part of a lesson is a practice I complete when planning subsequent lessons. A practice that is particularly useful when targeting misconceptions. My research journal was, therefore, an extension of this typical practice and became my research data.

Working in a school, it is important that the primary focus of my work is on student progress. It is important that I be fully focused on developing and meeting the needs of the students in my care. I am accountable for the students' results and need to ensure they have the best possible teaching to ensure their success.

Using the students' own voices and their opinions, however, would also add a valuable different perspective to my own. I therefore invited students to two lunchtime focus group sessions. If I were to use lesson time or afterschool time to hold the focus groups, this could potentially be removing the students from scheduled intervention time within my own subject of geography and subjects across the curriculum, putting the students at a disadvantage comparing to those not chosen to be part of the research. This is the reason why I decided to hold the focus groups at lunchtime, as I was not affecting their learning time. Students were free to attend and were given a consent form for themselves and their parents to sign. This outlined the parameters of the focus group, and the right to withdraw at any time, the anonymity of names in the research and the security of the recording I made.

It was also important to consider the way in which I used students' views in my research. I was reflecting on what I recalled had been said in each

lesson, as well as their own comments in the focus group sessions. It was important that when completing my research journal and the transcripts of the focus group meetings that I did not include the names of the students in my class. I used pseudonyms but using the first letter of the students' real name to influence my choice of pseudonym name. I also decided to keep the gender the same, so when writing my analysis any gender influences could be highlighted.

As I was focusing on a sense of place and spiritual transcendence from a tethered or un-tethered position but not interviewing the students, I could not claim to know the relevance of cultural or religious backgrounds of the students. As a result of this, it was not relevant for me to mirror the choice of a pseudonym with the students' cultural or religious background.

3.11 Summary

Chapter three has highlighted the theories that underpin the research, and how these theories interact with my research questions and within my post-structural research. I explored the relationship between CDA and my post-structural approach and how this combines with the work of Rose (2016) to develop a framework that allows an analysis of textbook images. The role of reflexivity in relation to my research journal and focus groups was discussed before the chapter concluded with a discussion of the ethical dimension to the research.

Chapter four explores the theoretical framework of place and sense of place.

Chapter 4 –Towards a theoretical framework of Place through textbook images.

4.1 Introduction

Place and more specifically a sense of place that students might develop from a textbook image form one of the focuses of my thesis, the other being spiritual transcendence which I address in chapter 5. It is therefore important to develop a conceptual framework of place and sense of place based on and developed from the current literature.

I shall begin by highlighting the nature of place, and how geographers have sought to define place, as place is a key concept that underpins geography as a subject. The importance of place as a concept is reflected in the presence of place within the Key Stage Three National Curriculum as well as the GCSE and A Level specifications.

I shall then move on to justify and discuss three theoretical approaches to place and outline how place is defined in my chosen current geography textbooks. I will conclude by outlining how I have approached place in my research.

4.2 Place as a geographical concept.

The geographical concept of place is a complex and debated issue (Taylor, 2014). For example, the concept of a place has been likened to a suitcase (Hayden 1997) which is full to bursting with the many different meanings which are constantly changing and evolving. In part, this is

because place is an object to research and to help better understand the world. The other issue is that the word “place” itself is used in everyday language for example in the phrase ‘there is no place like home’.

It has been suggested that the concept of place has its origins with Plato and Aristotle, with the terms *chora* and *topos* linked to the modern-day study of regions and topography but remained “a largely common-sense idea” (Cresswell 2015 p.33). In the 1970s the humanistic geography movement positioned place at the centre of geographical enquiry (Tuan 1974, Relph 1976). During this time, place was bound to the experiences of people and was, therefore, a subjective concept. Place would be seen differently by people depending on their relationship and connection with the place,

“To be inside a place is to belong to it and identify with it, and the more profoundly inside you are the stronger is the identity with the place.”

(Relph 1976, p.9)

Over time, these views may become blurred, as people become more integrated within a place, increasing their insider perspective, or perhaps move away and therefore increase the likelihood of developing an outsider view.

Tuan (1974) developed the concept of knowing the world through places, through the experiences of people and their perceptions of places. Tuan used the term “Topophilia” to recognise the act of people being attached to a place, “the affective bond between people and place or setting” (Tuan 1977, p.4), linking to the earlier concept of *topos* by Aristotle.

Relph develops this concept of people and place further by arguing that the level of attachment, involvement, and concern for a place is critical to our understanding of places. These human responses are for Relph the key to reveal the deeper significance of place and highlights that humans cannot be humans without them being in a place. Cresswell (2015) argues that using Relph's concept of place, a place can be seen as, "*a spiritual and philosophical endeavour that unites the natural and human worlds.*" (Cresswell, 2015, p.37)

Clear links can be made here to my research, as I am arguing that by making a connection with the "place" within the image(s), students will have a greater opportunity to develop spiritual transcendence. However, while I have made this connection, it should be noted that Relph builds on the ideas of "*Dasein*" - or "being", and the concept of *dwelling* developed by Heidegger (1993). Dwelling in this sense is the act of living within a place and becoming part of the place itself. For this research, *dwelling* is not going to feature strongly, as the students are not going to physical visit or dwell in the places depicted in the textbook images. The students will, however, be in the same geography classroom during the year or three-year GCSE period, so in this sense, a form of dwelling in my classroom does exist. I am not suggesting that viewing an image of a natural hazard will develop a sense of dwelling in the students, but rather that a connection can be made between the image, and the students' sense of place with the familiar, their place, be it the school buildings or their home. It is through this connection with *dwelling* that an opportunity for spiritual transcendence may occur.

Place can also be considered a socio-political phenomenon. Lefebvre (1991) using the term *space* suggested that places are understood through semiology and the use of signs. Through the language of space, urban areas can be “read” and understood. This concept links to the method of CDA that I have used in analysing the images in the textbooks, using signs contained within the images to help develop a sense of place and thus promote an opportunity for spiritual transcendence. Lefebvre also highlights that space *produced* through action,

“These spaces are produced. The 'raw material' from which they are produced is nature. They are products of an activity which involved the economy and technical realms but which extends well beyond them for these are also political products and strategic spaces”. (Lefebvre 1991, p. 84)

A link can be made here to the development of a sense of place using textbook images. It could be argued that students are using the raw materials of the image and the signs contained within them. The production of a sense of place might occur because of the discussions and activities students are asked to complete, using the raw material that is the textbook image.

Having given a brief overview of the concept of place within geography, I shall now move on to three theoretical approaches to place within geography that I consider to be closely related to the development of a sense of place when using textbook images.

4.3 Theoretical approaches to place.

In considering my theoretical approach to place, I have focused on three approaches that I consider align with my post-structurally informed approach and CDA analysis of the images within the textbooks. These approaches are a descriptive approach, a social constructionist approach, and a phenomenological approach.

4.3.1 The descriptive approach

I have linked the descriptive approach to place to how places are presented in geography textbooks as case studies. Cresswell (2015, p. 25) reflects that the descriptive approach to place began with Greek scholars sought to “explore the “inhabited earth”. During this phase, scholars would travel, and explore different places, measure and report back. The main purpose of this was to define different places by their uniqueness but written from the perceived position of cultural supremacy of the Greeks. The result of this was the production of gazetteers of places. Cresswell notes that this was important at the time as Aristotle held the opinion that for something to exist, it had to be in a place. If an object was placeless, then it could not exist. At this point, a place could be a location and a container of objects.

The concept of place as a container and location developed through the work of Albertus Magnus, a translator of Aristotle, who Cresswell (2015) credits as being one of the first to suggest that place played a role in developing the features of human life to exist in a given area. Place in this sense influenced human behaviour and could be the early beginnings of environmental determinism. However, some of Magnus’s views could be

considered racist in tone, particularly when he assigns different human characteristics to a place, for example,

“Men born in stony, flat, cold, dry places are extremely strong and bony; their joints are plainly visible; they are of great stature, skilled in war and handy in waging it.” (Magnus cited in Glacken 1967, p169)

In terms of the history of geographical thought, the descriptive approach to place could be both encouraging and as a product of the regional geography of the 1960s. There the focus was on highlighting and noting the differences between different areas. At the time, much effort was spent focusing on dividing the earth into different regions. The characteristics of the regions were described in detail, for example, the different soil, climate, and rock type. This focus was also mirrored in the education system at the time and continued into the 1980s. I remember very clearly in one of my early geography lessons when I was 11 years old and at a secondary school in 1986, learning about the regional geography of Italy. Much time was spent discovering how the north of Italy was different from the South. Cresswell (2015, p31) reflects that some geographers at the time described this type of study of geography as “chorology, the study of regions/places”, or what Soja (1999) building on the earlier work of Lefebvre (1991), describes as *firstspace*. The study of regions began to wane in the 1980s but was replaced by the requirement to know specific examples or case studies of places. The study of regions may have fallen out of favour, but the chorology of places still existed through the study of case studies. Perhaps this reflected a gap between geography at a secondary school level and university level.

I have not solely used this approach to place. While I acknowledge that places do have unique and distinctive features and that this would be important in other studies, when focusing on textbook images and the effect it may have on students, I consider the description approach alone to be too narrow for my purposes, as it removes the human element of connection from place that I see as important in my study, and key to the development of spiritual transcendence. Scoffham (2016) suggests that as a community of geographers we,

“should continue to recognise that merely cataloguing and analysing the world is never going to offer entirely satisfactory explanations.” (Scoffham 2016, p.3)

My research is not merely cataloguing the reactions that students have to natural hazard images. To do so would, echoing Scoffham, lead to unsatisfactory links between the images and spiritual transcendence. As a result, the descriptive approach to studying place would offer a lack of depth and connection to the human element or togetherness that I consider important.

4.3.2 The Social constructionist approach.

The social constructionist approach to place differs from the descriptive approach as the focus shifts from just describing the features of a place to also looking at the social processes that have occurred to construct the place, linking back to the concept of space (Levebvre 1991). From this approach, a place is seen because of its construction by society and humanity at a larger scale. Harvey (1996) claims that place,

“in whatever guise, is like space and time, a social construct.....The only interesting question that can then be asked is by what social process(es) is place constructed?” (Harvey 1996, p.261)

This approach to place does have relevance to my own research, as the images that I have used from the school textbooks generally have the theme of the urban environment, with people often appearing in the image as well. As a result, the image could be described as showing a socially constructed landscape as the buildings, roads, and layout of the urban areas have been designed and constructed by humans. Likewise, when images show people trapped or rescuers in the process of finding people, it could be argued that the event has been socially constructed. This mirrors Levebvre (1991) although I would argue that as well as the urban landscape, we also place socially constructed meaning to natural environments as well. When dealing with place using this approach, the emphasis is on the uniqueness of the place in question which has been a result of social processes at work at the time but also the way this uniqueness has been constructed by the students.

I am not seeking to explore the underlying social processes that have brought about the unique character of the places within the images, but rather how the students have socially constructed meaning and a sense of place from the images in front of them.

I may highlight and explore the socially constructed nature of the images to some extent during a lesson, for example when discussing the building materials used for the building of schools in Sichuan, China and how this

may be seen by some as a political issue. This discussion may result in the development of a sense of place in some students.

4.3.3. A phenomenological approach.

Tuan (1974 and 1977) and Relph (1976) were instrumental in developing the phenomenological approach to place, which focuses less on the descriptive qualities of a place, or how the place came into being through the social forces at play at the time, but rather on the human perception of place, and a greater sense of how experiencing a place will govern the idea of what the place is like. Tuan posits that place occurs when people become involved in a location and develop a sense of belonging. Through the first-hand experience of a location, a form of attachment occurs that makes a location become a place, but this experience is not confined to one particular scale;

“Place can be as small as the corner of a room or as large as the earth itself: that the earth is our place in the universe is a simple fact of observation to homesick astronauts.” (Tuan 1974, p.245)

The aspect of first-hand experience has relevance to my classroom, as I argue here that first-hand experience occurs as students use and respond to the image by discussions, annotations and careful analysis of the image. By using the image and becoming familiar with the image, a developing sense of place and in turn an opportunity for spiritual transcendence may occur.

It is interesting to note here the link of the homesick astronaut to a place in the universe, indicating perhaps a spiritual dimension to Tuan’s work

where astronauts, seeing and being in the vastness of space, develop a sense of being part of humanity, which I would recognise as a possible spiritual transcendence, or as Berger (1970) comments moving someone from revelation to discovery. Returning to the theme of spiritual sensitivity developed by Hay and Nye (2006) that I outlined in section 1.3.3 the experiences of Tuan's astronaut could be involving awareness-sensing, mystery-sensing, and value-sensing. The astronaut in their homesick state could be experiencing the value-sensing element of despair and delight at seeing the earth, while also seeking meaning as the green and blue globe shines brightly against the black backdrop of space. The here and now experiences of the astronaut bring into focus the awareness sensing element of spiritual sensitivity while seeing the earth for perhaps the first time from a distance could lead to the mystery-sensing elements of awe and wonder. There could also be links made here with Alexander and McLaughlin's (2003) un-tethered spirituality which I discuss later in chapter five but is concerned with a search for meaning and connectedness with others. Tuan developed the concept of *topophilia* as a response to people experiencing places and becoming attached to them. *Topophilia*, as used by Tuan is, therefore, the positive emotions that people experience from a place. When students discussed the images that I have used for my research, there could be a suggestion of *topophilia* attached to some of the comments made. When reflecting on some of the images for example ones illustrating schools, students would reflect on their own school using positive comments showing attachment. Relph (1976) developed the concept of *Topophilia* further, outlining the features that a place might have to develop a sense of *topophilia*, but also set up a binary when

outlining *topophobia*, the negative responses to and because of places and landscapes. *Topophobia* is concerned with the negative aspects of place and focuses more on the human experiences rather than the features of the place itself. A person could conceivably experience elements of both *topophilia* and *topophobia* as their feelings of a place change over time, or as the place itself changes over time. This could also occur simultaneously for example in a football stadium I might see live high-quality football, *topophilia*, but also dislike some of the behaviours experienced there, *topophobia*.

People's emotional attachments to place are also mirrored in the work of Heidegger (1992) that I have briefly mentioned in section 4.2 which is the concept of dwelling within a place, *Dasein*. Here Heidegger considers that for a person to achieve *dasein*, a place becomes not just the container or location that the person is living in, but that there is a stronger connection between the person and the place. There is a continuity between the place and the person. Heidegger's work is of interest as it brings together the themes of place and connection that I am seeking to explore in the images that the students are using. However, I am not exploring the concept of dwelling within the place that the students are looking at, so the concept of *Dasein* is not suitable to use in my research, however, the broad sense of connectedness is.

For the purpose of my research, I consider that I cannot fully align myself to place as defined by Relph or Tuan, as both have elements of a person directly experiencing a place. My research falls outside this, as students will not be directly experiencing the places that are in the images, and as a

result, I consider that a fully phenomenological approach is not appropriate.

Having outlined three of the ways of looking at a place, I shall now draw my attention to how a place is conceptualised within geography textbooks, to see if there is a conflict between my use of place in my research and that of place within current textbooks. While a conflict would not necessarily be an issue for the research itself, as a teacher of geography who has to follow a prescribed curriculum at Key Stage Three and Key Stage Four, it is important that I am aware of my own conceptual frameworks and whether they align with any prescribed content. This is significant to the research as I am the teacher with an influence on the research field (the classroom) and the way the images are engaged with.

An overview of the concept of place as seen through current textbooks is also important as it provides an insight into the environment in which I am teaching.

4.4 Current thinking in English Secondary School textbooks.

One definition of place that is currently popular with GCSE and A-Level textbooks and examination boards is the definition promoted by Agnew (1987). Agnew outlines three fundamental aspects that a place will have if it is to be a meaningful location;

- **location** – A specific point on the Earth's surface.
- **locale** – The socially constructed aspect of the location.

- **a sense of place.** – The subjective and emotional attachment to the location.

Clear links can be made here to the three approaches to place that I have outlined in the previous section, with location being a form of descriptive approach, locale a form of social construction and finally sense of place is more of a phenomenological approach, although it is interesting how in the school setting, the different approaches are combined and seen as working together rather than having separate merits of their own.

I shall now briefly summarise how these three aspects of place manifest themselves in the secondary school setting, in order to add context to how I teach place, and thus how this influences my research.

4.4.1 Location

Creswell (2015, p.13) highlights that place *“is often used in everyday language to simply refer to location”*. Location can be seen to be the geographically fixed location of a place. For my Key Stage Three and Key Stage Four students, we would be using the “where is the place?” question, and expect them to be discussing the location in terms of the coordinates on a map, the country it is situated in and the continent the country is in. Latitude and longitude help to fix a place to a location, although if we take the example of a travelling boat or car, the notion of fixed location would be misleading. Tuan likened place to a pause in movement,

“place is a pause; each pause in movement makes it possible for location to be transformed into place.” (Tuan 1977, p.6)

If we consider the development of settlements, it could be argued that these settlements were created in pauses of travel between different places. As Agnew highlighted, it is important that location is not the only aspect of a place to be considered, otherwise, the meaningfulness of that place is not as strong as it could be. For example, when teaching case studies of tectonic disasters, it is important for students to be aware of the location of the place they are studying. However, if that were the only aspect of the place to be considered, stereotypes and generalisations could develop, which once established can be difficult to break down.

4.4.2 Locale.

A place can also be seen to have a unique character. Agnew posits that locale is the socially constructed aspect of a place, describing the effects that people have on the location, through the culture and needs of the people who live in the place. For Agnew, the locale is the material setting of the place that allows social relationships to exist and develop. For the students I teach, when we discuss and teach case studies, we focus not only on location but also on locale. As Agnew suggests, we concentrate on the socially constructed aspect of the place, although we do not use such terminology with our Key Stage Three and Four students, although it is a term we use at A-Level.

We focus on the buildings and social interactions that take place within a place, that along with the location make the area a town or a city. For example, we discuss with the students the buildings in the area, what materials that are used, and why that might be the case. Students are encouraged to look carefully and closely at images to get a better

understanding of the locale of an area, to consider for example the advertisements in an image, the types of vehicles and the clothes people are wearing. We focus on the movement of people in the area, their daily lives, as well as more relatively permanent movements such as migration.

Parallels can be drawn here between Agnew's locale of a place and the work of Massey (2005) who suggests that the nature and uniqueness of a place should be seen as a result of historical and contemporary interactions. These interactions could be between different places or through different people but are a socially constructed aspect. Massey sees these interactions to be linked to "power geometries". People with power, influence places with their money or through their role within the society of the place. While this thesis is not primarily concerned with the role of power within the places depicted in the images, it is an area that as a CGT, I do discuss with my students so they can form their own opinions of a place. For example, when discussing the natural hazards that have affected Haiti, we investigate the unequal distribution of income, and access to education and healthcare, to help the students gain a better understanding of the locale.

All of these aspects of locale build on the location of a place to enable the students I teach at Key Stage Three and Four to understand the place we are studying. However, in my department, there can be a tendency to stop here and not consider the sense of place aspect that Agnew considers to be fundamental. As a result, the student's understanding of place is sometimes skewed towards the location and locale aspects, with the potential for this to limit a spiritual response. If greater links could be made

towards an affected place, then perhaps a greater link to spiritual transcendence might occur.

4.4.3 Sense of Place.

Agnew uses the term sense of place to focus on the emotional and subjective nature of a place, which people attach to places. With the subjective nature of the sense of place, places can be viewed completely differently by different groups of people. Relph (2008) posits that place is an everyday experience and phenomenon. As a result, different people will have different experiences of places. This is an idea that students in my classroom often struggle with at first, as they are looking at a place through their eyes and find it difficult to see places through the eyes of others. This can be linked to Massey's (2006 p. 48) concept of geographical imagination, where;

'...a lot of our geography is in the mind. That is to say, we carry around with us mental images, of the world, of the country in which we live, of the street next door' (Massey 2006, p.48)

It is therefore important for me when teaching about a place that students leave with a real sense of place – seeing the place through the eyes and ears of people who live there. When dealing with the natural hazards case studies that form the focus of this thesis, I ensure that students can listen to news reports and eyewitness reports to allow a greater sense of place to develop.

4.5 Summary

The purpose of chapter five was to outline my position as a researcher with regard to the concept of sense of place. To do so, the chapter began in broad terms, looking at the concept and different perspectives of place. The focus then narrowed as the concept of place shifted in perspective to review the current approach in the geography classroom and the emphasis on location, locale and sense of place. These three areas were discussed within the context of the research.

I shall now explore in chapter five the theoretical framework that has underpinned my research on the concept of spiritual transcendence in the geography classroom.

Chapter 5 – theoretical framework –Spiritual transcendence.

5.1. Introduction.

Chapter five introduces the theoretical framework I have developed for the spiritual transcendence element of my thesis, which will be used to support and analyse the images from current English geography textbooks as well as the discussions students undertook during the focus group sessions and my own reflections recorded in my research journal, towards my development as a CGT.

As I outlined in my introduction, my research focuses on the possible opportunity that using images from earthquakes affected places has in developing spiritual transcendence in geography students in my classroom. Offering my own interpretation of spiritual transcendence will, therefore, place my research in the current discourses of children's spirituality and spirituality in education. I shall also highlight how my own Christian faith and understanding of Christian spirituality relates to my interpretation as an exercise in reflexivity.

As a Christian reflecting on my own Christian upbringing, I consider my religion to be expressed through rituals and behaviours. This might include prayer, church rituals, and following set creeds. Personally, I consider spirituality as being slightly different and is when I have an emotional connection to the divine, although accept that others may consider spirituality to occur without a divine figure. Spiritual transcendence for me could be described as the ability to focus on things that are beyond the

self, forming connections and developing a greater sense of our place in humanity.

This chapter is organised in two main parts. In section 5.2 I explain the role that religion might play in the spiritual development of people. It is important I address the relationship between religion and spirituality as some of my students will have an emergent or deeper faith, while others will be ambivalent or not have any faith. By examining the relationship between the two, I can identify whether my research can focus on all students or only those of faith. My research is not based on a religious character school, and I am not always able to know whether students are from religious backgrounds.

Section 5.3 focuses on the features of spiritual transcendence, offering my own interpretation of this complex concept and how I personally consider this might be promoted in my geography classroom. I highlight and justify how my own personal framework for spiritual transcendence has links to the works of Piedmont (1999), Hay and Nye (1998) and Alexander and McLaughlin (2003).

The chapter ends by outlining how my two theoretical frameworks of place and spiritual transcendence relate to each other.

5.2. Religion and spiritual transcendence.

The research that I am undertaking is not within a religious character school, as outlined in chapter one. The research is also intended to be as authentic to my own personal classroom teaching as possible, so I shall not be asking students about their personal faiths or otherwise as this is

something I would not normally do as a geography teacher. There is much debate in the academic literature regarding the relationship between religion and spirituality concerning indoctrination (Hill 2004, Thiessen 2001, Carr 2003). It is a sensitive matter and needs careful ethical consideration. I wanted to be very clear on the position of religion in my own interpretation of spiritual transcendence, particularly as I am positioning myself as a CGT which potentially leads to questions of indoctrination. As I was not wishing to seek students' own views on their faith, I wanted to distance myself from forming a strong link between religion and spiritual transcendence in my research.

5.2.1 Religiously tethered spirituality.

To distance my research from suggesting a link between religion and spiritual transcendence, it is important that I examine the claims that religion and spirituality are linked together and highlight how this relates to my own research.

In the 17th Century the term "spiritualité" was used to describe a way of life, that of devotion "a life of methodical prayer and active service." (Woods and Tyler 2012, p.2) and from my own personal perspective as a Christian, my moments of spiritual transcendence have occurred through religious rituals, for example when I was praying before giving a sermon. I consider my example here to be what Alexander and McLaughlin (2003) term religiously tethered spirituality, whereby spirituality is linked to religious traditions or practices and focuses on the discovery of meaning and purpose through a God or Gods. Spiritual development,

“takes its shape and structure from various aspects of religion with which it is associated.” (Alexander and McLaughlin 2003, p.359)

However, in my own research, I do not wish to be in the position of asking students about their religious backgrounds. I would not wish to suggest from my classroom observations or focus group discussions that spiritual transcendence has occurred from an aspect of a student’s religious traditions.

As a Christian, I would place an emphasis on the relationship I have with God and as I discussed in chapter two, see the Bible as an authority on how I lead my life. Tracey (2003, p.11) suggests that *“spirituality seeks a sensitive, contemplative relationship with the sacred.”* and from personal experience, I do have moments of contemplation where I consider myself close to God. However, the research I am undertaking is not asking students why they have experienced spiritual transcendence, but rather looking at the opportunities that the images themselves provide for spiritual transcendence to occur.

My research is focused on my classroom practice and although the students are working in a geography lesson, I consider it important that students can develop their spiritual literacy, not only in Religious Studies lessons but across the wider curriculum. When studying case studies, I will often discuss with my students the culture and religion of the country in question to provide context to the situation and to develop compassion towards the situation. While education will inevitably nurture students into a particular worldview, as Wright (2000, p.176) suggests schools, and therefore myself as a teacher also have a duty to provide,

“critical access to alternative traditions so that informed insight and wisdom may flourish through the development of spiritual literacy.”

As my research is investigating the opportunities for spiritual transcendence that textbook images provide in the geography classroom, is there a possibility that I am unwittingly leading students towards a path of indoctrination? While I consider the answer to be no, there is an argument that if spirituality is promoted within education, religious indoctrination will follow (Marples, 2006). Marples (1965, 1978, 2005) is a long-standing opponent of religious education and more recently spiritual education (Marples 2006), arguing that for both to be meaningful and worthwhile in education, they should be more than just descriptive but provide understanding. He suggests that understanding comes through children using religious and spiritual language in the classroom and will only occur if children believe in the religion or spiritual education being taught. Belief gives the children a frame of reference for the language and allowing meaning to be attached to the language. This, in turn, leads to indoctrination in children since,

“religious understanding is possible but at the cost of changing one’s beliefs.” (Marples 1978, p.25)

While I am using the culture and religion of a case study country to provide greater context to the situation, I do not consider doing so to be merely descriptive. I consider that by understanding the context of the country in question, greater understanding will develop. I also disagree that students need to have the same belief system in order to understand the language being used. As someone who now considers themselves to be a CGT, I

share Cooling's (2010) opposing view, that suggests that believers can express their faith in an educational context, and in such a way that excludes possible claims of indoctrination.

While spirituality and spiritual transcendence could be linked to religion, as Alexander and McLaughlin (2003) illustrate, and how Marples (2006) suggests leads to indoctrination, my research is not focusing on the faith or otherwise that the students in my classroom hold. Therefore, my theoretical framework for spiritual transcendence needs to acknowledge the possibility that spiritual transcendence can occur without a religious focus.

5.2.2 Religiously un-tethered spirituality.

As a Christian, the authority I place in the Bible suggests that all humans are spiritual as we have all been created by God and could connect with God. However, while my faith shapes my life, I was also aware that others in the classroom will not share this faith or that their interpretation of this faith may differ from my own. To resolve this issue, I have focused on Hay and Nye's (1998) interpretation that spirituality is,

“something biologically built into the human species, a holistic awareness of reality which has potential to be found in every human being”. (Hay and Nye 1998, p.57).

I find Hay and Nye's interpretation useful as it highlights that spirituality is built into humans which from my Christian perspective is because of God. However, there is also the element of the awareness of reality, which suits my research as I am investigating places affected by earthquakes. My

research focuses on the possibility that images of natural disasters in my classroom promote spiritual transcendence, and while I am investigating this because as a Christian, I believe that we are all spiritual, I shall not be asking students whether their faith or otherwise helped to promote a given response from an image. I am therefore suggesting that for some of my students, spiritual transcendence sits outside a religious framework.

By drawing on the work of Hay and Nye (1998) and framing spirituality as not solely a religious experience, I considered this to more authentically reflect my classroom situation. There may be a mix of students in my classroom who will have firm religious beliefs, while for others they might not have a religious belief and many students in between these two positions.

As I explained in chapter one, I wanted to explore spiritual transcendence when using images, as I have witnessed in the past students asking questions, which as a Christian, I have recognised as spiritual. From a geographical perspective, those questions have also been focusing on making connections and developing greater meaning and understanding. I want to be able to investigate how the images help the students to connect to the situation and the people involved and to perhaps gain a greater understanding not only of the situation represented in the image but perhaps themselves as well. With this in mind, I consider Alexander and McLaughlin's (2003) work on un-tethered spirituality a good starting point to develop my spiritual transcendence framework.

Un-tethered spirituality is a search for meaning but is also concerned with connectedness with others. It is a personal journey, often unstructured

open-ended and diffused, and at times highlighting a set of beliefs. These beliefs are not tethered to a religion. What is important here for my research is that the beliefs do not need to be tethered to a religion. Therefore, by adopting elements of un-tethered spirituality into my own framework, it will allow me to recognise, as spiritual moments, times when students draw on their belief systems, or worldviews when discussing the images in front of them. For example, the students might draw on what they have been taught in other lessons, through the media or through other influences. While I shall not be investigating the influences themselves, it is important that I do not exclude these influences and only focus on comments that have a religious focus, as that may exclude many of the conversations that take place in my classroom and lead to a very narrow and unrepresentative piece of research. It is therefore important to note that spiritual transcendence can sit outside a religious framework.

By drawing on the work of Hay and Nye (1998) and that of Alexander and McLaughlin (2003) I am acknowledging that there is a potential in my classroom for all students to experience spiritual transcendence.

5.2.3 Spirituality in my classroom.

Having identified that developing spirituality in students could be a possibility without the need to know their religious backgrounds, it will be important to focus on what features of spiritual transcendence I will be identifying as I analyse both the images themselves and the comments made by students.

I typically use images to develop the students' geographical understanding of a situation. For example, when discussing the management of beach

transportation, I will display images of groynes. Using a series of questions, to make connections with their prior knowledge, I will ask students to view the image carefully and look for features that would suggest the movement of material, in this case, the height of the sand either side of the groyne. Further questioning will be used to create further connections to their knowledge, hopefully developing greater meaning in the process. I consider that as students make connections in the search for geographical meaning through an image, students might also be making a connection as they seek a greater understanding and meaning to their life and the wider world. This may then lead to a deeper sense of spirituality in students. As a CGT, I also wish to develop in my students a level of compassion towards the people affected by the earthquake. Compassion is not exclusively a Christian element, but personally, it is how I consider my faith to have shaped my teaching.

Developing the concept of making connections with the textbook images further, I wish to see if it is possible for students to develop their sense of place to such an extent that they develop a relationship between themselves and the image participants, which in turn potentially promotes spiritual transcendence. In the literature, many have used the term relationality (Copley 2000; Palmer 2003; Hyde 2008; Myers and Myers 2012) which can be seen as both a tethered or untethered experience, developing a relationship with the “self” and the “other”, be that with a god, the environment or other people. Relationality is a key concept for this thesis, as it plays an important part in developing a student’s sense of place, which I explored in greater depth in chapter four.

Linking the concept of spirituality and developing meaning is not without criticism. Marples (2005) for example, focuses on the notion of spirituality creating meaning and understanding but argues that for something to be discoverable and thus develop meaning, it must first have a basis in truth. Marples suggests that any evidence of meaning being developed through spirituality are at best “hopelessly vague” (Marples 2006, p.296) as the truth claims are debatable. Others such as Hogg (2012) would counter the view that religion is factless and therefore truth less, outlining that in the case of Christianity, followers of Jesus would argue that the religion is based on historical events, as Hogg points out,

“Christianity is a historical religion not only because it appeared as a religion in history but because it rests on an interpretation of historical events. The historicity of the events is no longer doubted by scholars, however rightly or wrongly the events may have been interpreted.” (Hogg, 2012, p.26)

While history might suggest that Jesus of Nazareth was alive, the question of whether he was the Son of God might remain for some.

This section has shown how I consider spirituality to consist of developing a connection between people or places, and as a result, helps to develop meaning and understanding of the places students are studying. This connection might be due to religious influences or from other religiously un-tethered influences, but I am not wishing as part of this research to investigate the influences.

5.3 Features of Spiritual transcendence – developing meaning.

If am I asking students to think about the people in the textbook images and to consider what they are feeling and how they have been affected I am asking students to develop,

“the capacity ... to stand outside their immediate sense of time and place to view life from a larger, more objective perspective.” (Piedmont, 1999, p.988)

This links very well with the development of a sense of place when I am asking students to interact with the earthquake images and to consider how the people depicted might be feeling.

Supporting my argument that all of my students might be able to experience spiritual transcendence particularly in a non-religious character school like the one I am researching, Piedmont suggests that spiritual transcendence is something that everyone can experience as it is a personality trait that everyone shares. Spiritual transcendence could, therefore, be seen as a new personality trait to those developed by Costa and McCrae (1985) which were:

- Being open or closed to experiences.
- Being conscientiousness or not.
- Being extravert or introvert.
- Being agreeable or disagreeable.
- Your level of emotional stability.

The sixth personality trait would, therefore, be described as,

- Experiencing spiritual transcendence to a greater or lesser degree.

I would suggest that like some of the other traits developed by Costa and McCrae, spiritual transcendence would not be a simple binary of either having spiritual transcendence or not, as I have already suggested that all people can experience spiritual transcendence at some point.

The Spiritual Transcendence Scale that Piedmont developed suggests that there are seven features of spiritual transcendence, while the Spiritual Transcendence Index (STI) developed by Seidlitz et al. (2002) is based on the assumption that spiritual transcendence is based on four elements. Parallels can be seen between both models. Both models focus on the development of meaning and purpose, with Seidlitz et al (2002) identifying this feature as *Cognitive* while Piedmont uses the term *tolerance of paradoxes*.

The theme of being connected to others is an important aspect of my own research as I seek to explore the role that the images play in developing a level of connectedness which in turn develops a sense of place and spiritual transcendence. As students become embedded in something greater than themselves, sometimes with a religious sacred element but not always, this could lead to a greater connected life, with meaning and purpose (Benson cited by Borgman, 2006, Seidlitz et al., 2002)

When considering the viewpoint of Benson, I drew similarities to my own teaching and the links that I have made as a CGT to the purpose of geography and spirituality. For example, as a CGT, I want to move students from their own surroundings, and to explore the wider world and

discover connections. My Christian faith has led me to place an importance on teaching students how to be reasonable stewards of our world. I am not suggesting here that Christians have exclusive ownership over this approach, but personally, as a Christian, it is an example of how my faith is fulfilled. This links to the *purpose of study*, as outlined in the English National Curriculum programme of study,

“As pupils progress, their growing knowledge about the world should help them to deepen their understanding of the interaction between physical and human processes, and of the formation and use of landscapes and environments” (DfE 2013, p.1)

Geography is an ever-changing subject, where the interactions between human and physical processes are increasingly important as we continue to move into the Anthropocene² (Morgan 2011, Lambert 2013). In a multicultural and deeply interconnected world where students face an uncertain future and one that may be so different from our own past, geography can play an important role in developing meaning and understanding for students. By focusing my research on images of natural disasters and how they provoke spiritual transcendence, my research will perhaps provide an opportunity to explore how geography and spirituality can combine to develop greater meaning and connectedness in students' study of place.

² A term used to denote the current geological age. It is seen as the period during which human activity has been the dominant influence on climate and the environment.

While developing spiritual transcendence is not directly an aim of the geography National Curriculum, the Education Act (1988) requires each school to promote the spiritual, moral, social and cultural development (SMSC) of pupils at school which is embedded in the Religious Education policy at my school. In exploring how geography may develop spirituality, my research is supporting the requirement in my school to nurture spiritual development across departments as part of the Religious Education policy.

Another feature of spiritual transcendence that links well with my research is the feature of non-judgementalism, which Piedmont (1999, p.989) describes as,

“an ability to accept life and others on their own terms, to avoid making value judgements, a sensitivity to the needs and pains of others.”

I have discussed in chapter two how my faith and the role of compassion has shaped my geography teaching. Being non-judgemental is an important element of my teaching which I try to instil into my students. In terms of this research, the response to the “pains of others” resonates well with my research particularly as I am dealing with images that do sometimes show suffering as a result of earthquakes. I wish to treat the image participants that the students are studying with respect and in a non-judgemental manner. In doing so it perhaps allows me to explore with the students' issues of being human, moving students in the process from the known to the unknown, what Berger (1972) would identify as discovery rather than revelation. However, being in the classroom setting, I am also

aware that students might bring with them a judgemental attitude towards the image in question, based on their own worldview or prior learning.

There are however several features of spiritual transcendence that I have chosen not to focus as much on, for example, *prayer fulfilment* (Piedmont 1999) or *affective fulfilment* and *spiritual communion* developed by Seidlitz et al (2002). The affective element of the STI also shares similarities with the prayer fulfilment element of the Spiritual transcendence scale, where both are seeking fulfilment through a religious or spiritual experience.

There is also an overlap here with the faith development work of Fowler (1981), which I critiqued in chapter two. These stages were strongly linked to cognitive and moral development. While for some this would be an important element of spiritual transcendence, in my research setting it would not be a suitable aspect to investigate. I am not investigating whether students gained feelings of joy through prayer or meditation or an encounter with their God. Some students may be willing to share this in the focus group sessions, but others may not be making it difficult to research effectively. It is for this reason that I have focused on the work of Alexander and McLaughlin (2003), aligning my interpretation of spiritual transcended more closely to their concept of tethered or un-tethered spirituality, thus minimising the importance of prayer fulfilment for my research.

When considering how I wish to identify spiritual transcendence in my own classroom I want features that I can record either through observation or through recording students' discussions. Considering this, I have focused on the following three features

- Connectedness – Are students connecting to the image?
- emotional responses- Are students emotionally affected by the image?
- Awareness through geographical imaginations – Can students use the image and link to their local area to form greater connections?

5.3.1 Spiritual transcendence and connectedness.

I am investigating images that contain elements of both the natural and the human world and am interested in how these images promote spiritual transcendence, through connecting with the image and the image participants. It is the responses to the natural or human world that can develop the spirituality of an individual (Alexander and McLaughlin 2003). The individual has agency, at different points in time, in their own spiritual development.

From observations I have made in the classroom as a teacher in the classroom when students learn about new places, it can often bring about changes of opinion and attitude. This could be the result of a new sense of perspective or relationality. The change that takes place due to the connection is known as “relational consciousness” (Hay and Nye, 1998). The “relational consciousness” is a deliberate process whereby children relate to,

“the world, to all things animate and inanimate, to others, including a Divine Other, and to the self.” (Hay and Nye 1998, p.123-124).

Focusing on the research setting of my classroom, I aim for students to make connections and links whether linked to a geographical theory or on

a more personal level. Change may or may not take place as a result of viewing the images.

I am not seeking to suggest images in textbooks will develop a student's faith, so looking for a link towards a "*divine other*" is not vital. I am interested, however, in how the student (self) connects with the place (world) and any image participants (other).

I have therefore chosen to represent the features of connectedness as four circles. When considering the size of the circles, I have shown them to be of a uniform size indicating their relative importance in developing connections. However, in the classroom, this may not be the case.

Students with a strong religious faith might have a much larger "God" circle compared to a student who does not have the same confidence in their own faith or no faith at all. An image that develops a sense of the place may result in a larger "world" circle, whereas if there are strong connections made between the student and an image participant, then the "Other" circle might dominate.

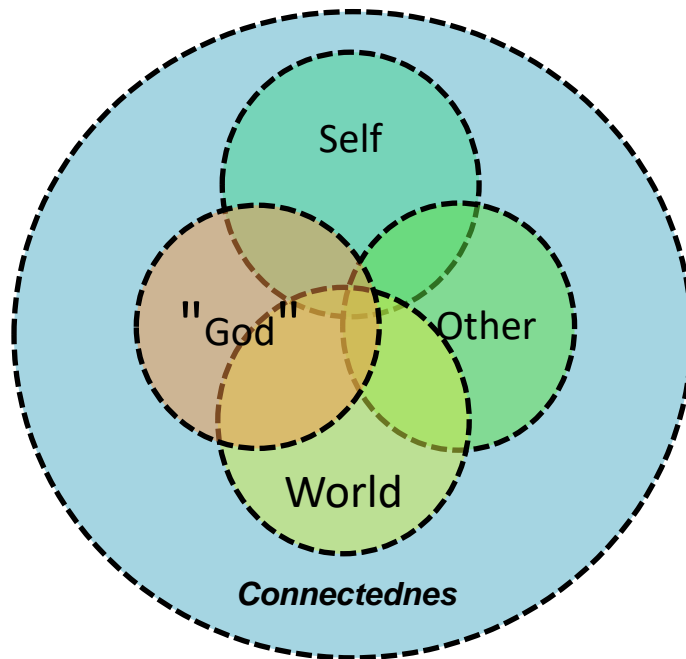


Figure 5.1 Spiritual transcendence and developing connectedness

If students in my classroom make connections to places, then generally they will have placed meaning onto the place. To understand a place and its physical and human characteristics, connections have to be made. Students need to think like a geographer (Lambert, 2007) by making links and interconnections. This then gives a fuller and deeper meaning and understanding of a place. I use trigger questions to help develop meaning, such as what, where, when, how, why. Hay and Nye use a similar approach to spiritual development using a series of questions to summarise how spiritual development may come from meaning such as:

"Who am I? Where do I belong? What is my purpose? To whom or what am I connected or responsible?" (Hay and Nye, 2006, p.77)

I see these questions as linking particularly well to the study of place, and specifically when using the first stage of a route to enquiry approach

(Roberts, 2003, 2013) which is a geographical system of creating a need to know. By using a route to enquiry approach, links can be made to the development of social and emotional learning (Hoult and Ellis, 2008).

While not linked directly to spiritual development in students, I feel that the emotional competencies such as self-awareness and empathy are all elements of spiritual development as well.

5.3.2 Spiritual transcendence and emotions.

In my framework of spiritual transcendence, I have identified emotion as an important element to consider. I have focused on this as in the past students have displayed emotional responses such as disbelief, anger, surprise or sadness to textbook images. I would consider that emotional responses to images might suggest an internal sense of values. For example, if an image caused students to display an emotional response such as anger or compassion, such emotions might lead to greater connectedness with the image participants or the situation in the image. Emotional responses often help people to consider the divine or a person's place in humanity (Schumacher 1973, Hay and Nye 1998, Arweck and Nesbitt 2007) as well as being a response to places and developing a strong bond or otherwise to a place (Berger 1972, Cresswell 2015). I have also highlighted the importance of emotion when linked specifically to images and their analysis (Rose 2016, Kress and van Leeuwen 2006) as discussed in chapter four.

It has been suggested that effective teachers are able to move students from students' known experiences to the unknown using poems, stories and music, described as "third things", the pedagogy of the soul

(Schumacher 1973). By employing different voices in the classroom rather than only the teacher's, the students' "soul" can engage rather than be told to do something, leading to a discovery akin to Berger's transcendence rather than memorisation. This links well with my research as I am not focusing on my voice within the classroom, but the voices of the images being used in the classroom, although I do acknowledge that my voice is an influential one in the room. The term "soul" here is interpreted as a person's moral or emotional nature and their sense of identity.

I can see a clear link between Schumacher's pedagogy of the soul and my own research into the use of textbooks, particularly with the focus on place, as this is often accomplished in textbooks using images and pen portraits of local people. I would suggest that if students study places in geography without encountering and discussing how people are affected, spiritual transcendence is maybe more unlikely to take place, as a result of the teaching. The students will often have little first-hand knowledge of the places being discussed to be able to form an emotional connection.

Without the ability to move students from their known environment to an acceptance of the unknown they cannot be deeply immersed in learning about places far from home. Schumacher (1973) does not acknowledge images as part of the toolkit that teachers use to move students' experiences to the unknown. However, in the media and image-rich environment that students and teachers now live in a typical English classroom, I consider images to play a vital role in moving students to the unknown and in developing spiritual transcendence.

One of the key aspects of my teaching of case studies is giving students the opportunity to develop a sense of reflection. Although not based on research in an English secondary school, but rather an English Primary school, Arweck, and Nesbitt (2007) researched the impact of creativity in the Sathya Sai Education in Human Values (SSEHV) Programme on students' spiritual and emotional development. They suggest that because there is an absence of a religious framework in the programme, students are encouraged to be creative and to be aware of their actions, this, in turn, leads to a journey from the known to the unknown and;

“allows the spiritual and non-denominational (or universal) elements to come to the fore” (Arweck and Nesbitt 2007, p. 322)

The programme seeks to develop the full personality of the student, and one of the key beliefs of the programme is that it makes a child ready for life, and not just fit to pass examinations and to then earn a living. Arweck and Nesbitt make the connection between the values education-focused approach that the SSEHV programme offers and the development of spirituality in students. Students develop a sense of reflection and emotional development through their creativity, which in turn Arweck and Nesbitt posit develops the children's spirituality. In using the textbook images in a creative way and asking students questions about the images rather than not actively engaging with the images I too hope to develop reflection but perhaps not emotional development.

If emotional responses are important elements to develop a spiritual response, then an important consideration of this research is whether an image in a textbook can promote an emotional response. In chapter three

I highlighted the importance of emotions when analysing images. For example, considering the social context in which the students are viewing the image and what events may have influenced the student's reading of the image (Figure 3.4.2) that may develop or promote an emotional response, particularly if the event was a traumatic or joyous one. This is why I chose to focus on the social modalities of the image (Rose 2016). This was prompted by my previous classroom experiences. When displaying images of the destruction caused by earthquakes, students will show concern and empathy towards the situation. This is particularly evident when the situation is close to their own experiences, such as the case when using images of the impact from the Sichuan earthquake of 2008. I used an image of a mother and father looking for their son, after the earthquake, but all that they could find was his school bag. This had a very strong reaction amongst the students with many discussing how their own parents might react in the same situation and how lucky that they were not there, perhaps illustrating the point made by Dowling et al (2004) who suggests that spiritual transcendence can promote adolescents in, *"seeing life and living in new and better ways, taking something to be transcendent or of great value, and defining self and relation to others in ways that move beyond the petty or material concerns to genuine concern for others"* (Dowling et al 2004, p.7)

This moving beyond the material concerns and seeing life in new ways does require students to think creatively and to look beyond their own experiences, and perhaps indicates a form of un-tethered spirituality. Massey (2006) would perhaps recognise this as a form of students using

their “geographical imaginations” (discussed in chapter four) to move beyond the known to the unknown in relation to understanding places, which links to my own research of natural disasters and a sense of place.

5.3.3 Spiritual transcendence and geographical imaginations.

When developing and exploring ideas and interpretations of the world, Children can use one or more sensitivities, awareness-sensing, mystery-sensing and value-sensing (Hay and Nye, 1998) I consider this to be an element of what Piedmont (1999) describes as *existentiality* one of his aspects of spiritual transcendence - the desire to live in the moment and embrace opportunities. As I was undertaking research based on textbook image not all of the spiritual sensitivities would be applicable to be research. Mystery-sensing and its links to the concept of geographical imaginations are particularly relevant to sense of place. The three categories are summarised below.

Awareness-sensing	Mystry-sensing	Value-sensing
<ul style="list-style-type: none"> • Here and now • Tuning • flow • focusing 	<ul style="list-style-type: none"> • Wonder and awe • Imagination 	<ul style="list-style-type: none"> • Delight and despair • Ultimate goodness • meaning

Table 5.1: Spiritual sensitivity. (After Hay and Nye 2006).

Highlighted in bold are the connections that I have made between the work of Hay and Nye and the experiences that I have witnessed when teaching places to 11-16-year-olds. Hay and Nye use the term Awareness-sensing in a reflexive process, a willingness of the student to reflect on their experiences. Awareness-sensing is that feeling of

belonging or being in the moment that can occur when listening to music, reading or by sensing and experiencing the environment, rather than just passing through it. This is another aspect of spirituality that connects with the study of place, which I discussed in chapter four. Tuan (1977, p.4) for example, connects places to the emotions that people attach to a place, resulting in what he calls “affected bond” to recognise the act of people being attached to a place. Anderson (2015) also connects place to human experience by referring to place as being made up of “traces” both material, buildings, and non-material, feelings and attachment to a place. I have already discussed these themes in chapter four when I discussed my theoretical framework of place.

In my own classroom setting, itself a “place” with attached emotions for both the students and myself, there have often been times where I have given students a series of photographs of places and just asked them to explore the images, and to get a “sense” of what it would be like to live there. I remember one student telling me at the end of the class that he had not done much in the class as he had not written very much. His reason, “I got so into the photos and looking at the people’s faces and imagining what they were thinking, that I forgot to write anything down.” I would suggest that this was perhaps a moment of spiritual transcendence using awareness-sensing spiritual sensitivity (Hay and Nye 1998). It was a critical moment in my recent teaching that has led me to the point of exploring further the spiritual dimension of students.

While I have made links to Mystery-sensing and place, it is the sense of imagination and geographical imaginations (Massey 2006) that I have

focused on for my research. The reason I have chosen to acknowledge but distance myself from awe and wonder is that in my classroom, awe and wonder seem to diminish as students get older. The younger children and students who sense that much of life is “incomprehensible” while in older students;

“the explanations provided by education may imply that there are answers to everything and displace or even repress the true mysteriousness of existence.” (Hay and Nye 2006, p.71)

The term mystery-sensing is used here to describe the ability for children to use their imaginations to explore different possibilities, as life is not fully explained. This can have links to developing geographical imaginations (Massey 2006) which develops students’ sense of place, another important aspect of my thesis and one discussed in chapter four. There are many examples of responding to a sense of mystery in geography, that require students to discover what is happening, in order to deepen their understanding. Scott (2003, p.8) suggests that Hay and Nye may have conflated “mystery with discovery and interest”, as children are keen to learn about their surroundings and the world around them, which is more of a cognitive process than a spiritual one. However, rather than being an element of cognitive ability in children, the ability to simultaneously think concretely as well as using their imagination could be seen as spiritual transcendence (Levine, 1999). In my research, it would be important that some opportunities for using a student’s mystery sensing are available in lessons. For example, to consider how the student might react in a given situation and how they would be affected stimulates their

geographical imaginations and gives rise to a possible experience of spiritual transcendence. This ties in with the concept of a sense of place, and how students will develop a greater sense of place as they discover for themselves links and connections between themselves and the place depicted in the images.

5.4 A summary of the key features of spiritual transcendence in children.

I have already outlined in section 5.2 and 5.3 that spiritual transcendence might be tethered to religion to a greater or lesser extent or untethered completely. By following this plural approach, it allows for a broad range of student comments and experiences to be considered when identifying spiritual transcendence. I do not need to focus on one religion or religious terminology but can instead place a greater emphasis on the elements of spiritual transcendence and whether there is a sense of students being aware of being part of something bigger than their own situation.

By acknowledging that spiritual transcendence can be either tethered or untethered to religion, it supports the situation in which I am undertaking the research. I am teaching in a school which does not have a particularly strong religious ethos apart from some very broad elements of Christianity explored in assembly times. I am also largely unaware of the religious backgrounds of the students I teach, so by choosing to not focus solely on religiously tethered spirituality, I am able to explore the reactions to the images in the textbooks from all the students in the classroom, making the research a more faithful representation of my classroom and my students

making it more inclusive by adopting an untethered understanding of spirituality.

Having drawn on a wide range of literature, this chapter has highlighted four themes or aspects of spiritual transcendence that I consider to be relevant to my research when using textbook images in a geography classroom. These four themes are;

- Meaning
- Connectedness
- Emotions
- Imaginations

I have chosen to use a Venn diagram (figure 5.1) to illustrate these core themes, as I see the four themes combining. The sizes of the circles are shown in figure 5.1 as equal. In my geography classroom, however, this may not be realistic as using a range of images over time may evoke different responses in the students that use them. Because of this, one or more of the themes at any given time may dominate to provide students with spiritual transcendence. The focus groups that the students are taking part in may reveal more of this diversity.

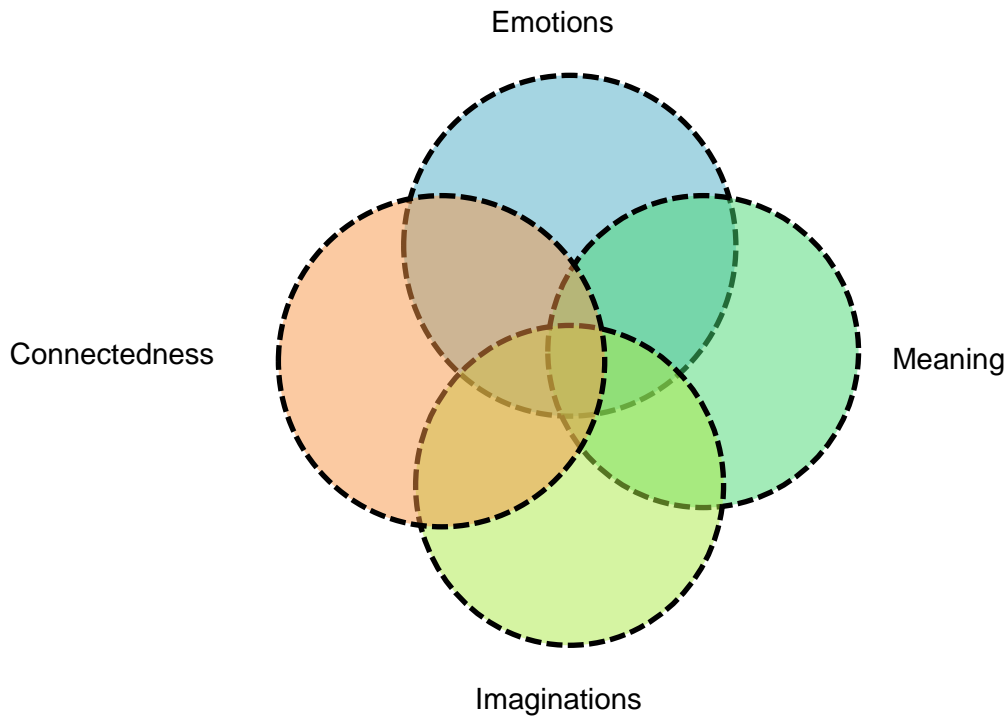


Figure 5.2 Features of spiritual transcendence when using images.

I have used these themes to shape and inform my analysis of each image in chapter six, as I explore each image for opportunities for spiritual transcendence. These four themes not only help to frame a sense of what spiritual transcendence might be in the classroom but also focuses on the interaction that students may have with the images of earthquake damage and responses. All four of the themes not only link to spiritual transcendence but also link to a sense of place, as I highlighted in chapter four.

5.5 Summary.

In this chapter, I have explored the theoretical framework of spiritual transcendence that has underpinned my research. I have explored how spirituality in the classroom could be linked to religion through belief or language or have no relationship with religion at all. The chapter also explored the many different concepts and features of spiritual transcendence in the literature, which I developed and focused into a framework containing four themes that will direct my research. These four themes were, developing meaning in their connections with others, developing emotional links to others, connecting to others and using their geographical imaginations to explore places and what the place is like. I explained that I chose those four themes for their fecundity in exploring the use of images in the classroom.

Having explored my theoretical framework of a sense of place in chapter four and spiritual transcendence in this chapter, I shall use both the framework of spiritual transcendence and framework of place to analyse the data I collected when students used the textbook images in my classroom and discussed them in two small focus group sessions.

Chapter 6 – Analysis of images

In this chapter, I have analysed the extent to which each of the nine images depicting the effects of earthquakes in China, Chile, and Nepal, develops a sense of place in students. I draw on this to suggest how a developing sense of place then provides opportunities for spiritual transcendence. The chapter concludes by summarising the key themes that support a sense of place and spiritual transcendence.

I wanted my research to be an authentic reflexively analytical account of my teaching. The images that form the basis of this research reflect the current textbooks I use in my current teaching at Key Stage Three, year eight and GCSE, year ten. This provides an opportunity and the potential to be reflexive, as a teacher and as a teacher-researcher, as I reflect on the distinctive features of my own teaching as a CGT (Research question three) as well as considering changes to my practice because of the research undertaken.

6.1. Structuring the analysis.

The two major themes running through my thesis is the development of a sense of place and opportunities for spiritual transcendence.

To analyse the opportunity that each image provided, I undertook a CDA of the layout of each image, recorded in a research journal my thoughts and observations after each lesson the images were used, and transcribed discussions that occurred in focus group sessions with year eight and year ten students.

6.1.1 Contextual information for images one to four.

Many of the images were used as a starter to a lesson, with the intention to stimulate interest and discussion on the topic to be investigated during the lesson. The images were used directly from the textbook, so students had access to the text and images surrounding them as well during the lesson, which may have had an impact on the way in which they interpreted and responded to the image. The exception to this was image three which was enlarged to A4 and placed separately on the students' desks. When used as a starter image, students would be told to turn to the relevant page and image. I would then ask the students to study the image and placed enquiry questions on the board for the students to consider.

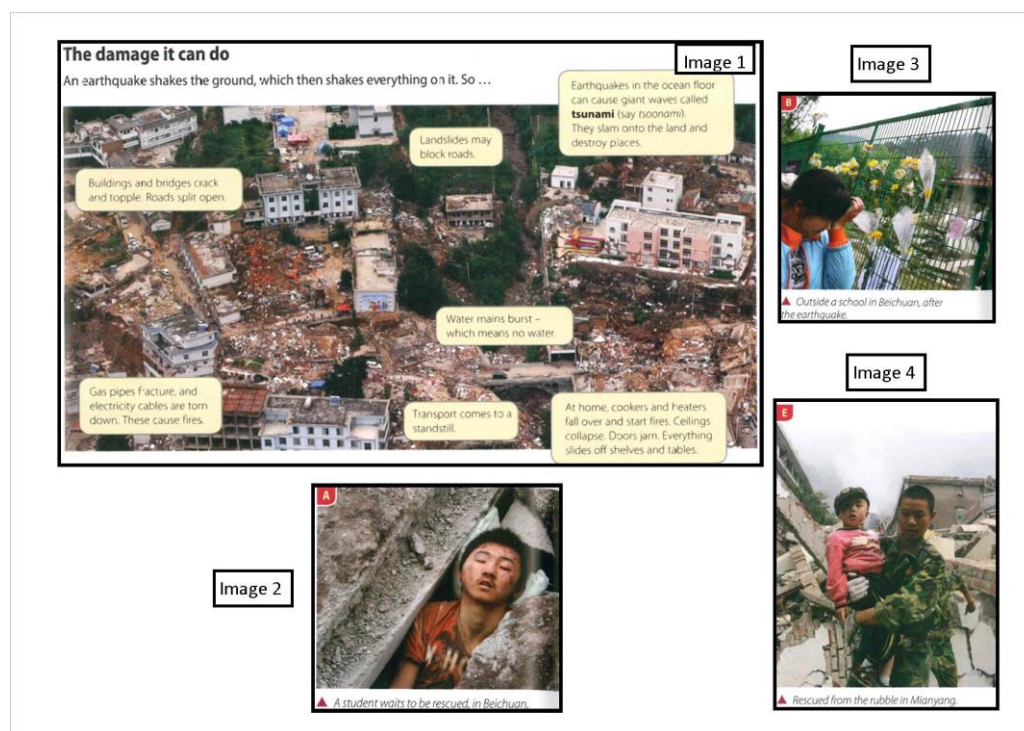


Figure 6.1 Images One to Four. (Gallagher & Parish, 2015, p.94-95)

Figure 6.1 illustrates the first four images that I analysed. These images were used with a year eight and a year ten class.

The year eight curriculum includes a module entitled “risky places” and serves as a precursor to the GCSE curriculum that students follow a year later. During lesson two of the module, the enquiry question that the students explore is “How are volcanoes different disasters to earthquakes?” Students are given the stimulus material of images and textbook pages to support them in the enquiry.

For the images in figure 6.1, the lesson focuses on the example of the 2008 earthquake that affected the Sichuan region of China. I choose to use the images from this part of the module as the double-page spread (Gallagher & Parish, 2015 p.94-95) has a range of images that students can investigate and explore in the enquiry approach. The students also use the images to make comparisons with the images of the volcanic hazard that also forms part of the lesson. From a researcher perspective, the images on the double-page spread have a range of different “offer” and “demand” (Kress & van Leeuwen, 2006) images which would provide an opportunity for comparison and analysis.

The double-page spread is also used with the GCSE year ten class as a reminder of the effects of an earthquake. During lesson five of the GCSE module on tectonic hazards, students explore the key idea that the effects of and responses to a tectonic hazard vary between areas of contrasting levels of wealth. I remind the students of the work they completed in year eight to act as a bridge between the knowledge from Key Stage Three and GCSE level, before moving on to new knowledge of the Chile and Nepal earthquakes. From a teacher-researcher perspective, by including the images in my research, it has provided the opportunity for comparison

between different age groups, to perhaps illustrate whether spiritual transcendence develops as students' experiences develop as well as their geographical sense of place develops.

The images in figure 6.1 were used with year ten as an introduction to the topic of the effects of earthquakes. The year ten group then went on to study the Chile and Nepal earthquakes. The images used to study the Chile and Nepal earthquakes are illustrated in figure 6.2.



Figure 6.2 Images five to Nine. (Ross, Rowles, Holmes and Digby 2016, p14-17)

The second set of images that I analysed were those used with the year ten class as part of their study of two separate case studies³ of earthquakes at different levels of development, Chile and Nepal. The images are all contained within two double-page spreads (Ross, Rowles, Holmes and Digby 2016, p.14-17) but I used them in different lessons as the topic of effects and responses to earthquakes were explored. The images also offered a range of “offer” and “demand” images, as well as different opportunities to investigate the role of intertextuality, as the images were surrounded by text or had text boxes integrated into the image (image 9 of figure 6.2).

6.1.6 Ethical considerations.

The data that I collected focused on my own reflections and observations of how students responded to images, as well as two small focus group sessions conducted with a group of year eight and separately a group of year ten students. My recollections were recorded in my research journal which I used at the end of each lesson, as part of my typical lesson planning procedure. The focus groups were recorded using audio equipment, transcribed and then deleted. When referring to students, I have used pseudonyms in italics in my analysis and pseudonyms as I discussed in chapter 3.5.4.

³ “Case studies are broader in context and require greater breadth and depth of knowledge and understanding” (AQA 2016)

6.2. Image One. The Sichuan earthquake China 2008.

6.2.1 Opportunities for spiritual transcendence through a developing sense of place.

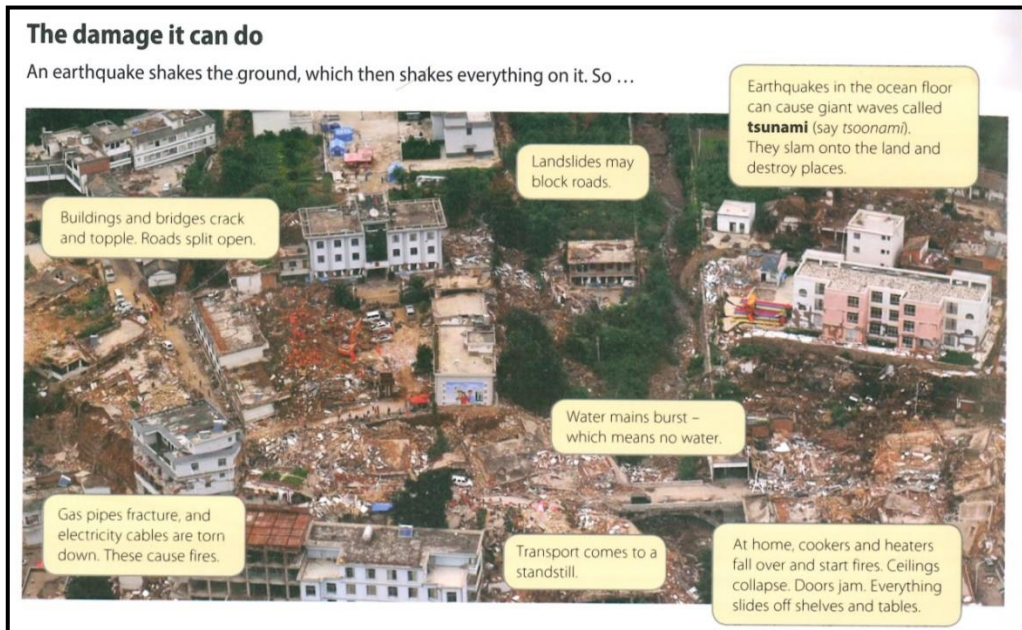


Figure 6.3 Image One. (Gallagher & Parish, 2015, p.94)

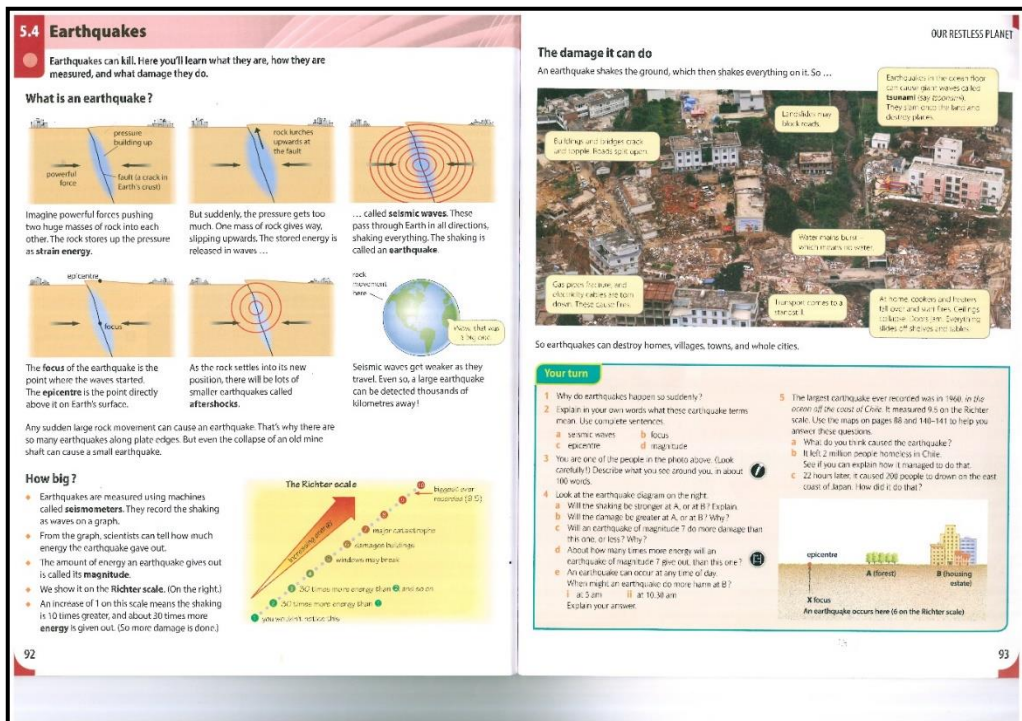


Figure 6.4 The Damage Earthquakes can cause - Image 1. (Gallagher & Parish, 2015, p.93 – 94)

My research concerns whether a textbook image can develop a sense of place, which in turn might promote a spiritual transcendence. With image one, my CDA of image one suggested that students might perceive the image as providing evidence and information due to the higher number of “offer” rather than “demand” (Halliday, 1985) features it contained. The angle of the image and the social distance could have helped to promote this sense of “evidence” as it was taken from an oblique angle, which would encourage students to view the image and the place as not part of their world, but of an event that would affect other people. This might be a limiting factor in developing a sense of place and in turn spiritual transcendence.

The lack of people in the image, combined with the high oblique angle increased the likelihood that the students interpreted this image in a more dispassionate manner, and viewed from afar and from the side-lines (Kress & van Leeuwen, 2006). As a result, there was a possibility that the photograph could be regarded as “facts” and evidence to be explored and catalogued, but not to be engaged with, again suggesting that the student's sense of place for this image would be limited, and thus also limiting their spiritual transcendence opportunities.

The double-page spread (figure 6.4) does not locate the image, and as such could be interpreted as placeless (Relph 1976), as the image could be anywhere in the world, as there are no apparent unique features. This insight from the CDA was further strengthened during the focus group sessions, where *Sarah, a year eight student*, explained in more detail why she did not consider image one as a place,

“Sarah: There are no striking similarities between this image and our local area.

PH: Why did you use the term this image Sarah?

Sarah: Well I don’t know where it is, it could be anywhere, it’s just a picture.”

PH: Just a picture? What do you mean?

Sarah: Well it’s not a place if I don’t know where it is, is it?”

(Year eight focus group session, line 15-20)

While the textbook image did not locate the place itself, my research journal notes highlighted that the discussions concerning the image concerned elements of sense of place. I recalled that when I asked whether the students had the first-hand experience of an earthquake, all replied that they had not. Although none of the students had the first-hand experience of earthquakes, I noted that the textboxes situated on the photograph were used by the students to relate the damage in the photograph to landslides in Italy which we had covered in the Spring term. For example, *Nicola* commented that,

“The place is like the area that got affected by the landslide in Italy. Some buildings are left untouched, but others totally destroyed.” (Research Journal Image one. Line 4-7)

By beginning to form connections with other places, *Nicola* was perhaps beginning to use her geographical imagination (Massey 2006) to give the image and the place more meaning.

One unexpected outcome from using image one was the impact that the textboxes had. I noted that for some of the higher attaining students, the textboxes appeared to act as a limiting factor in developing a sense of place as they did not explore the photograph and make links themselves compared to what they typically did. However, for the lower attaining students, the textboxes appeared to support their learning and helped them to piece together links from prior learning.

“Jack is normally very good at thinking outside the box. Today he seemed to just use the information given to him from the textboxes. Mat though seemed to make more links than normal, although they were structured along the lines of the textboxes.” (Research Journal Image one. Line 9-14.)

In relation to providing a sense of place, the text boxes provided some opportunities to make connections. For example, a small number of students, such as *Alice*, commented on the effect that burst water pipes and fractured energy supplies might affect their own lives, and how they would then cope with a similar situation as shown in the image.

“Can you imagine what it would be like to live there. You would have no water, no electric, no wi-fi. How could you contact people to let them know you are OK?” (Research Journal Image one. Line 15-18)

However, the majority of discussions by students were based around the text boxes, and very few discussed issues outside of these parameters, therefore possibly limiting an opportunity a personal development of a sense of place.

The placelessness of the image may have also led to a lack of spiritual transcendence and discussion, to begin with, as there was little for the students to develop a sense of place, as the image could have been described as being anywhere in the world.

It was not until *Eleanor* made the connection to the Manchester (UK) bombing of 2017 that discussions on a spiritual nature began to emerge. *Eleanor's* comments could also be interpreted as a social intertextuality response.

Although my initial CDA of image one suggested the image had more “offer” characteristics, and developing links would be limited, when in the classroom the situation was not as clear, as the image provided more social intertextuality than I had expected. Once the class discussion moved on from what students could describe from the image to being encouraged by myself to consider how the primary effects of the earthquake may have affected the people living there, a greater sense of place began to develop due to the connections made to the Manchester bombing. Perhaps my intervention here reflected my personal Christian faith and my desire to explore compassion. The Manchester bombings had taken place a few weeks before, on the 22nd May 2017 in the Manchester Arena. Students made links to the images they saw in this photograph to the images that they had seen on television news coverage. Students commented on the search and rescue efforts, and how both situations were similar, but the photograph showed a greater area had been affected. There is a possibility here that the students were beginning to investigate the socially constructed aspects of place in the image, and

then considering the socially constructed scenes that they had witnessed through the media. Perhaps by making such links with a place, there was also a move towards a greater opportunity for spiritual transcendence as the theme of connectedness emerged.

Reflecting on this, I need to acknowledge that at the time, my daughter was due to visit a concert at the end of the week, and I remember being concerned for her safety and praying that God would look over her and the rest of the concert audience. Perhaps this may have influenced my focus when recording the events of the lesson.

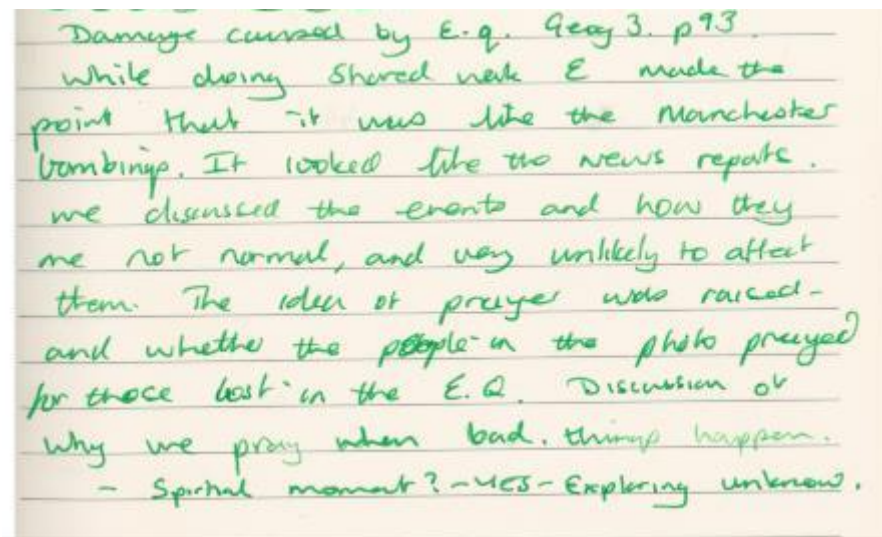


Figure 6.5 An excerpt from my research journal 6th June 2017

However, the link to the Manchester bombings provided for some students a link to prayer. *Eleanor*, made the connection between the damage in the photograph, to the damage she had seen on the news regarding the Manchester Arena bombing.

"It looks like a massive bomb has gone off. Just like it did in Manchester."

(Research Journal Image one. Line 19-21)

Perhaps promoted by *Eleanor's* comment, several students asked if after the earthquake, the local people would be lighting candles like in Manchester and whether people would meet in the streets to pray for the people that had died. Had the lesson occurred at a different time of year, or if *Eleanor* had not sparked the discussion, I doubt the same discussions would have taken place. It was also a reflection on the ages of those affected in the Manchester bombing as being very similar in age, 12 to 13, to the students that were in front of me, a connection through social media and the television had made the Manchester bombings relevant to them, and through this the students were able to consider the human cost in the earthquake picture. Manchester could have been seen by the students as local and tangible, and as a result, developed in the students a stronger sense of global connection leading to a greater emotional response. Dowling et al. (2004, p.7) suggest that spirituality in adolescents moves, *"beyond the petty or material concerns to genuine concern for others"*, which is perhaps what *Eleanor* is displaying here, not only for the image participant but also for the people in the Manchester bombings.

This led to a discussion as to whether the people affected by the damage in the photograph would have prayed for the people that lost their lives.

This, in turn, moved to a discussion as to why people pray, and why people met in religious buildings to pray when events take place that is seen as "evil" in the words of the majority of the students. I recalled in my research journal that *Samuel* commented that it is,

“about being together and showing the world that people can overcome bad events like an earthquake.” (Research Journal Image one. Line 21-23)

The comments about prayer and evil I associated with untethered spiritual transcendence. While religious terminology was used in the discussions, I considered their use to be labels rather than having a deeper religious significance at this point.

Daisy, whom I know from discussions at consultative evenings to be from an overtly Christian background, said it was because they wanted to seek the love and comfort that God could give them and that,

“God had a plan for them, so it helped them worry less about the future.”
(Research Journal Image one. Line 24-25)

I interpreted this as an example of *Daisy* discussing the “known” - the Manchester bombings and moving to the “unknown” what might happen and how might we deal with it in the future, in a sense of discovery (Berger 1972).

I identified *Daisy*’s comments as an example of tethered spiritual transcendence (Alexander and McLaughlin 2003), as she had used religious practices namely praying when discussing the nature of prayer and why people pray.

For *Daisy*, I considered image one to have provided an opportunity for spiritual transcendence. However, it could also be argued that with *Daisy* in the class and being a confident student who is willing to share her views and opinions, the class dynamics on this occasion provided the opportunity for spiritual transcendence for others. However, it perhaps

needed *Eleanor's* link from the image to the Manchester bombing to stimulate or encourage *Daisy* to voice her opinion. This highlights that within my classroom, the perceived location of power within the room is not always with me as the teacher but could be, and perhaps often is, with a student in the room as I encourage debate and discussion. However, I am only making this assumption with the acknowledgement that with another class of students, in a different set of circumstances, there might not be a spiritual transcendence, but with this group of students, the image did provide an opportunity for spiritual transcendence.

It took a few students to make a leap in their geographical imaginations (Massey 2006) by linking the image to the Manchester bombing before a spiritual transcendence began, with reference to prayer. For some students, this may have been to their belief system, such as *Daisy*, but for others, prayer may have been a way of seeking help and support without the religious context.

In the focus group session with the year eight students, the focus for image one was on the lack of place and recognisable features and very little discussion that I identified as demonstrating a link towards spiritual transcendence.

6.3 Image Two. An earthquake in South West China.

Image two shown in figures 6.6 & 6.7, was again taken from the Geog.3 textbook, but unlike image one, was used by two different year groups. A year ten (14-15-year-olds) class and a year eight (12-13-year-olds) class. The year ten class was required as part of their GCSE specification to study a tectonic hazard case study, in this case, an earthquake, and focus on the causes, impacts, and responses. With this particular class, I was focusing on the impacts that an earthquake can have on a location and a place, and used the textbook image as a starting point, as the textbook is aimed at Key Stage Three students.

With the year eight class, the lesson focused on the concept of risk and why people live in risky places. As a result, the image was used in a different way, as the focus was on the reason people lived in risky places, and not necessarily the impact of an earthquake, therefore there was more of a human element to the lesson.

5.5 An earthquake in Southwest China

Here you'll learn why China is prone to earthquakes, and read about one example.

The Sichuan earthquake, 2008
A normal day in school
 12 May 2008. It's a normal Monday afternoon in Beichuan Middle School, in Sichuan province, Southwest China. The 2900 students and teachers are deep in lessons.
 But not for much longer. At 2.28 pm, over 140 km away, in the mountains, a large mass of rock starts to slip downwards. It sets off an earthquake.
 Less than a minute later, Beichuan Middle School begins to shake. Books topple. Walls sway and crack. Door frames splinter. Ceilings crash down. Windows explode. People scream.
 It seems to go on forever – but it lasts just two minutes. By then, two of the school buildings have collapsed, crushing students and teachers. In the days that follow, over 1300 bodies will be pulled from the rubble. They are not alone. A third of Beichuan's population of 160 000 lie dead. 80% of its buildings have been destroyed. 10 000 people are injured.
Not just Beichuan
 Villages, towns and cities across a large area of Sichuan are shaken. The death toll is over 87 000. Of these, 5300 are students who die in class. Over 12.5 million farm animals are killed, including 1 million pigs.
Earthquake-prone
 China has many earthquakes – and many are in the southwest. In the hundred years up to 2008, earthquakes caused over 650 000 deaths in China. The 2008 earthquake is the costliest in financial terms.

What caused the earthquake?
 Like most big earthquakes, this one was caused by plate movements.

- The Indo-Australian plate is pushed into the Eurasian plate.
- The strain has caused many cracks or **faults** to develop in the rock around the plate edges.
- On 12 May 2008, the strain got too much at a fault in Sichuan. Rock slipped downwards along the fault, setting off the earthquake. (The black star marks the location of the epicentre.)
- In places the rock crumpled by as much as 7 metres.

Why were so many killed?
 Earthquakes don't kill. Buildings do. That was the problem. Many buildings could not withstand the shaking. They collapsed, crushing people. Many were schools.

After the earthquake
 Help poured in from the Chinese government. Soldiers led the rescue effort. Over the next few days, many people were pulled from the rubble, still alive. But then came the time when only dead bodies were found. Later, parents blamed local officials for the deaths of their children. They said schools had been badly built, because the money intended for schools had been stolen, or used for other things.

Today
 Across the stricken area, new homes have been built for people who lost theirs. Building regulations are now stricter – and in particular, for schools. Because one thing is certain: as long as those plates keep moving, there will be earthquakes in Sichuan, and other parts of China.

Your turn

- Where is Sichuan? Give the continent and country.
- Imagine you are the student in photo A. Describe what happened in your classroom during the earthquake... and then, how you were rescued.
- What caused the earthquake? Explain in 30 words.
- Look at shake map C. What do all the wickets tell you? (There are clues in the text, and in panel D.)
- What does the red colour on shake map C represent?
- The cities of Mianyang and Ziyang are similar in size. Mianyang suffered much more than Ziyang did. Why?
- Severe shaking was felt a long way from the epicentre. About how far away, at most? Use the scale.
- There will be more earthquakes in Sichuan. Explain why.
- The earthquake led to over 87 000 deaths. Do you think they could have been prevented? How? Explain.

Sichuan 2008: earthquake factfile

date	Monday 12 May 2008
time	2.28 pm
magnitude	7.9 on the Richter scale
epicentre	in mountains in Sichuan, Southwest China
people	over 87 000 dead, over 370 000 injured, at least 5 million left homeless
financial cost	nearly £120 billion
Severity of shaking	WEAK STRONG EXTREME

Shake map for the earthquake

Rescue map for the earthquake

Rescue map for the earthquake

▲ Rescue map for the earthquake in Sichuan

Figure 6.6 An earthquake in South West China. Double page spread. *Gallagher & Parish, 2015, p.94-95*

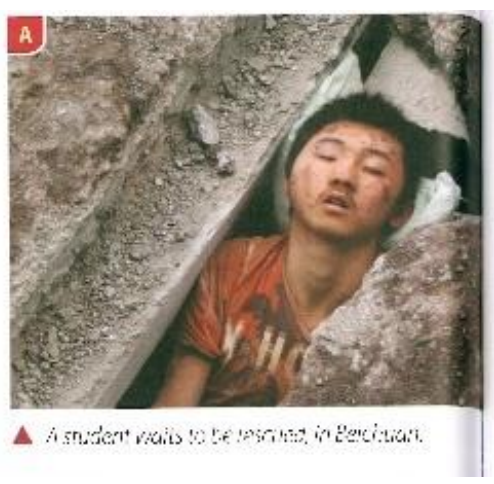


Figure 6.7 Image 2 A student waiting to be rescued *Gallagher & Parish, 2015, p.94-95*

6.3.1 Opportunities to develop spiritual transcendence through a developing sense of place.

The CDA of image two suggested that this image had more “demand” characteristics than “offer” characteristics unlike image one as the focus of the image was on an image participant facing directly at the viewer as more of a *demand* image. This may help to develop spiritual transcendence through a deepening sense of place, but as I noted in my research journal,

“The lack of direct eye contact seemed to act as a barrier for students to fully engage with the image participant’s situation.” (Research journal Image two, Year ten Lines 28-29)

This perhaps reflects the emphasis I put on direct eye contact with people when talking to them and developing a connection. However, for other researchers, this interpretation might be challenged due to cultural differences. When used in the classroom, I recalled in my research journal that there appeared to be a difference with this image being associated with a specific location,

“The image being identified as being in China appeared to make it easier for students to make connections between their previous knowledge and their knowledge of their own local place.” (Research Journal Image 2 Year eight -Lines 5-8)

The image itself perhaps did not offer much detail for students to gain a further sense of place, focusing solely on a person in a collapsed building,

limiting the development of a sense of place as there is very little extra information for the students to relate too. However, sense of place would not have been developed by the image alone in isolation as the students are situated in a geography classroom and do have existing knowledge. However, perhaps because of the lack of descriptive qualities of place, when students were placed into pairs, they focused on questions like those from *Bobbie*, who said,

“why was he living there if he knew it was dangerous?”

and

“if they knew the place was likely to have earthquakes, why did the building collapse?” (Research Journal Image two. Lines 11-15)

Bobbie is perhaps beginning to relate and explore the image from a social intertextuality (Cosgrove, 2003) basis than a geographical one, and thus develop his sense of place as a result, and in turn have a greater opportunity for spiritual transcendence, as *Bobbie* started to think about “others” and form connections.

My research journal entry from the year eight class reflected that the students responded more to the social features of the image than the geographical features.

“The students seemed to develop a greater sense of what China was like as a place through the image participant than the geographical landscape, which was limited.” (Research Journal Image 2 Year eight Lines 19-24)

The site of the image may have contributed to the social intertextuality that the students were appearing to respond to.

As mentioned earlier there was also a difference with this class in relation to the relationships being built up with the participant in the image.

Students in Year eight saw the participant as older and as such part of the “other” world, whereas the Year ten students identified more with the image participant and, by making connections, placed the participant in the “self”.

This image provoked a lot of discussion amongst the students in the year eight class. At first, this centred around the person in the image, such as the questions Bobbie asked. I recalled in the research journal that the class focused on image participants when working in paired discussions.

“The students all talked about the boy in the image at the start of their discussions, which focused on who he was, how old and why he had his eyes closed.” (Research journal Image two Year eight Lines. 27-31)

Some students asked whether the student in question was dead or not, quickly followed by a realisation, by reading the image title, that the student was alive and was waiting to be rescued. This was also supported in the focus group session where one of the year eight students, David, commented that,

Image 2 made me a little frightened as I thought I was looking at a dead body at first. But then I read the bit under the photo and it said the boy was OK. (Year eight focus group session lines 63-64)

This theme of rescue, taken from the image title, could have acted as a springboard to the concepts of hope and survival, which I noted that students discussed along with fear. Perhaps this was an indication that students were beginning the journey towards spiritual transcendence.

Having used this image with different age groups, it was interesting to note that most of the older students aged 15-16 discussed the idea that the student was a similar age to them, highlighting the ability of students to make connections between the image and their own context. This led to paired discussions around what would happen if there was an earthquake in my classroom. There was a variety of responses to this question, with some pairs deciding that there would not be as much concrete failing, as we are located on a ground floor of a two-floor building, made of bricks. From that idea, a poll was taken, and the overwhelming response was that “we” (the students in question) would not be as trapped as the student in the image as bricks would be easier to move.

With the younger students, aged 12-14, there was not the same connection linked to the similar age, as they felt the student was a sixth form student. Both age groups, however, discussed the fact that the student looked calm and “in control” compared to what they would look like if it happened to them. When asked in their pairs, the majority of students when I asked them generally commented that they would be “well scared”.

I considered that the image participant’s situation may help to develop a sense of attachment and possibly leading to spiritual transcendence. The Proxemics of the image (Hall, 1966) could be interpreted as close distance, as it could be argued that the image is focusing mainly on the

head and shoulders of the participant. As a result of this, as I suggested in Table 3.4.1, in chapter three, this could lead to an increased probability of a spiritual transcendence occurring, as a greater sense of connection towards the image participant would be made.

When reviewing the questions that the students asked me during the lesson, I noted in my research journal at the time (figure 6.8) that I did not interpret the questions as religiously spiritual transcendence in nature.

Y10 class. Sichuan Earthquake case study
Lesson: 25th May 11

Context: Developing knowledge + understanding
of the causes + impacts of the earthquake.
Resource used: Geog 3. pag 94. image A.

When discussing the images as pairs, students
generally were discussing why the boy was
so calm. - why was he looking like he
was asleep. Some groups thought this
was to do with the fact he was so
tired - one group - "Bobbies" group said it
was more to do with him being trapped
and could not move, so - it must have 'felt'
like being in bed. "Maddie" did mention
that he might be thinking and being thankful
for being alive - but I don't think she
was thinking in a spiritual sense as
she said "thanking his lucky stars that he
was alive" I asked her what she
meant by that, and she said "well
that he - is lucky to be alive after the
school collapsed."

Most groups decided that we would not
be as badly affected as our classroom is
made of brick and on concrete, and we
have lots of windows that would break.

Figure 6.8. Extract from my research journal 25th May 2017

One student *Maddie* commented that the boy would be "thanking his lucky stars" (Research Journal Image 2 Year ten Lines 19-20) that he was alive.

I asked at the time what she meant by this, as I felt it might be her interpretation of a spiritual context, her replies were rooted in being lucky,

and in the right place at the right time. She did not mention faith and I did not want to lead her in my questioning to that point either. However, there could be an element here of *Maddie* exploring a sense of fate, an example of untethered spirituality. Tan suggests that “*spiritual development helps adolescents to derive personal destiny and direction.*” (Tan 2009, p.399) and perhaps Maddie in suggesting the situation in the image concerns fate is perhaps exploring her own personal destiny.

Most of the students were also asking why the student was so calm and why he had his eyes closed. Many of the groups linked this to being either asleep through tiredness or because the student in question knew that he was about to be rescued because of the title of the image in the textbook. This highlights the power that a textbook can have on students when using images, as the title adds an extra layer of meaning to the image, which the students interact with and use to develop their own understanding and interpretation.

This also highlights that at times students might be willing to accept the textbook text as a fact that could not be questioned. The student might perceive their role in the creation of knowledge as a passive one, and where the teacher and the textbook are perceived as the “wisdom” and “truth” to be remembered and not questioned. If this was the case, then perhaps the opportunity for spiritual transcendence would diminish as the students were not as open to using their geographical imaginations.

Because of this, I will consider using the image when I teach the module next year without the text commentary to see if the reaction to the image is different.

The focus group with Year eight also highlighted the role that image participants can play when students interact with an image. *Daisy* and *Tyler* commented on the link between an image participant and their own self or family,

Daisy: I think it is the ones with the people in them that make you more emotional though.

PH: Why might that be?

Daisy: Well I don't know really, kind of like because it might be like you.

Tyler: Yeah like Daisy said, or your family if they are the same age as the people in the photo.

(Year Eight focus group session lines 91-96)

The different age groups and their differing responses to the image participant highlighted perhaps the greater sense of connectedness the students, in this case, have when connecting with people of similar ages. Perhaps we then mirror ourselves into the situation and gain as a result a greater sense of connectedness.

6.4. Image Three. The School after the earthquake.

5.5 An earthquake in Southwest China

Here you'll learn why China is prone to earthquakes, and read about one example.

The Sichuan earthquake, 2008
A normal day in school
 12 May 2008. It's a normal Monday afternoon in Beichuan Middle School, in Sichuan province, Southwest China. The 2900 students and teachers are deep in lessons.
 But not for much longer. At 2.28 pm, over 140 km away, in the mountains, a large mass of rock starts to slip downwards. It sets off an earthquake.
 Less than a minute later, Beichuan Middle School begins to shake. Books topple. Walls sway and crack. Door frames splinter. Ceilings crash down. Windows explode. People scream.
 It seems to go on forever – but it lasts just two minutes. By then, two of the school buildings have collapsed, crushing students and teachers. In the days that follow, over 7300 bodies will be pulled from the rubble.
 They are not alone. A third of Beichuan's population of 160 000 lie dead. 80% of its buildings have been destroyed. 10 000 people are injured.

Not just Beichuan
 Villages, towns and cities across a large area of Sichuan are shaken. The death toll is over 87 000. Of these, 5300 are students who die in class. Over 12.5 million farm animals are killed, including 1 million pigs.

Earthquake-prone
 China has many earthquakes – and many are in the southwest. In the hundred years up to 2008, earthquakes caused over 650 000 deaths in China. The 2008 earthquake is the costliest in financial terms.

What caused the earthquake?
 Like most big earthquakes, this one was caused by plate movements.

1 The Indo-Australian plate is pushing into the Eurasian plate.
 2 The strain has caused many cracks or **faults** to develop in rock around the plate edges.
 3 On 12 May 2008, the strain got too much as a fault in Sichuan Rock slipped downwards along the fault, sliding off the earthquake. (The black star marks the location of the epicentre).
 4 In places, the rock collapsed by as much as 2 metres.

Why were so many killed?
 Earthquakes don't kill. Buildings do. That was the problem. Many buildings could not withstand the shaking. They collapsed, crushing people. Many were schools.

After the earthquake
 Help poured in from the Chinese government. Soldiers led the rescue effort. Over the next few days, many people were pulled from the rubble, still alive. But then came the time when only dead bodies were found.
 Later, parents blamed local officials for the deaths of their children. They said schools had been badly built, because the money intended for schools had been stolen, or used for other things.

Today
 Across the stricken area, new homes have been built for people who lost theirs. Building regulations are now stricter – and in particular, for schools. Because one thing is certain: as long as those plates keep moving, there will be earthquakes in Sichuan, and other parts of China.

Your turn

- Where is Sichuan? Give the continent and country.
- Imagine you are the student in photo A. Describe what happened in your classroom during the earthquake... and then, how you were rescued.
- What caused the earthquake? Explain in 30 words.
- Look at shake map C. What do all the semites tell you? (There are clues in the text, and in panel D.)
- What does the red colour on shake map C represent?
- The cities of Mianyang and Ziyang are similar in size. Mianyang suffered much more than Ziyang did. Why?
- Severe shaking was felt a long way from the epicentre. About how far away, at most? Use the scale.
- There will be more earthquakes in Sichuan. Explain why. The earthquake led to over 87 000 deaths. Do you think they could have been prevented? How? Explain.

Sichuan 2008: earthquake factsfile

date	Monday 12 May 2008
time	2.28 pm
magnitude	7.9 on the Richter scale
epicentre	in mountains in Sichuan, Southwest China
people	over 87 000 dead, over 370 000 injured, at least 5 million left homeless
financial cost	nearly £120 billion

Severity of shaking

WEEK STRONG SEVERE

Shake map for the earthquake

Sichuan 2008: earthquake factsfile

Today

Your turn

Image Three: The school after the earthquake

▲ See used from the rubble in Mianyang.

Figure 6.9 Image Three The school after the earthquake. Geog.3. 4th Edition P 94-95

Image three was used during a year ten lesson. I used image three as shown highlighted in figure 6.9. The image carried with it a potentially powerful emotional element that I wanted to explore with the students in the lesson, so scanned the image and reproduced it to A4 size. The context of the lesson was once more on the impact that earthquakes can have on people, but I wanted the students to engage more deeply and to empathise with the people affected by the impact of an earthquake, rather than just using the natural hazard as a case study and possibly trivialising the disaster. This approach to using the image, perhaps highlights that my geographical pedagogy has developed since I started teaching, as I

mentioned in section 1.1. Since coupling geography and my Christian faith, I explore the human element of natural hazards much more.

6.4.1 Opportunities to develop spiritual transcendence through a developing sense of place.

The initial CDA of the image suggested the image was a “demand” image, but that the impact would be diminished as the image participant was looking away from the viewer, as in our western culture important is placed on making eye contact. The image could also be described as a far personal distance shot (Hall, 1966) as the image participant is shot from the waist upwards. I considered that this may result in a lack of opportunities to develop spiritual transcendence as there were limited opportunities to develop a sense of place due to the lack of geographical features in the image.

Although my CDA of the image suggested that sense of place opportunities would be limited, when used in the classroom, discussions regarding place did occur. When describing the place, all of the students focused on the text under the image mentioning that the site was a school building. *Bethan* described the fence like the one you would see on a building site, to keep people out, and not one you would find in a school, as it looked too temporary. At this stage of the discussion, the majority of the students were focusing on the descriptive nature of the place, without perhaps placing any emotional value to the descriptions or the image in front of them. In this sense, the geography or place shown in the image from a descriptive approach had little impact at developing a sense of place, which I had expected, as the image was predominantly focusing on

the participant in the image and the fence and flowers. My perception was that their sense of place developed and grew once they entered the social construction stage. The majority of the students began to use the image to discuss the socially constructed elements of place, in particular, the concept of a “school”. For some students, “school” was seen as a place of safety and one where the students in the image would and should have felt safe and happy. Perhaps students were showing the attachment to a building, a sense of belonging that Heidegger (1992) posits in his term *dasein*. This concept of being safe in a school led to a few students asking why the school building collapsed, as they reflected perhaps on the work completed in the last lesson. During that previous lesson, the class had discussed that some campaigners⁴ in China were of the opinion that the school buildings collapsed because they were constructed of supposedly cheaper materials. *David* was shocked that this might be the case and said that if it happened in this country there would be demonstrations. He questioned why Governments would allow this to happen, as they - the Government - should be protecting the people. I perceived this series of conversations as moving from the social construction phase to the phenomenological stage, (chapter 4.5), as the shock that *David* visibly displayed could perhaps have been illustrating the connection he felt to his own school building and what that stood for him – a safe place.

⁴ South China Morning Post www.scmp.com/news/china/article/1230807/shame-sichuans-tofu-schools

As the majority of students began to make links with their own school place with the one shown in the image, it appeared that the sense of place grew stronger and deeper.

When I asked the year eight students in the focus group what responses they had towards image three, David was keen to share how he thought there were links,

David: but image 3 is similar to our school though, [PH changes IWB screen to image 3] if you think about it. The pod [our outdoor seating area for lunches] has metal fencing like the one in the image. We don't have flowers on it though, just signs saying [said in a mock teacher voice] all food must be kept inside the pod.

Sian: Yeah that really annoys me, it's just brought in cos people don't know how to use a bin.

Sarah, Yeah it's well out of order, more like a prison.

(Year eight focus group session, lines 30-36)

Sarah made the comment that the “Pod” area looked “more like a prison” highlighted how students attach meaning to places using examples that they may not have experienced personally.

During the year ten lesson, I noticed that students were thinking of how the Chinese students would have coped with the events of the earthquake, as the building collapsed, by thinking how our own school building would collapse. Questions like “what if we were in T13 (a classroom in our tower block), we would not have stood a chance”, or “I wonder if all the survivors

had PE when the earthquake struck?” were raised in their groups, which I noted in my research journal at the end of the lesson. I interpreted this as using a known place for the students, their school and its characteristics to better understand the unknown place of a school in China. Perhaps moving the students’ sense of place from the revelation to discovery (Berger 1972), but also as I shall discuss in the next section, elements of Spirituality, involving Hay and Nye’s (1998) awareness-sensing, mystery-sensing, and value sensing aspects.

The students in my year ten class responded to this image with reflections on recent events they had experienced through the media, and the need for people to leave flowers. This highlighted how the majority of the students used a sense of place that had developed through the media to develop their own place meaning onto the image and the place represented in the image. This was one of the first observations that the student made with this image. Some students made a link between the image and the example of the Paris bombing. The leaving of flowers was a “sign of sadness” and of people feeling grief, and a way of coping with what had happened. Some of the students had recently dealt with the loss of a grandparent and this was reflected on, making a link perhaps to their lived experience (Relph 1976), but students were keen to stress that when losing a grandparent, the sign of grief is not a public one, like that shown in the image. I remember asking this group why they thought there was a difference. *Lucy* responded by saying that people want to show others that they are not alone and are going through the same experience. By placing the flowers at the school, *Lucy* said she considered this a sign that the place is not just a school anymore but a place to remember the school

children that were lost. Anderson (2015, p.7) would perhaps comment that the flowers here are human “traces” that make places dynamic and “ongoing compositions of traces” developing the meaning of the place to the cultural groups in the area, in this case, the families of the school children who lost their lives. Cresswell (2015, p.20) makes the link between place and memory and how some places take on a social context, which is what I interpreted *Lucy* to be considering.

Sam highlighted to me that people often put sentences like “You are now in Heaven, or you are now with the Angels” on notes left with flowers. She mentioned that with was to give people comfort. I asked her whether she considered these people to believe in God. She replied that they might not go to church or even believe in God all the time, but when it matters, everyone prays for help, so there must be a God. *Sam’s* friend then asked her why would God help them if they did not go to church every week. They discussed what they had been told about God in their last RS (religious studies lessons in our school) lesson – that God was loving and kind, and both decided that God would not care if you did not go to church, so long as you had lived your life following the Ten Commandments.

The perceived purpose of a school building was interesting as students focused on the emotional attachments to the school rather than the educational element of school.

The social interaction within the school may perhaps be the reason why some students were displaying signs of *dasein* - It is perhaps worth remembering at times that for some students, the school does offer a safe place compared to home and that students might be more connected and

attached emotionally to a school than their home. Interactions with peers and the socially constructed nature of the school place would perhaps play an important part in this attachment.

I suggested in my research journal that image three had provided an opportunity for students to experience spiritual transcendence by being connected with the participant in the image and responding to the sense of place as they considered the situation of the image. However, would the image alone have had that impact? The connection between the image and the RS lesson the students had just had, perhaps give the students the *perfect storm* situation to consider the issue of prayer. Without the RS lesson, perhaps the image would not have been as powerful and illustrates how interpretations involve the “whole life” of a student, that includes the media, family, religion for example.

I have interpreted the students’ comments during the lesson about “God” and the “Ten Commandments” to be concerned with religion in general rather than being focused on one particular religion, although this does expose a Judeo-Christian cultural base in which my school is located within. We do have a minority of students that overtly follow religions other than Christianity, but the majority identify themselves as Christian in outlook. As a CGT, I might be inclined to attach these comments to a tethered spirituality, as this would be the position I would take in the same situation. However, it was important to detach my own opinions as a Christian for a moment and consider other possible viewpoints. The students were not discussing why they personally believed in God, but by discussing why others do. I interpreted this as a search for meaning. As

such, I make the connection to Alexander and McLaughlin's (2003) concept of tethered spirituality than un-tethered spirituality.

6.5 Image four - Rescued from the rubble in Mianyang.

Image four was used with my year eight class, the lesson after image two was used. Figure 6.10 highlights image four, which in the textbook was given the title "E". The focus of the lesson had turned to focus more on the responses to earthquakes, and I once again used this image as a starter to stimulate interest. The image was used as found in the textbook, so students had access to the text and images surrounding it as well during the lesson, which may have had an impact on the way in which they interpreted and responded to the image.

5.5 An earthquake in Southwest China

Here you'll learn why China is prone to earthquakes, and read about one example.

The Sichuan earthquake, 2008
A normal day in school
 12 May 2008. It's a normal Monday afternoon in Beichuan Middle School, in Sichuan province, Southwest China. The 2900 students and teachers are deep in lessons.
 But not for much longer. At 2.28 pm, over 140 km away, in the mountains, a large mass of rock starts to slip downwards. It sets off an earthquake. Less than a minute later, Beichuan Middle School begins to shake. Books topple. Walls sway and crack. Door frames splinter. Ceilings crash down. Windows explode. People scream.
 It seems to go on forever – but it lasts just two minutes. By then, two of the school buildings have collapsed, crushing students and teachers. In the days that follow, over 1300 bodies will be pulled from the rubble. They are not alone. A third of Beichuan's population of 160 000 lie dead. 80% of its buildings have been destroyed. 10 000 people are injured.

Not just Beichuan
 Villages, towns and cities across a large area of Sichuan are shaken. The death toll is over 87 000. Of these, 5300 are students who die in class. Over 12.5 million farm animals are killed, including 1 million pigs.

Earthquake-prone
 China has many earthquakes – and many are in the southwest. In the hundred years up to 2008, earthquakes caused over 650 000 deaths in China. The 2008 earthquake is the costliest in financial terms.

What caused the earthquake?
 Like most big earthquakes, this one was caused by plate movements.

Why were so many killed?
 Earthquakes don't kill. Buildings do. That was the problem. Many buildings could not withstand the shaking. They collapsed, crushing people. Many were schools.

After the earthquake
 Help poured in from the Chinese government. Soldiers led the rescue effort. Over the next few days, many people were pulled from the rubble, still alive. But then came the time when only dead bodies were found. Later, parents blamed local officials for the deaths of their children. They said schools had been badly built, because the money intended for schools had been stolen, or used for other things.

Today
 Across the stricken area, new homes have been built for people who lost theirs. Building regulations are now stricter – and in particular, for schools. Because one thing is certain: as long as those plates keep moving, there will be earthquakes in Sichuan, and other parts of China.

Your turn

- Where is Sichuan? Give the continent and country.
- Imagine you are the student in photo A. Describe what happened in your classroom during the earthquake ... and then, how you were rescued.
- What caused the earthquake? Explain in 30 words.
- Look at shake map C. What do all the wrinkles tell you? (There are clues in the text, and in panel D.)
- What does the red colour on shake map C represent?
- The cities of Mianyang and Ziyang are similar in size. Mianyang suffered much more than Ziyang did. Why?
- Severe shaking was felt a long way from the epicentre. About how far away, at most? Use the scale.
- There will be more earthquakes in Sichuan. Explain why.
- The earthquake led to over 87 000 deaths. Do you think they could have been prevented? How? Explain.

Sichuan 2008: earthquake factfile

date	Monday 12 May 2008
time	2.28 pm
magnitude	7.9 on the Richter scale
epicentre	in mountains in Sichuan, Southwest China
people	over 87 000 dead, over 370 000 injured, at least 5 million left homeless
financial cost	nearly £120 billion

Severity of shaking

WIDE GREEN RED

Shake map for the earthquake

Rescued from the rubble in Mianyang.

Figure 6.10 Rescued from the rubble in Mianyang. Geog.3, p.95

6.5.1 Opportunities for spiritual transcendence through a developing sense of place.

The CDA of Image four suggested that it contained elements of both a *demand* image and an *offer* image as the two participants of the image are looking forward, but not directly at the viewer, with the soldier looking down towards the ground. The image was also another example of a medium close up shot (Kress and van Leeuwen 2006) or far distance shot (Hall 1966). The background features of the image contained little recognisable features to help determine the location of the image, although the image was located by the heading given underneath which stated the “Rescued from the rubble in Mianyang”. The CDA might, therefore, suggest an opportunity for spiritual transcendence through the interaction with the image participant.

The majority of the students wanted to know where Mianyang was in China, for example, *Louise* asked, “What is it like there?” As a response to this question, the class was directed to look carefully at the image, and identify features of the place, targeting the descriptive stage of a sense of place. The main themes that the students identified helped to provide a sense of place at this stage were:

- Mountainous
- Foggy
- Urban
- Bombsite
- School building

By using such terms, the students were focusing on the descriptive nature of the place in the image. This also occurred in the year eight focus group when discussing the image. There was no firm agreement that this was the site of a school, perhaps highlighting the lack of features the students recognise as belonging to a school,

Sarah: It might be a school, as the little girl is there, like a primary school maybe.

Sian: Yeah it might be, but I think homes more

[general murmurs of agreement]

PH: Why homes rather than a school for example?

David: Well it doesn't look like a school does it?

Sian: It would be more open if it was like a school like our school. There would be more people around too wouldn't there.

Sarah: We might not just be able to see the playground, cos of the rubble and stuff.

(Year eight focus group session. Lines 41-48)

Although as Sarah highlights, she also considered the possibility that the school was unrecognisable because of the damage caused by the earthquake.

When using the image in the classroom with the year eight students, a small number of the students put their hands up and asked if the building behind the two people was a school, as they pointed out that the book said

many collapsed buildings were schools. The general consensus when I asked for a show of hands was that the place seemed remote and surrounded by hills, but that it was difficult to tell if it was a school or not.

Many of the students were drawn towards the young boy first, perhaps as this was the demand element of the image. Perhaps as a result of the image being a demand image, some students started to ask how the boy might be feeling, and why he was not crying. This was beginning to move the sense of place away from the descriptive and more towards the phenomenological (section 4.5). Making connections with the image, *Mary* suggested that the school must have been a primary school, because the boy was “little”, but was confused because the school building looked “way too big” for a primary school. Reflecting on this in my research journal, I noted that this was perhaps because, in our local area, all the primary schools are one single storey high. However, it did possibly show evidence that the student was making links and comparing her “known” to the “other” (de souza 2011) place in the image, starting to form connections.

As mentioned, the CDA of Image four suggested it could be interpreted as a demand image (Kress & van Leeuwen 2006). Students could be drawn into the situation of the image and form an attachment to the young girl or the soldier, or perhaps both. This attachment might help to support spiritual transcendence through the connectedness between student and image participants. I noted in my research journal that,

“many of the students formed a connection to the young girl, the age of their sister.” (Research Journal image 4. Line 5-6)

I noted here that for some students a strong link was beginning to form, as a result of the age of the young girl being similar in age to their own sisters. This draws parallels perhaps with image one and the age of the student being a strong link for the older students who were closer in age. As with image one, I did not at the time to consider this link to be a spiritual link.

However, some elements of spiritual transcendence were noted. When *Danny* commented that the girl was of a similar age to his sister, he commented that he would be worried if his sister had been trapped in the earthquake, and would not want her to be in pain, but that the parents (the young girl's in the image) must have been relieved when she was found. I noted in my journal that this sense of relief showed that *Danny* was beginning to link his world to that of the girl in the image – and connections were forming. *Danny* did not use religious terminology in his discussion, which does not necessarily mean he was not using a religious viewpoint (Hay and Nye 1998). However, I would tentatively suggest that *Danny* was showing aspects of un-tethered spiritual transcendence, as he was making links between the girl in the image and a greater sense of humanity.

Through the developing sense of place, and the theme of rescue and hope began to emerge, and with it the opportunity for spiritual transcendence. Many of the students in the year eight class recognised the man in the image as a soldier who had helped to save the young girl. The soldier in this situation was seen as a figure of rescue and of hope. *Daniel* commented at the time that seeing the soldier must have felt great for the girl, and gave her hope that she would be OK. I did not ask Daniel what he

meant by the term hope, as I did not want to influence the discussions the students were having. However, he did go on to add that he would want to see a soldier if he was trapped as it would mean he would be all right in the end. When returning to the same image in the year eight focus group, I asked the group what emotions image four developed in them. When discussing this, Sian began to place herself in the situation and thus make a strong connection with the image participant, resulting in a moment of spiritual transcendence as she reflected on what she would be worried about.

Sian: image 4 made me feel happy that the little girl was saved

Sam: Yeah me too, that was good. It must be really scary to be that young in an earthquake though.

[group all agree]

Sarah: I would hate to be in an earthquake that bad, a small one might be exciting but a dangerous one would be well bad.

Sian: I would be really worried about my family, and if there were trapped

[rest of group all say yes or yeah me too together in agreement]

(Year eight focus group session. Lines 65 – 71)

By considering how they would themselves be affected in an earthquake, the students are using their geographical imaginations (Massey, 2006) to place themselves in the image, having explored and developed their sense of place through the image first.

6.6 Image five – The effects of the Chile earthquake.



Figure 6.11 The effects of the Chile earthquake. (Ross, Rowles, Holmes, Digby 2016, p.15)

Image five and image six were used in the same lesson, as students in year ten were investigating two earthquake case studies, Chile (2010) and Nepal (2015). The images were used together with the text on the double-page spread shown in figure 6.12, to provide context to the case studies. I shall begin by focusing on image five because this was used first in the lesson.

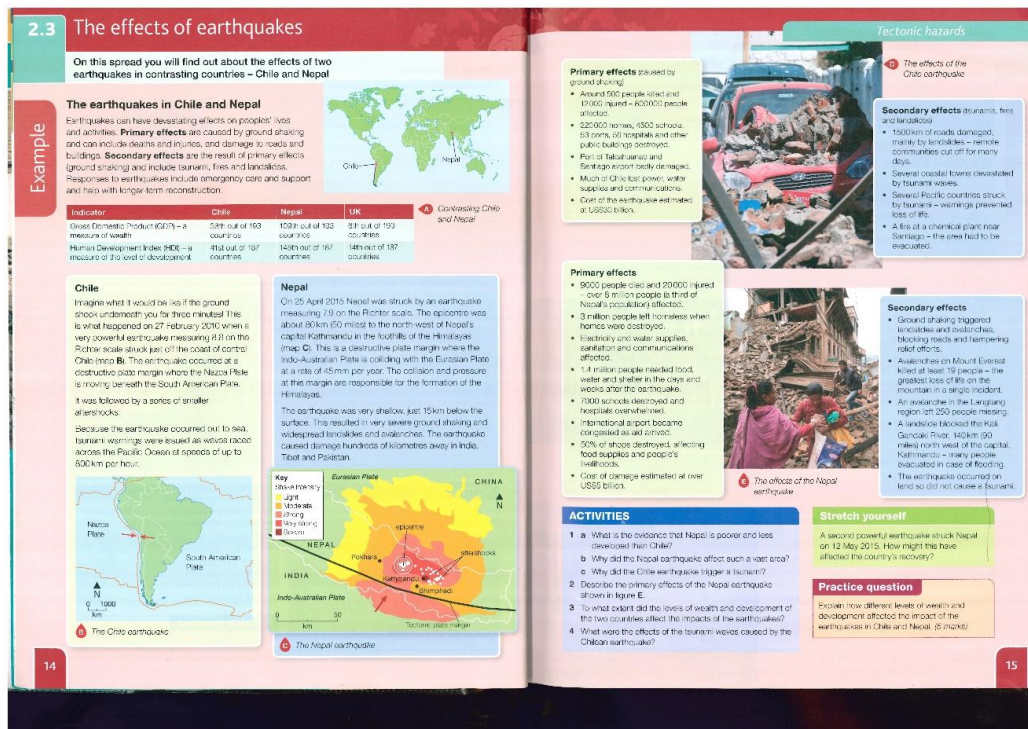


Figure 6.12 The effects of earthquakes – Double page spread. (Ross, Rowles, Holmes, Digby 2016, p.14-15)

6.6.1 Opportunities to develop spiritual transcendence through a developing sense of place.

The CDA of image five revealed a lack of an image participant. As such there was more emphasis on the image is an “offer” image (Kress and van Leeuwen 2006). Such an image does not address the viewer directly and as a result, any emotional attachment towards the situation in the image may be diminished. My research journal (figure 6.13) highlights this aspect, as most of the comments that I recalled were not emotional in nature but focused on issues such as damage to a car or a lack of transport to get to school or work.

The main focus of the image was a damaged car; very little geographical signs are present. The road and surrounding area cannot be seen, thus reducing the opportunity for students to form links from the image to their own location. However, the image was taken from a frontal angle, and the damaged car was positioned at eye level with the viewer. This feature of the image may have helped to draw the students into the image and to begin to see the image as similar to the world that they experience day to day.

I considered that the students found it difficult developing a sense of place for Chile. None of the students had been to Chile or had known it was in South America. While the map on page 14 of the textbook ("B" on page 14) was helpful to place Chile, because the country was not highlighted, students were still unclear where the country was. The small world map at the top of page 14 was too small for the majority of students to then relocate Chile on a larger map.

Image five was positioned next to two textboxes. This positioning caused confusion for the majority of the class, as they had identified that the information regarding Chile was in a green box, while the information for Nepal was in Blue box. My thoughts from my research journal at the time reflect this confusion,

"Main issue, to begin with, was with the colour of the boxes! Chile in green and Nepal in Blue on page 14 but then not repeted (sic) on page 15.

Particularly affected weaker students who found it difficult at first to link photo with textboxes not helpful!" (Research journal Image 5 lines 4 to 11)

This confusion may have reduced the opportunity to quickly develop a sense of place in the lesson, but once this confusion was, the focus could once again return to the image.

As I was moving around the class, a group of boys were discussing the cars in the image, and the general discussion centred around how the students were surprised that the cars were modern, Jamie stated that the cars in the image were “like the cars we have”, showing signs that the students were beginning to form a stronger sense of place. The parked cars led one group to comment that the road looked like similar ones to the local area. The link here was the parked cars on the street and not on driveways, a feature that some of the older roads in the locality have. This could be interpreted as the students possibly using their geographical imaginations (Massey 2006) to take an aspect of the known place to better understand the image in front of them, which is an unknown space.

year 10. The effects of the Chile earthquake used the image along with the one for Nepal with the year 10 class today. Main issue to begin with was with the colour of the boxes! Chile in green and Nepal in blue on page 14 but then not repeated on page 15. Particularly affected weaker students who found it difficult at first to connect photo with textboxes not helpful!

First reaction from photo - not much damage caused by the earthquake just bricks hitting part of a car.

Michael and his group questioned this as he said - it looks like the whole car had been destroyed. General comments from the class ranged from it looks like a parked car so there was hurt people who would have lost their cars so can't get to school or work. The other general theme was the lack of people so the class felt it meant no-one had died or were trapped.

figure 6.13 Research Journal Image 5 – The effects of the Chile Earthquake.

The lack of an image participant may have reduced the opportunity to consider the image from an emotional viewpoint, (Kress and van Leeuwen

2006) as the majority of the comments from the groups were focused on the damage caused to the material aspects, in this case, the cars.

"General comments from the class ranged from it looks like a parked car so onone (sic) was hurt people would have lost their cars so can't get to school or work." (Research Journal Image 5. Lines 17-21)

The students' sense of place on this occasion appeared to be weaker in comparison to image six. What was missing on this occasion was the phenomenological aspects of a place that I discussed in section 4.5, namely the connections being made between the image in the textbook and the students' own experiences, although this was not the case when discussing the image with the focus group. For example, with the year ten focus group,

Paul: Yes, it looks like my mums Nissan Micra a little bit, red and small, with the same sort of headlights.

[Simon interrupts] Yes, and it could be one of our side streets, like the ones in ■■■ where there is no front gardens for off-street parking.

Nick: And if you look at the table on page 14, it says that the GDP of Chile is 38th out of 193 and that we are 6th, so Chile is a HIC. We would expect there to be similar buildings and cars and stuff in both places.

(Year ten focus group session - Lines 21-27)

Perhaps in the smaller setting and with time to reflect on the image rather than the geography of a lesson, Simon and Nick were able to reflect more

on the image and make stronger connections to develop their sense of place for image five.

In class, image five appeared to offer little scope for developing student's sense of place, and in turn spiritual transcendence. I did not recall in my research journal any conversations of a spiritual nature. I consider this to be a result of the lack of image participants in the image. There is no emotional entry point in the image for the students to hold on to and develop as discussion points, and I did not want to suggest in my line of questioning, themes that could have been leading the students into making a spiritual connection where none existed from their perspective.

In the year ten focus group session, I was able to explore the emotional response to the image directly, however. The response from Nicola suggested that image five did offer limited opportunities for emotional connections when she commented that,

Nicola: Well Sir, not being funny, but there is not much to be emotional about is there. Ok, the car is damaged, and I guess that must have been upsetting for the owner of the car, but no one is hurt or anything.

(Year ten focus group session. Lines 30-32)

This highlights for some students, the importance of image participants in developing spiritual transcendence, as without an image participant the opportunity to develop an emotional attachment appears limited. This was also supported by Simon's views when he commented that;

Simon: I would be gutted if it was my car though, but just seeing a photo of the car crushed does not make me feel sorry for the people, it's just what happened.

PH: What do you mean by it's just what happened Simon?

Simon: Well, the car was parked there, and the wall of the building fell on top of it. The photo is just telling us what happened. No one was hurt, otherwise, they would have said so.

(Year ten focus group session, lines 32-38)

Simon also highlights how he appears to interpret the image as an “offer” image when he comments that the photo “*is just telling us what happened*”. The image, in this case, is being viewed as a record of an event and not an image to be interpreted.

When reflecting on how I used the image in the lesson, I did consider that there could have perhaps been an opportunity for students to discuss issues of a spiritual nature had I directed the students to reflect more on the text surrounding the image, for example by reflecting on the number of deaths caused by the earthquake. I decided to incorporate this into my focus group session after the lesson to test this assumption.

Nicola: ...it does say that 500 people were killed in the green textbox, and [checks figure in book] 12,000 people injured. Maybe the photo is showing us how people got injured or killed. [said at the end in a questioning tone]

Nick: I think it is showing us this because it says that there was 30 billion dollars of damage. Cars like that need replacing, which is where the money is going. Although the cars behind look ok don't they.

(Year ten focus group session. Lines 39-44)

While Nicola and Nick did consider the number of deaths, they brought the conversation back to why the image was chosen rather than making any spiritual connections, something that I did not think the students would consider.

6.7 Image Six - The effects of an earthquake in Nepal.

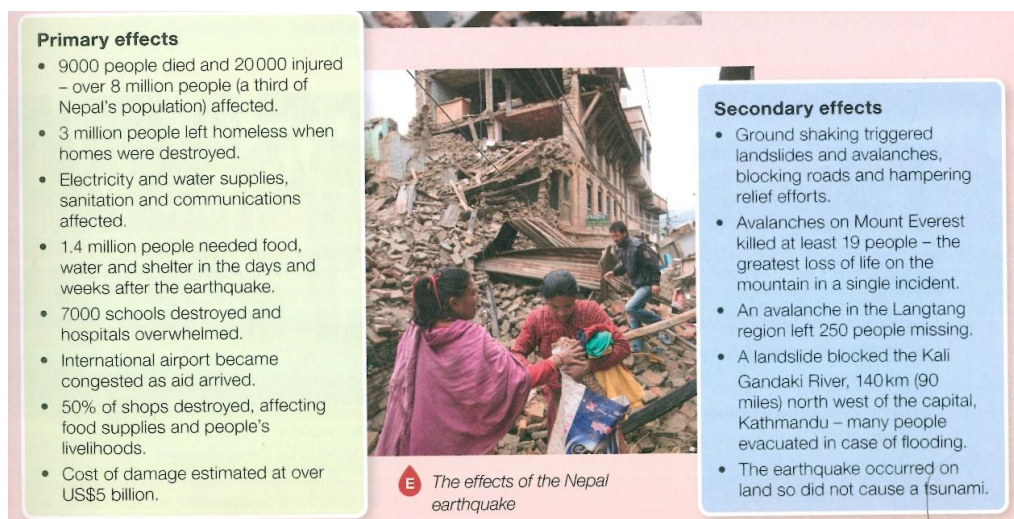


Figure 6.14 The effects of an earthquake in Nepal. (Ross, Rowles, Holmes, Digby 2016, p. 15)

6.7.1 Opportunities for spiritual transcendence through a developing sense of place.

The CDA of image six suggested that the image had more features linked to a “demand” image than an “offer” image, although with the image participants not looking directly at the viewer, in western culture, this could

be a limiting factor when establishing connections, where eye contact is considered important. I identified the social distance of the image as a “Long Shot” (Kress and van Leeuwen 2006) or “Public Distance” (Hall 1966), where sense of place opportunities might be encouraged, but spiritual distance opportunities might not be as forthcoming.

When using this image, students were asked in pairs to discuss the effects shown in the image and to write down their ideas on a whiteboard. This was completed after image five had been completed. From my observations of the class discussions taking place about the image, a developing sense of place was beginning to emerge of what Nepal was like as a country, as represented in the image. One aspect of the image that surprised the students was the type of building in the image, compared to the level of development of the country. We had used the table on page 14 to discuss that Nepal was 145th out of 187 on the Human Development Index (HDI). Students were surprised that the country had two and three-story buildings, as shown in the image. The students’ perception was that the buildings would be small and only one storey.

When discussing the image, several pairs identified the desk in one of the rooms of the collapsed building, commenting that the building might have been a home, while another group commented on the red ceiling and suggested that it was someone’s home as it was not the type of ceiling, *“you get in school, or like in an office”* (Research journal image six, line 8) By making links like this, the students are beginning to place meaning to the image and to the place in the image, moving from the placeless to the known. This helps to develop a stronger sense of place, as the students

are not only describing what they can see but considering the purpose of the buildings and relating it to their known geographies.

Once paired work had finished and the class discussed their ideas, one student *Bethan* asked what the cables were in the image. *Andrew* answered by suggesting that they were;

“telephone lines, although they won’t have fibre as they are a poor country” (Research Journal image six, lines 12-13).

This was an interesting statement as it linked the HDI value from earlier in the lesson with the students’ own situation where fibre internet connections are generally seen as the norm in our local area. Linking the students’ personal lives and personal geographies here was enabling a stronger link to be formed compared to image five for example, where the lack of features may have been a limiting factor in developing a sense of place in that particular image.

Image six was different to image five as it had three image participants in the image compared to none in image five. This appeared to help the students develop a greater sense of place, as the image participants allowed students to attach emotion to the image, and as a result the place.

One student, for example, focused on the clothes that the man in the image was wearing and commented that it was not too dissimilar to what you would see people in the local area wearing. The image participants were, therefore, helping to form the sense of place through their clothing. While our local area is dominated by the white British ethnic group,

students did make connections with the women in the image as well, although as one student, *Janice* commented,

“she looks like the women you see up London.” (Research journal. Image 6. line 18-19)

By making such connections with the people in the image, the students' sense of place moved from the descriptive to the social construction phase, whereby the place is not seen as being made up of just buildings and objects but is also a place where people interact and create meaning, which in turn appeared to develop opportunities for spiritual transcendence. In the focus group meeting with year ten students, Carol commented on the role that the image participants played in developing a connection with her.

Carol: Now this one is more emotional for me than the first one [image 5] because it has something going on, people are escaping from the earthquake.

PH: OK, so why do you say it is more emotional for you Carol?

Carol: Well the people have just survived an earthquake and they look like they are running away from the buildings; it makes me feel worried for them.

PH: What do you mean Carol?

Carol: Well, if I was there, I would be like scarred and just want to run away. So I think about how I would feel if I was there, and then kind of think that must be how they feel.

The comments and discussions were not Christian in nature and would not be considered spiritual from my own Christian perspective, but rather more like an un-tethered form of spirituality. (Alexander and McLaughlin 2003) I acknowledge here that I have been influenced by my own faith, and a non-CGT might recognise the same discussions and comments as spiritual, perhaps aligning themselves more with the concept of Spiritual intelligence which Woolley (2008, p.149) suggests “*provides a way of addressing problems and meaning in life*”.

One of the main themes to be drawn from the image from the students was the perception that that people in the image are very calm. There is no panic on their faces. Although the image was more of an “offer” than a “demand” image (Kress and van Leeuwen (2006) as the people are not looking directly at the viewer, but rather more to the side, students still engaged with the image. This engagement may have been stimulated by the actions of the people in the image. When asked to write down what the people were doing in the image, many of the students wrote statements like searching for their things or looking for treasured items. When I asked why people do this, there was a range of answers, but generally not of a spiritual nature. The focus for the students at this point was on material possessions and wanting to find the items that belonged to the family in the image. When I asked why this family might be doing this, *Andrew* commented that “*they might need things like phones and money to survive*” (Research journal. Image six, lines 22-23),

Lucy commented that “*I would be looking for my personal stuff, that means something to me.*” (Research journal. Image six, lines 23-25)

This led to a discussion as to what is important to people, and at this point, various examples were given such as photos, diaries, pets, and mobile phones. Sarah highlighted that the people in the image might be

“praying that they find their possessions.” (Research journal. Image six, lines 27-28)

While Sarah was using religious terminology, my perception was that it was not reflecting on the practice of prayer in the Christian sense that I am familiar with, but more related to “hoping to find.” While I did not consider these comments to be tethered spirituality from my own Christian perspective, they did allow the class to consider more deeply the emotions of the people in the image.

One discussion line that was of a spiritual nature was the concept of luck and thankfulness. This echoes the comments made by the class when discussing image two (section 6.3.3) and very similar discussions resulted. The majority of the students considered the people to be thankful that they had survived, while the remaining students considered that the people might be too confused to take it all in. I related this to un-tethered spirituality (Alexander and McLaughlin 2003) as the students were considering being part of something bigger than themselves, and part of humanity rather than being saved by God or protected by God. Rahner (1974) suggests that even without using the term God, there is a desire for humans to seek out and look for mysteries in the world, which Hay and Nye (1998) term mystery-sensing.

6.8 Image Seven – Temporary wooden shelters in Chile.



Figure 6.15 Image Seven (Ross, Rowles, Holmes, Digby 2016, p.16)

Image seven and eight were both used in one lesson with the year ten GCSE class. Having discussed and explored the impacts of the earthquake in Chile, the next lesson used images seven and eight to explore the responses, both immediate and long-term to the earthquake that struck Chile in 2010. The lesson began with a recap of the effects of the earthquake on the people of Chile, before moving on to discuss the key terms of immediate and long-term responses. Images seven and eight were then used to explore why these responses were needed. The images acted as a stimulus material for the students to improve their AO3⁵ skills of applying their geographical knowledge.

⁵ AO3 – GCSE AQA Geography Assessment Objective 3 – Applying geographical knowledge and understanding.

6.8.1 Opportunities to develop spiritual transcendence through a developing sense of place.

The CDA of Image seven suggested that the image was taken from a frontal angle with an image participant located in the distance suggesting a “long shot” (Kress and van Leeuwen, 2006), or a “public distance” shot (Hall, 1966). The image has elements of a demand image (Kress and van Leeuwen 2006), as it contains an image participant who is looking towards the viewer. This might encourage the viewer to interact with the image participant and to form an emotional attachment, perhaps making the place in the image an “affected place” (Tuan, 1977).

The image contained visual markers (Rose, 2016) that may have enabled students to develop a greater sense of place. The telegraph poles, the possibility of dogs as pets and the wooden shelters looking similar, “to those used at the outdoors centre” (Research journal image seven, lines 15-16) all provided opportunities for the all of the students to recognise the place in the image as a place they could find themselves in. By discussing these connections, students were being to use their geographical imaginations (Massey, 2006) to make the location in the image take on greater meaning and thus become a place rather than a space (Creswell, 2016) and as such become an “affected place” (Tuan, 1977).

When using image seven in class, I noted in my research journal after the lesson that,

“the image of the girl was, therefore, a powerful one and got the majority of the students discussing how they would cope.” (Research journal Image seven, lines 10-13) if they were in the same situation.

The image participant in this instance might be enabling some students to move from the self to the other (de Souza, 2011), strengthened by the frontal angle of the image that creates an image that would be recognised as an image that the viewer could witness for themselves (Kress and van Leeuwen, 2006). The discussions students were making in the class illustrated that they were beginning to form connections between their own lives and that of the image participant, as they were drawing parallels with the girl's similar age and clothing, a process that occurred when using image one and two as well. During the focus group, Carol and Paul comment that,

Carol: Well I think the girl in the background helps to think about what it would be like if we were there. Like she is similar to us, I think. I was thinking about living in one of those wooden shelters. I guess I would be happy that I was alive, and that I was warm and dry, but also would miss my home too.

Paul: I think you would take a little time to get over it [the earthquake] but then you start doing normal things I guess like doing shopping and getting water and stuff.

(Year Ten Focus Group Lines 102 – 107)

This highlights the importance of image participants in helping students to make connections to distant places and the situations within the images.

although as Carol highlighted in the focus group session, just because there are image participants in the image does not necessarily mean a connection will be a strong one;

Carol: Well I think that like depends on what they are doing. Like if they are looking really worried or upset, then it helps me to make a connection.

(Year ten focus group session. Lines 80-81)

The theme of pets was discussed by several groups and the role that the pets might play in the situation. Laura mentioned for example that having pets around gave the image participant

“something normal to hold on to and the hope it (sic) things would get better” (Research Journal image seven, line 20-21).

By comparing how their own pets provided comfort in difficult times, some of the groups were beginning to develop a deeper sense of place through the phenomenological approach of using their own experiences to make greater sense of the image in front of them. This theme was also evident in the year ten focus group session as well. Here the role of the dogs was discussed. Simon discussed the dogs in the image and made connections with the dogs in Greece. This then acted as a stimulus for a discussion on the role of pets.

Simon: Do you think the dogs are pets, or just like strays like they have in Greece? I went there for a holiday last year and there were lots of dogs there.

Nicola: They are pets, they look well looked after and not dirty.

Carol: It must be nice to have your pet dog with you, gives you some hope that things will get better eventually.

Nicola: Yes, I guess it is good to have something that is like normal after being hit by an earthquake.

(Year ten Focus Group Lines 108-114)

Nicola considered the effect that having pets around might have on the people affected and linking this to returning to normal. This is perhaps showing an understanding that the features of a place are not fixed but are often in flux.

Unlike images one and two that created discussions between students on the theme of prayer, image seven seemed to generate a discourse centred around hope. One student discussed their idea with the rest of the class that the wooden shelters, *“must have made the people living there realise they are not alone”* (Research journal image seven, line 23-24).

This generated a whole class discussion about not being worried as much if you know someone is looking after you. While religious terminology was absent in the discussions that took place, it did not necessarily mean that a spiritual dimension was not evident, as,

“It is important not to get caught into the assumption that spirituality can only be recognized in the use of a specialized religious language.” (Hay and Nye 1998, p.58).

By exploring the role of the shelters and the feeling of feeling that the image participant might be feeling safer because there were people looking after them, the students could have been showing evidence of

spiritual transcendence which Hay and Nye would identify as a relational consciousness, the process of relating to the world, the self and the other (Hay and Nye 1998, p.119–124). Perhaps by linking the concepts of hope with being aware of being looked after, the students in their discussions were illustrating value-sensing and a sense of ultimate goodness (Hay and Nye 1998). Scott (2003) would be uncomfortable with this concept of ultimate goodness as he considers a child's concept of ultimate goodness to be developed over time and through many different influences. As a CGT, while I agree that children are influenced by many different sources, such as parents, peers and social media, I do recognise a spiritual element in the children I teach. A spiritual element appears to develop through students making links between their own lives and those of others, as illustrated in the discussions I have observed when using the images of natural disasters. However, I am mindful that a geography teacher without faith may counter my assumptions and consider that the students in question are displaying an emotional response to the image in front of them only.

6.9 Image Eight – Buildings destroyed by the Chile earthquake.



Figure 6.16 Image eight. (Ross, Rowles, Holmes, Digby 2016, p.16)

Image eight was used in the same lesson as image seven and focused on the longer-term responses of the Chile earthquake of 2010. When using the image, I decided that there was more detail in the image compared to image seven, so decided to enlarge the image to A5 size. Students were asked to annotate the image to identify the different features of the place and how long-term responses were being illustrated. The work was then discussed as a class and then a mind map produced to summarise the work.

6.9.1 Opportunities to develop spiritual transcendence through developing a sense of place.

My CDA of Image eight revealed that it had a more oblique aspect compared to image seven, and both images share Hall's (1966) public distance classification but image eight covers a larger area. There is a lack

of image participants in the image, suggesting the image is closer to an “offer” image than a “demand image”. (Kress and van Leeuwen, 1996).

As a possible offer image, Kress and van Leeuwen would argue that the image displays a world as “fact” and one to be considered by the viewer as representing reality without the need for debate. Perhaps this style of the image was chosen by the authors to represent what was seen in their view as fact and part of the production process (Van Dijk, 1993). However, there are many elements within the image that enabled the opportunity to develop a sense of place. Students identified street lighting, pedestrian crossings, and satellite dishes as aspects of the place and through this started to make connections with their local high street. The height of the buildings was similar in size as was the different types of building design along the street. All of these annotations helped to develop a greater sense of place as the students took an area in Chile that they were not familiar with and made comparisons with their hometown.

All of the students through their annotation work commented on the structure of the place, a place made up of buildings and roads and pavements, all socially constructed. As I mentioned in the previous section, the students linked the image to their own high street. The use of the JCB in the image also provided opportunities for discussion. I recalled in my research journal how some of the students were surprised that the JCB was the same as the ones you would find in this country, it was of contemporary design. The lack of people in the image provided another opportunity to develop a sense of place, as a small number of students who also took history as a GCSE compared the image to those used in a

recent history class showing London during World War Two and the Blitz. The majority of students commenting that *“it was a shopping area or high street due to the lack of people in the image.”* (Research journal Image 8 line 15-16).

If the shops were damaged or closed, then there would be no reason for people to be in the area.

In the year ten focus group session, the location of the image was discussed. The possibility of the location being redeveloped rather than an earthquake-hit area was raised by Simon.

Simon: Well, if you didn't know it was from an earthquake hit place, then you might think it was just an area that was being redeveloped.

Nick: Yes, like a brownfield site, and they are just changing the land use

PH: Great geographical term used their Nick, well done!

Nick: Thanks

Carol: It could be, but it also looks peaceful in a way, as there is no one there really. There are not many people around, whereas if it was being redeveloped Simon, then there would still be people around.

(Year ten focus group session. Lines 119-126)

The discussion here highlighting the development of geographical knowledge and being able to take a concept like brownfield sites and apply this knowledge to another image. It also highlights how students attach features to places such as sounds or population density and can then apply this to unknown situations.

A small number of students in the class appeared to display signs of untethered spiritual transcendence, through their discussions of peace and hope. One of the themes that were discussed in one of the groups was the sense of stillness and peace in the image. In my research journal, I recall that the group in question discussed that,

“the area would have hardly any noise, and therefore a peaceful place after the noise of the earthquake.” (Research journal image 8 lines 19-22)

I did not recall any religious language being used at this time, but the students in question discussed how this quiet and peaceful time,

“would give the locals hope that things would get better.”

(Research journal image 8 lines 24-25).

This sense of the future and hope could be linked to un-tethered spirituality and an example of how students were looking to place meaning to the earthquake and the destruction that was caused, displaying perhaps one aspect of Love and Talbot's (1999, p.364) characteristics of spiritual development, namely the desire to create meaning and purpose to life. As a CGT, I recognised the theme of peace as one of the fruits of the spirit (Galatians 5:22-23) and would suggest based on my own faith that God had brought peace to the area, and with it hope for the future. However, the students in question did not suggest this, which is why I identified their views as un-tethered spirituality even though I personally would relate peace to tethered spirituality.

6.10 Image Nine. Searching a building for survivors in Kathmandu.

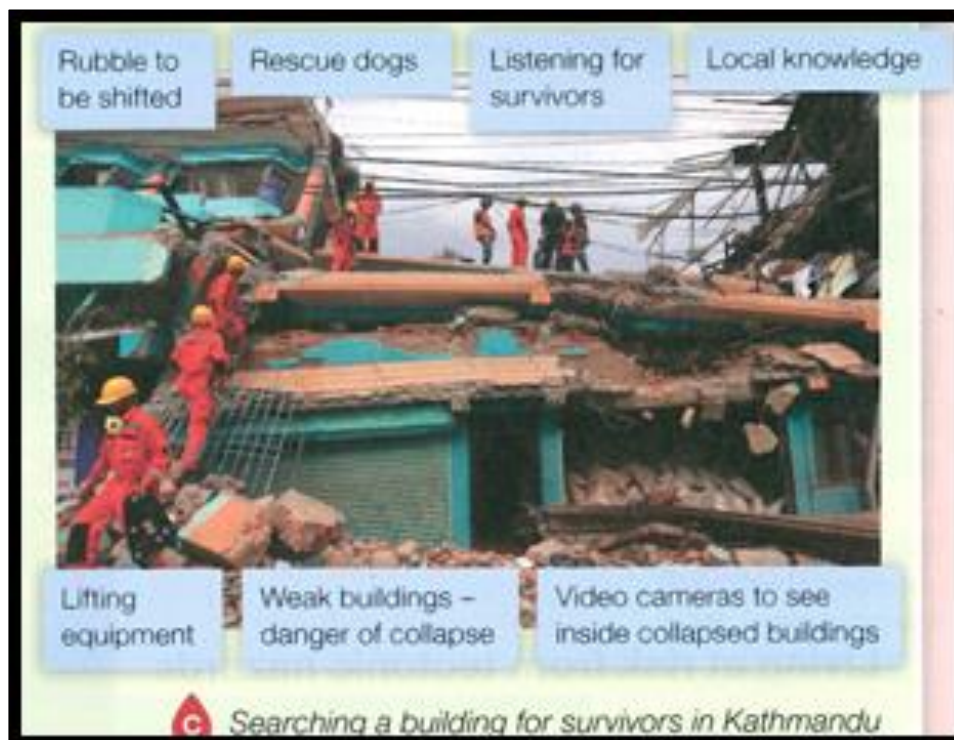


Figure 6.17 Searching a building for Survivors in Kathmandu. (Ross, Rowles, Holmes, Digby 2016, p.17)

Image nine was used in the lesson after images seven and eight. The image focused on the Nepal earthquake of 2015, and like image seven, focused on the immediate-term responses. The image was used as a starter image in the lesson, displayed on the interactive whiteboard as students came into the lesson, along with the words; what, where, why, how surrounding the image. These words were used to encourage debate and discussion as the class entered.

6.10.1 Opportunities to develop spiritual transcendence through a developing sense of place.

My CDA of Image nine suggested that the image was a frontal image and as a result, the viewer of the image will recognise shapes and situations as they are similar to what the viewer would experience in their day to day experiences. The CDA also revealed that although there were several image participants in the image, they were shown at a “public distance” (Hall, 1966) and were not directly engaging with the viewer. The image had features of both “demand” and “Offer” although the “offer” features were stronger.

The responses from the starter activity highlighted that all of the students were able to recognise and describe that a shop had collapsed. The notion that this was a shop in the image was reinforced by the inclusion of the shutters to the left of the building. The majority of the students suggested in their activity sheet that the when might have been when the shops had closed, as the shutter was down, although one or two of the higher attaining students suggested that the shutter had closed as a response to the earthquake. The discussions that were taking place were developing the students' sense of place, as they started to form for themselves a greater engagement with the image through the features within the image.

The inclusion of the text boxes was taken as a “truth” by the lower attaining students, in that the boxes were a commentary on what was happening in the image. I perceived this to act as a barrier to the students looking for evidence in the image to support the “truths”. However, the textboxes allowed the lower attaining students to begin to ask questions

about the image participants. I recalled in my research journal after the lesson that Sam had asked,

“Where have the rescue workers come from? Are they local? Would they know the people in the building?” (Research journal image 9 lines 12-14)

This engagement with the image participants could be seen as the start of building a relationship with the image participants and thus develop a greater meaning to attach to the image.

The higher attaining students tended to focus less in the textboxes, and when responding to the what and where questions, focused more on the features of the image itself. The majority of the higher attaining group identified the telegraph poles, and electricity cables, and using their geographical imaginations (Massey, 2006) compared the place represented in the image to their own high street. *Lynsey* asked whether the building was a two-storey building, *“like the ones we have in [REDACTED]”* (Research journal Image nine, line 18) showing that she was beginning to make a connection between self and other. The familiarity of the features contained within the image, coupled with the frontal angle would, therefore, suggest the image provided the opportunity for developing a sense of place for the students at this time, which was also present when I undertook a small focus group with year ten students. Nick uses his geographical knowledge of his local area to make a connection with the image, highlighting the importance of local knowledge when forming connections.

[Students look at image 9 on the IWB]

Nick: Well, I remember looking at this one in class sir. It reminded me of the local shops in [REDACTED], you know the ones near the Tesco, with the shutters?

PH: Yes I know where you mean. Why did this photo remind you of those shops?

Nick: They look kind of like the same size, and the shutters are similar as well.

Simon: And they are shops, with the two windows either side of the door.

(Year ten focus group session. Lines 134-139)

This opportunity was supported in the students' own experiences of their local shops. Students in a different setting and background might not have responded in a similar fashion, suggesting that the image and the student experiences might need to blend together to form a sense of place.

The majority of the students, as mentioned in the previous section, made the connection between their local place and Kathmandu through identifying the street furniture, such as the telegraph poles and the electric cables. However, there was also the identification of features in Kathmandu that was different from the students' local place. The shop at the focus of the image was made out of brick. The majority of the students considered this to be "old fashioned" and "out of date" (Research journal image nine, line 3-4) compared to their local shopping area. Although identifying elements that were different, the students' sense of place for Kathmandu appeared to strengthen as a result.

For students in an English secondary school, located in a modern area of the south of England, the presence of brick-built buildings gave the impression of old, technologically inferior quality – a social construction. It could also be suggested that by placing such meaning to the image of the shops, students were beginning to enter the phenomenological approach.

Image nine provided different opportunities for students to think about the situation shown in the image, and to engage with the image participants. I recalled in my research journal that many of the groups (students were working in groups of four) discussed emotions. I identified emotions as a key element of spiritual transcendence in chapter five (section 5.4.2).

Discussions took place which focused on the rescue workers and whether they would be scared, as the area might have aftershocks. Some groups used the textbox support to suggest that the rescue workers, being local, might be worried and concerned about loved ones. I do not consider these discussions in themselves to be an example of spiritual transcendence, as the students are not connecting with the image participants. However, I did recall one student *Luke* commenting that,

“I would be really scared that I would find the dead body of someone I knew. I don’t know if I could do that job if I lived there.” (Research journal Image nine Line 8-10)

A comment like this that takes the student from the self and begins to burr with the other indicates to me un-tethered spiritual transcendence. This statement also combined an element of geographical imagination, Luke was putting himself in the position of one of the workers and being connected to the workers in the image as well.

In the year ten focus group, Nicola commented that the photo made her feel sad for the people trapped and when I asked her why she replied;

Nicola: Well people are trapped, that is why they are trying to save them I guess. Just sad. Could you imagine being trapped and waiting to be rescued? It would be like really scary.

(Year ten focus group session. lines 144-146)

At this point, it would appear that Nicola had created from the textbook image, an *affected place* (Tuan, 1977) where Nicola was placing her own emotions that she would experience onto the place as if she were there.

In the classroom, the other theme that was common with many of the groups was the sense of hope and purpose. Laura's group discussed that the rescue workers must have the hope of finding someone alive, otherwise it would be a very difficult job to do. I did not consider this to be a particularly strong example of untethered spiritual transcendence as there was a lack of connectedness and placing themselves into the situation. One group led by *Andrew* did discuss the concept of hope and purpose with religious terminology. The group commented that

"80% of the population were Hindu." (Research journal Image Nine, line 21-22)

I questioned *Andrew* on how he knew this, and he commented that He took religious studies as well as geography and had recently investigated Nepal as homework. They considered that as such a high percentage of people were Hindu, then most of the rescue workers would be praying for the people trapped in the shops and asking for help and guidance from

their Gods. This could be seen as a religiously tethered spiritual transcendence. Although students were not placing themselves in the situation, there was a deeper understanding beginning to develop between themselves and the image participants.

During the year ten focus group session, a discussion took place regarding prayer, where Carol began by saying that she would pray to be saved, having listened to Nicola saying that she would feel scared.

Carol: I think I would start praying to be saved. Not that I believe in God or anything, but you just do pray when something bad is happening don't you.

Nick: My mum goes to Church and she would pray if she was in there.

PH: Do you think it would help, to pray I mean?

Nick: Well, my mum says it does. She says it helps her as she knows God is with her and so she is not alone. Not sure if I think that though. I don't go to church.

Carol: I think if you believe in it, it must help otherwise why would you believe in it. In RS [religious studies lesson] we have learnt about faith and different religions. I guess if people think that they will go to Heaven...[pause] So if people think they will go to Heaven they don't worry about death I guess [said in a questioning tone as if seeking approval]

PH: Yes I know what you mean Carol.

Simon: I guess Carol that it takes away the fear a bit, you kind of think or kind of kind it is not the end if you go to Heaven.

Nicola: But you will never know will you while you are alive will you? Like there is no proof.

(Year ten focus group session. Lines 147-162)

While the students did not suggest that they were religious, there was a moment of spiritual transcendence as the students considered the impact of prayer and why some people resort to prayer in times of need and how for some there is the possibility of an afterlife and how this might bring comfort.

6.11 A summary of the research findings.

Table 6.1 and Table 6.2 summarises the main themes that I have drawn from the nine images. Table 6.1 highlights the connections with place literature while table 6.2 summarises the themes and connections with the literature of spiritual transcendence.

Image	Key themes related to sense of place
Image One	<ul style="list-style-type: none"> • Placeless and the lack of features. (Relph 1976) • Community - A sense of belonging – (Heidegger, 1992), (Creswell, 2015)
Image Two	<ul style="list-style-type: none"> • Connection with buildings – socially constructed places – (Harvey, 1996), places made from socially constructed “traces” –(Anderson, 2015), semiology (Lefebvre 1991) • Relationship building with image participant (Rose, 2016) Kress & van Leeuwen, 2006)
Image Three	<ul style="list-style-type: none"> • <i>dasein</i> – attachment to a place (Heidegger, 1992) • Linking the unknown to the known. (Berger, 1972)
Image Four	<ul style="list-style-type: none"> • Geographical landscapes. socially constructed traces – (Anderson, 2015), (Creswell, 2015) • Personal geographies (Massey, 2005) • Rescue - socially constructed traces – (Anderson, 2015), semiology (Lefebvre, 1991)
Image Five	<ul style="list-style-type: none"> • Damage of cars and street furniture - socially constructed traces (Anderson, 2015), semiology (Lefebvre, 1991)
Image Six	<ul style="list-style-type: none"> • Possessions - socially constructed traces – (Anderson, 2015) • Memories - Topophilia – (Tuan, 1977) • Level of development - socially constructed traces – (Anderson, 2015)
Image Seven	<ul style="list-style-type: none"> • Geographical imaginations. (Massey, 2005)
Image Eight	<ul style="list-style-type: none"> • Importance of everyday objects - socially constructed traces – (Anderson, 2015)
Image Nine	<ul style="list-style-type: none"> • Street furniture - socially constructed traces – (Anderson, 2015), semiology (Lefebvre, 991)

Table 6.1 Summary of sense of place themes developing from each image.

Image	Key themes related to spiritual transcendence
Image One	<ul style="list-style-type: none"> • Prayer and support – tethered spirituality -(Alexander and McLaughlin, 2003) • Fear. - Sensitive needs of others (Piedmont, 1999), awareness Sensing – (Hay and Nye,1998) • Hope. - Un- tethered spirituality – (Alexander and McLaughlin, 2003)
Image Two	<ul style="list-style-type: none"> • Luck - Un-tethered spirituality – (Alexander and McLaughlin, 2003) • Calm and relief. – Sensitive needs of others (Piedmont, 1999), awareness sensing – (Hay and Nye,1998)
Image Three	<ul style="list-style-type: none"> • Prayer - tethered spirituality – (Alexander and McLaughlin, 2003) • Comfort - Sensitive needs of others (Piedmont, 1999), awareness sensing – (Hay and Nye,1998)
Image Four	<ul style="list-style-type: none"> • Hope. Un- tethered spirituality – (Alexander and McLaughlin, 2003) • Family - A sense of belonging – (Heidegger, 1992) - value-sensing (Hay and Nye,1998)
Image Five	
Image Six	<ul style="list-style-type: none"> • Calm - Sensitive needs of others (Piedmont, 1999), awareness sensing – (Hay and Nye,1998) • Thankful and lucky - Sensitive needs of others (Piedmont, 1999), awareness sensing – (Hay and Nye,1998) • Belonging - A sense of belonging – (Heidegger, 1992)
Image Seven	<ul style="list-style-type: none"> • A sense of hope - awareness sensing – (Hay and Nye,1998) • The sense of being looked after. - value-sensing (Hay and Nye,1998)
Image Eight	<ul style="list-style-type: none"> • Peace and Hope - value-sensing (Hay and Nye,1998) • Reflection - Sensitive needs of others (Piedmont, 1999), awareness sensing – (Hay and Nye,1998)
Image Nine	<ul style="list-style-type: none"> • Hope - awareness sensing – (Hay and Nye,1998) • Prayer - tethered spirituality – (Alexander and McLaughlin, 2003) • A sense of being scared - awareness sensing – (Hay and Nye,1998)

Table 6.2 Summary of Spiritual transcendence themes developing from each image.

6.12 The importance of an image participant within an image.

Throughout the lessons and focus group sessions, students were often drawn to the image participants. This supported the development of their

sense of place either through the age of the participant or through their appearance. The sense of place was more strongly developed when the image participants were undertaking activities that were similar to those undertaken by the students. In effect, the students could place themselves in the image using their geographical imaginations (Massey, 2006). In this sense, students are moving away from seeing the place in the image as simply a location (Cresswell, 2015). By allowing students the time to think about the image participants, there has been a greater development of sense of place, perhaps acting as a real pause reflecting in practical terms how Tuan saw place,

“place is a pause; each pause in movement makes it possible for location to be transformed into place.” (Tuan 1977, p.6)

Kress and van Leeuwen (2006, p.119) suggested that image participants would be viewed as, *“specimens in a display case.”* However, I did not consider this to be the case with the students in my research. The students would consider what the people in the image might be thinking or experiencing in a compassionate manner rather than seeing them as specimens.

Students in the focus groups also highlighted that it was not just whether an image participant was looking directly at them that helped to form connections. It was also what they appeared to be doing. Kress and van Leeuwen (2006) suggested the terms “demand” and “offer” images with image participants looking at the viewer more likely to encourage connections to form. However, my research appears to suggest that it is not as straightforward as this. Students will bring with them their own

experiences and worldviews which in turn help them to decode an image. Older students, perhaps more practised at interacting with others appear to rely less on direct eye contact to form connections.

6.13 Students' ability to form connections between situations presented in an image and events taking place in their lives.

Agnew (1987) highlighted that place is very much a subjective concept. My research has shown that in classes with different students, place can be interpreted differently. Relph (2008) suggested that place is an everyday experience and phenomenon and the students in the class have illustrated that claim in how they have developed a sense of place. When students were able to use their experiences either first hand or through the media, they were able to place more meaning to a place. This is evidenced in the use of the Manchester Bombing to make a connection with image three, suggested that for *Eleanor*, “*a lot of [her] geography is in the mind.*” (Massey 2006, p.48) This point was further explored in the focus group sessions, where students would recognise a feature in an image, for example, a steel fence and by using the geography in their mind, make connections to their own place. This was evident when a year eight student David made the connection between the fence in image three and our school,

David: ...The pod [our outdoor seating area for lunches] has metal fencing like the one in the image. We don't have flowers on it though, just signs saying [said in a mock teacher voice] all food must be kept inside the pod.

(Year eight focus group session. Lines 31-33)

The inclusion of familiar objects in images also helped to develop connections, which linked to Kress and van Leeuwen's (2006) altitude realisation, which is the angle at which the image is shot. However, while Kress and van Leeuwen suggest that a greater frontal image will help develop connections, in the students in the research groups, the angle was not as important as the objects contained within the image. For example, if an image had recognisable features such as street lighting, and pavements from a higher or oblique angle, connections were still made. My research, therefore, suggests a deeper connection for students when forming a sense of place. It would appear that rather than the angle at which an image is taken, it is the socially constructed traces (Anderson, 2015) and the resulting semiology (Lefebvre, 1991) that supports the development of a sense of place. In a time when students have access to images of places from many different angles and can manipulate those angles, perhaps this has mitigated the impact for students today. This deeper connection will also lead to greater opportunities for spiritual transcendence. The research does support Levine (1999) who suggested that spiritual transcendence can occur when children display the ability to simultaneously think concretely as well as using their imagination.

6.14 The importance of emotions in supporting the development of spiritual transcendence in students.

One of the key findings from both the focus group sessions and the lesson observations was the role that emotions played in developing spiritual transcendence. The students seemed to be able to go beyond their lived experience and develop more of a spiritual transcendence when there were strong emotional connections between either the image participant

and the student or between the student and the situation being presented in the image. This is perhaps reflecting that a place itself is a “*spiritual and philosophical endeavour*” (Creswell 2015, p.37).

Nicola expressed how she was moved from being in the classroom to a more contemplative spiritual moment during the focus group session;

“you look at the people and then think about being in the same situation as them. I start to then think about what would happen if I was caught up in it all, and how I would feel.”

(Year ten focus group session. Lines 75-77)

It would appear that in the students in the year eight and ten classes needed to have an emotional connection in order to consider and explore the “other” as represented by the image or the image participant, building on previous research by Schumacher (1973) and Hay and Nye (1998).

The link made by the students, forming the connection emotionally and considering how others in the image were affected suggests the students are able to

“move beyond the petty or material concerns to genuine concern for others” (Dowling et al 2004, p.7)

Tuan (1977) developed the concept of belonging when studying place. People become affected by place when living in and experiencing the place. I would also suggest that my research suggests it might be possible for students to have an “affective bond” (Tuan, 1977, p.4) with images of places as well. This affected bond links well with the awareness-sensing

and value-sensing work of Hay and Nye (2006). My research suggests that has students develop their sense of place from the textbook image, greater awareness of the situation occurs leading to questions that start to investigate issues not displayed in the image alone. Value judgements are made or discussed which in turn provides the opportunity for spiritual transcendence. In this sense, a form of relational consciousness (Hay and Nye 1998) was developing.

6.15 The role of faith and spiritual transcendence.

Another important finding to come out of the research was the role of faith in developing spiritual transcendence. Although I did not want to investigate students' faith background as part of this research, at times a student's faith was shared with me. What has become clear in the research is that students in my classroom do have spiritual transcendence moments and that this does not need to be linked with them holding a particular faith or none. Hay and Nye (1998, p.57) suggest that spirituality is something that is biologically "built into the human species" and perhaps this research supports this claim. There have been, however, occasions in the research where faith has played an important part in developing spiritual transcendence, which I have identified as tethered spirituality (Alexander and McLaughlin, 2003). As a Christian, I have identified occasions where students have spoken about prayer and God from a Christian perspective, while some students have used their understanding of other faiths based on their RS lessons to also help them seek understanding from what they have seen in the images.

Spiritual transcendence in the students in my classroom did not need the framework of faith to develop spiritual transcendence, but students did display the tendency to frame their spiritual transcendence in their own personal belief framework, by that a sense of right or wrong, hope or luck.

From these areas, I have created four overarching themes which I discuss in more detail in chapter seven. These themes are;

- **Imaginations** – developed through geographical imaginations.
- **Emotions** – through the connection with image participants.
- **Meaning** – developed through deeper understanding through a sense of place.
- **Connectedness** - developed through a sense of place and each other, their own faith or cultural experiences.

Having summarised the themes that have arisen from the research, I shall now return in chapter seven to my three research themes and discuss to what extent these have been answered.

Chapter Seven. The research questions and original contribution to knowledge.

In this chapter I return to the research questions I raised in chapter one and discuss the extent to which the research has suggested possible answers. I then explore my original contribution to knowledge.

7.1 Research question one.

How does my interpretation of spiritual transcendence sit within the current discourse of place within secondary geography education?

In chapter one, I explained how I moved from an Ofsted (2015) focused definition of spirituality to one more centred on my own faith and reflections as a CGT. I also explored how the concept of place developed through various versions of the English National Curriculum.

Having now completed the research, I have been able to reflexively position my interpretation of spiritual transcendence within the geography curriculum and the concept of place. In the most recent English National Curriculum Programme of Study for geography for Key Stage Three (DfE 2013) place features as a concept. There is place knowledge to be learnt, reflecting *firstspace* (Soja, 1999) as well as location and locale (Agnew 1897) to understand the key physical processes of plate tectonics “*through the use of detailed place-based exemplars at a variety of scales*” (DfE 2013). By concentrating on images depicting earthquake damage, my research is tightly focused in this area of the programme of study.

My interpretation of spiritual transcendence focused on four key aspects illustrated in figure 7.1 The dotted lines representing the fluid nature of each aspect of spiritual transcendence.

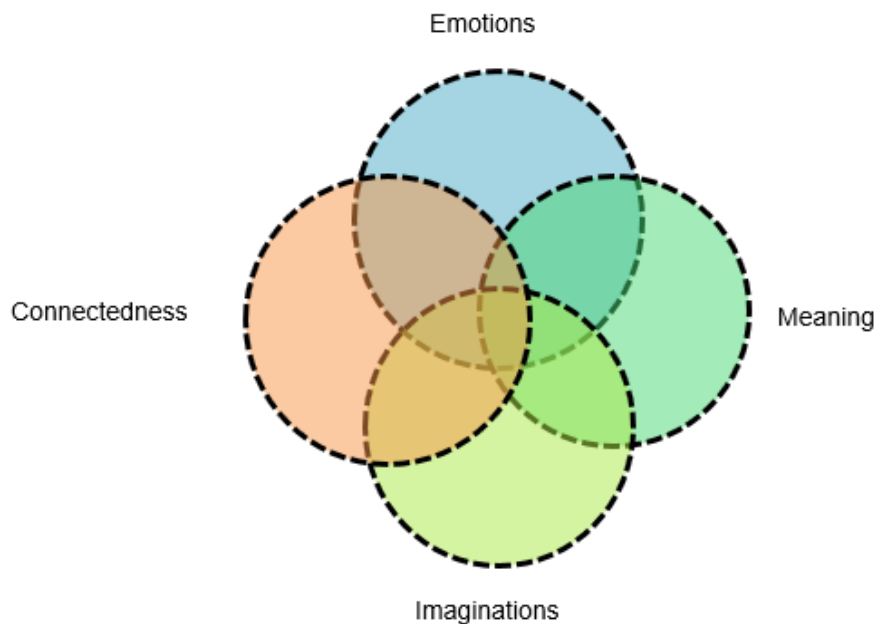


Figure 7.1 Features of spiritual transcendence when using images.

My research illustrates how students can use the socially constructed aspects of place (Agnew's definition of locale), to develop their own sense of place from a textbook image. This, in turn, develops opportunities for spiritual transcendence. By investigating the place meanings (Cresswell 2015) from the images, students began to develop an attachment to the place transforming the image to an affected place (Tuan 1977).

My interpretation of spiritual transcendence also builds on the capability of students to use the images in the classroom to undertake awareness-sensing, mystery-sensing and value-sensing (Hay and Nye 2006). I have

explained in chapter eight how I have developed a geographical pedagogy to encourage students to do this. By using the in-depth place examples in such a way, students could experience relationality (Copley 2000; Palmer 2003; Hyde 2008; Myers and Myers 2012) through the images, which in turn leads to *existentiality*, where students are able,

“to stand outside their immediate sense of time and place to view life from a larger, more objective perspective.” (Piedmont, 1999, p.988)

In the English National Curriculum at GCSE level (DfE 2014, p.3) it appears that place is more than just location, as the two are separated where students are required to, *“develop and extend their knowledge of locations, places, environments, and processes”*. My interpretation of spiritual transcendence through textbook images of earthquakes can also be used to provide, *“contextual knowledge of any countries from which case studies and exemplars are chosen.”* (DfE 2014, p.5) The contextual knowledge perhaps coming from the teacher or the students to understand the socially constructed features of the images which in turn allows greater opportunities for spiritual transcendence.

7.2 Research question two.

To what extent can the study of places affected by earthquakes, using textbook images, develop spiritual transcendence through a sense of place.

Based on the research undertaken, I consider that there is a link between students developing a sense of place through textbook images and then

having the opportunity to develop spiritual transcendence. The opportunity for spiritual transcendence occurs through the exploration of four themes that support the development of a sense of place;

- structures within an image
- The image participant
- student's geographical imaginations.
- The aspect of the image.

When using the images in the classroom, the role of structures in the images was important in developing a sense of place. The structures, such as roads, houses, and street lighting were used by the students as a type of semiology (Lefebvre, 1991) to decode and make sense of the image in front of them. The students in the classroom and in the focus group sessions would identify these features and then discuss with each other how to describe the place as a result. At times, students would place a socially constructed emphasis on a structure (Harvey 1996) for example identifying an area as a high street or school because of the presence of a row of buildings or fencing. As a result of this, the students were moving the image from a location to a locale (Agnew, 1987) by considering the effect people have had on the place within the image.

The role of structures in the image also promoted the opportunity to form connections between the image and the students' own personal geographies. Some students identified shutters in image nine and linked this to the shutters used in our local high street. The building in image nine was recognised as being similar in design to those of the student's personal geography and thus a connection was made. This connection

was very much a specific one for the students in my school, so I am not claiming a universal link here, but rather one that was important for the students in my classes. Students from a different location may not have made the same connection. By using what they saw in the textbook images to their own personal geographies, students were using their geographical imaginations (Massey 2005) to form connections with the image. By developing connections through the structures and signs within an image in this way, students were in a position to experience spiritual transcendence, as they were able to view the image and the situation from a wider perspective (*Piedmont, 1999*) than their own. This was the first example of students considering and interacting with relationality (Copley 2000; Palmer 2003; Hyde 2008; Myers and Myers 2012). For some students such as *Eleanor*, this was developed further by recent events, in this case, the Manchester bombing. Eleanor used the image and the signs within it as a cue to link back to the images she had seen in the media regarding the Manchester bombing. She had used the image to develop her awareness-sensing (Hay and Nye, 1998) and in turn developed relationality with the image and image participants, illustrating not only a connection to place but also spiritual transcendence as students displayed what I interpreted as genuine concern for those affected by the earthquake (Dowling et al. 2004).

Structures within images have therefore been important for the students in my research to form a sense of place, which has then helped to support spiritual transcendence. However, I am aware that this relationship is dependent on the students' own personal geographies. As Daisy commented on the focus group session,

Daisy: But if you lived in that place, or nearby, then you might recognize it better than us. Like we know [redacted] [the local name for the high street] and the buildings there, but students in another school might not.

(Year eight focus group session lines 27-29)

Image participants also played an important role in developing a sense of place and spiritual transcendence. The students in the classroom and the focus group sessions used the image participants to further develop place meaning (Cresswell 2015) and form connections between the image, the image participant and themselves. The connections made would often lead students to have an emotional response to the image in question. Stronger connections also appeared to occur when there was greater opportunity for empathy with the image participants and the situation. A stronger sense of empathy appeared to develop students' ability to connect more with the image participants and the place. The opportunity for empathy seemed to be most apparent when the image participants were looking directly at the viewer, supporting the evidence suggested by Kress & van Leeuwen (2006). Image seven for example, with the image participant (a girl) looking directly at the viewer prompted discussions about how she would cope with the situation. Image two was similar, but for some, the connection and empathy were not as strong, as his eyes were closed. For some, the image participant being of a similar age to the students promoted a greater sense of empathy; however, this was not the case for all.

While Kress & van Leeuwen (2006) suggest images are either demand or offer images, from the research I have undertaken, the distinction is not as clear or as binary. Kress & van Leeuwen describe offer images such as those that present the world as fact and will not offer the same level of discussion as a demand image. However, from the research, I have found that this is not always the case. Image one, for example, could be described as an offer image. To begin students treated it as such, but through a connection one student, *Eleanor*, made, the image took on more of a demand image. This highlights the importance of not only the image itself but also how the image is used and by whom. My research suggests that it is the emotional responses towards the image participant and the situation they are captured in, that supports spiritual transcendence the most. While I would not fully agree with Schumacher 1973, Hay and Nye 1998, Arweck and Nesbitt 2007 who all said that emotional responses often help people to consider the divine or a person's place in humanity. The discussions the students had were not exclusively searching for the divine, or even exploring how the students fit into humanity based on the image situation. The emotions instead seems to allow students to explore emotions for people and a situation that had little or no first-hand experience of, in effect to have "*a sensitivity to the needs and pains of others*" (Piedmont, 1999, p.989), which in turn helped to develop strong bond or otherwise to a place and the image participant (Berger 1972, Cresswell 2015).

There were occasions when the inclusion of an image participant lead to students discussing rituals associated with religion, for example, prayer. This was either from a tethered or un-tethered perspective (Alexander and

McLaughlin, 2003) and appeared from my own perspective as resulting not only from the image itself but also from the discussions between students, world events and possibly in some cases students own religious beliefs.

7.3 Research question three.

How has my understanding of my role as a CGT developed because of the research?

Through the process of researching, analysing and writing this thesis, I have developed my own understanding of what I mean by the term CGT, and how I embrace this as a teacher, but also as a researcher.

As I outlined in chapter two, my faith developed through childhood in a similar pattern to that outlined by Powers (1982) in that I went through a period of Nurture. Unlike Powers, my period of nurture did not stop aged six but continued for some time after, more akin to Fowler's (1991) Intuitive-Projective Faith stage, whereby imagination was stimulated by stories and images from the Bible. I have now reached a point where I am active in the life of the church and seeking to intertwine my faith fully into my everyday life. Similarities could be drawn here to both Stephens (1996) Christian Ministry stage as well as Fowlers (1991) Conjunctive Faith stage, particularly as I look afresh at the images and stories I was told as a child and seek to make deeper connections to them.

I have become increasingly aware as I have undertaken this research that my teaching of place is different from how I used to teach place and case studies in the past. I focus more on the connections and relationships with the people within the case study, seeing place as *“a spiritual and philosophical endeavour that unites the natural and human worlds.”* (Cresswell, 2015, p.37). rather than a chorology approach. This new approach has been shaped by my faith. Matthew 22 reminds Christians how they should act towards others,

“Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’ (Matthew 22:36-40)

This is why I now recognise myself as a CGT, my own practice has changed over time. My faith has shaped my teaching to be more people-focused. When I started teaching in 1998, before I considered myself to be a CGT, I taught earthquakes mainly through processes. For example, I placed a lot of emphasis and focus on the tectonic processes that caused the earthquake. I did discuss the number of people who were killed or injured but as a minor theme. I would not ask students to consider what it must have been like for the people affected. I would ask them to remember the numbers behind the earthquake and rarely considered empathy to be important. In many respects, I was using place as a location (Agnew 1987) and focusing very much on *firstspace* (Soja, 1999).

When studying earthquakes now, I use images to engage the students, with the hope that they will empathise with those affected. I focus on activities that can engage students so they become attached to the image

and the situation using the different “traces” (Anderson, 2015) that an image offers.

I am much more likely now to suggest to a class that we should perhaps raise the profile of the disaster in the school and raise money for the people affected than I would have done ten years ago when faith and geography were separate elements in my life. This is not to say that colleagues who do not share my faith could not have the same focus, but their motivations may be different from my own. I do not claim here that my faith is more or less important than another faith. I am also not suggesting that I am somehow more superior than colleagues without faith.

Identifying myself as a CGT illustrates that I have moved to the mystic/communal stage (Scott Peck, 2010). There are connections between my faith and employment but I am still embracing mystery and seeking spiritual transcendence. Having reached the end of the EdD journey, I see the whole process as one of spiritual transcendence, as I explored my own faith development and the developing links with my teaching. I have been able to “*view life from a larger, more objective perspective.*” (Piedmont, 1999, p.988) than before.

I have through the process of writing the thesis, reflexivity understood in greater detail my faith and its impact on my professional life. The thesis has promoted self-reflection and awareness-sensing (Hay and Nye, 2006) which I had not anticipated when I started the EdD.

As a result of undertaking the research and answering the three research questions, two original contributions to knowledge have emerged. The first original contribution is my concept of **tethered sense of place**, which builds on the work of Agnew (1987), Cresswell (2015) and Relph (1976). My second original contribution is a new **critical pedagogy framework** of using images in the geography classroom so that other teachers can build on the development of a sense of place to explore spiritual transcendence with their own students.

7.4 Original contribution to knowledge.

As a result of my research, I have further developed the discourse of sense of place to now incorporate spiritual transcendence. In the following sections, I shall first outline and explain this new concept – a tethered sense of place, before then introducing a new pedagogical approach to using this in the geography classroom.

7.4.1 A framework of a “Tethered” sense of place.

Having completed the research and analysis, it has become apparent that the sense of place students created from the textbook images was formed from a multitude of different influences, which in turn helps to develop spiritual transcendence. I have called this interpretation is called a **tethered sense of place**. I have developed this new theoretical approach to place using the image methodologies of Rose (2016) and Kress and

van Leeuwen (2006) while also incorporating elements of sense of place with spiritual transcendence.

Figure 7.2 below illustrates how I have positioned **tethered sense of place** against the three most relevant approaches to place (Tuan, 1974 and 1977, Relph, 1976, Lefebvre, 1991, Harvey, 1996 and Creswell, 2015) that I have used in this research.

I used the term **tethered**, to highlight the connection between a sense of place with spiritual transcendence (Alexander and McLaughlin, 2003, Hay and Nye, 1998 and Piedmont, 2001).

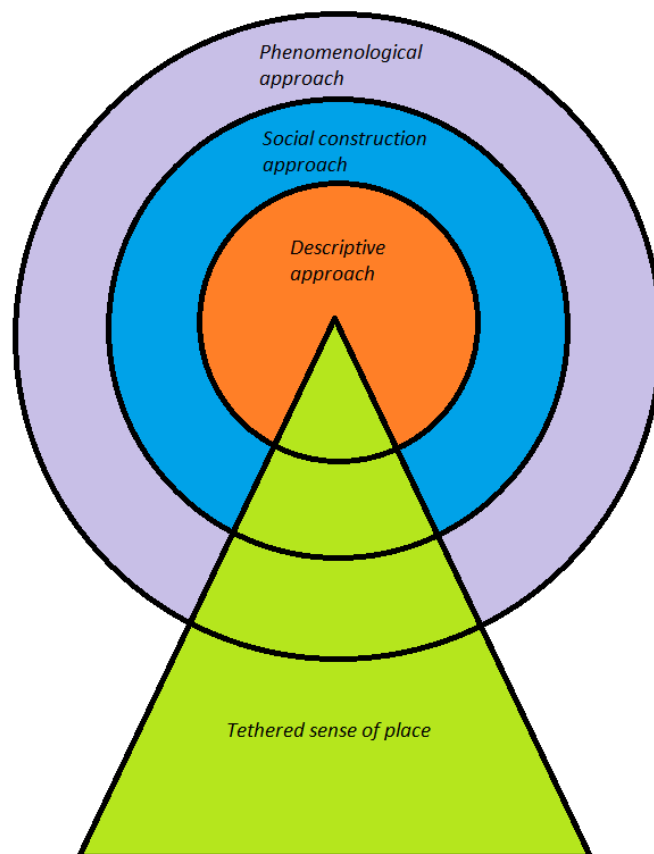


Figure 7.2 Tethered sense of place.

I consider that for students to develop a tethered sense of place through a textbook image, three different elements of *place* are considered by the

students. As the students develop a greater tethered sense of place the likelihood of spiritual transcendence becomes more likely.

I have used the terms stages, but I do not wish to suggest an order when developing a tethered sense of place, as depending on the structure of lessons, the students' worldviews or experiences, they may explore aspects of stage one to three in a range of ways.

7.4.2 The stages of tethered sense of place.

Stage one, which may or may not come first, is the descriptive stage. Here the students will be looking at the image and noticing, using semiology (Lefebvre, 1991) the features of the place. The composition of the images being used is important here, as the features of the place will provide the visual meanings (Rose 2016) for the students to develop a descriptive sense of place. Students will recognise buildings, open space and people for example. Discussions take place as to what the image contains, and perhaps in the classroom, the image or photograph is annotated to highlight these descriptive features.

An image that has limited contact realisation and altitude realisation (Kress and van Leeuwen 2006) will likely encourage a descriptive tethered sense of place, as the image lacks image participants or is taken from a high altitude promoting a sense that the image and place are unknown.

As a result of this, stage one offers limited scope for spiritual transcendence, illustrated by the smallest green area on figure 7.2, as

there is little connection at this point with the place itself to form an affected bond (Tuan 1977) and to develop a sensitivity towards the people who live in the place (Piedmont, 1999)

Stage two of a tethered sense of place can occur through teacher input, through student research or through further discussion of the image itself. The place illustrated in the textbook image is further "discovered" using Berger's (1972) term through a greater understanding of the socially constructed elements of place (Harvey 1996). These elements might be the need for foreign aid workers or rescuers or the strength or otherwise of earthquake-proof buildings. The compositional modality (Rose 2016) of the image is again important as tighter social distances (Kress and van Leeuwen, 2006) promote greater connections. In turn, these connections allow the space needed for students to begin to consider questions that could lead to spiritual transcendence as awareness sensing develops (Hay and Nye 1998).

Figure 7.2 shows that there is a greater area of the green "tethered sense of place" triangle in the social construction approach circle compared to the descriptive approach circle. This reflects my perceived greater sense of place and greater opportunities for spiritual transcendence that my students experienced when using images that had greater socially constructed features which they could then discuss. The image participants also play an important role in stage two, as this also supports the development of spiritual transcendence as students start to consider the lives and experiences of the people in the place.

The final stage of my "tethered sense of place" framework is the phenomenological aspects of the place that students display when making connections between the place in the images of the textbook to their own places and experiences, through their geographical imaginations (Massey 2005). The greater area of the triangle is shown here to represent the perceived increase in sense of place and spiritual transcendence opportunities that my students seemed to display when connecting with the image.

Images that typically move students into this stage of tethered sense of place are demand images (Kress and van Leeuwen, 2006) with image participants. These image participants encourage students to consider the lives and emotions of the "other" (Berger 1970) promoting spiritual transcendence (Piedmont, 1999)

The greater tethered nature of sense of place is developed through comparisons with the buildings in the image, for example, school buildings, or through the people in the images, for example, people of a similar age to the student, helping to develop an affected bond with the place (Tuan 1977) Some students may also have experienced a natural hazard event such as an earthquake, which can help them to make greater connections through their personal geographical imaginations (Massey 2005).

The experiences that the students have had will most likely have occurred in the past, for connections when dealing in the images to be made but may only be brought into focus when discussing the image in the

classroom. This highlights the importance of the image's *site of audiencing* (Rose 2016) particularly the *social modality* of the image and what events have shaped the students understanding and reading of the image.

As students are individual, with different personal experiences, some may focus on different elements of the three stages, but to gain a deeper tethered sense of place, from my research I would suggest that there needs to be an element of stage three when responding to the textbook image.

7.5 A critical pedagogical framework when using images.

As well as developing the concept of a tethered sense of place, I have also developed a new critical pedagogical framework for use in geography classrooms to develop opportunities for spiritual transcendence. This is another contribution to new knowledge in the field of geography education.

I chose to base my framework on the work of Roberts (2015, p.56), as there is an emphasis on discussions and critically engagement and her work is already a strong foundation stone of enquiry approaches.

Roberts outlines seven key characteristics of critical pedagogy which she posits will “encourage debate, dialogue, and critical literacy.” in students when focusing on global learning. I have retained some of these characteristics.

The pedagogy shown below is a development of an earlier one (Hunt, 2018) that I developed at the start of my research as a part of a

department focus on using images in the classroom to develop understanding of place meaning (Cresswell, 2015) As an outcome of the research, I have made further refinements to tailor the pedagogy to my own perspective as a CGT.

The framework I have developed could be used when students are asked to analyse images, to develop and support the students in being more critical, while also encouraging elements of spiritual transcendence through my concept of tethered sense of place.

Table 7.1 summarised these key points and how it relates to the geographical questions asked in the classroom. While this approach has been reflexivity written from my perspective as a CGT, it can also be used in different classroom settings across different Key Stages.

A Critical pedagogy Framework for images in the classroom.	Key geographical questions to ask.
Connections	How are you connected to the image or the people within the image? To what extent is this place similar or different to your local place?
Geographical literacy	What geographical language could be used to describe the geography of the image? What would be the geographical glossary of this image?
Perspectives	What is the main perspective or message being displayed? How does this compare to other views on the issue like your own?
Meanings	Are there any “hidden” meanings contained within the image? Why might these hidden meanings be present?
Empathy	How might the people in the image be affected by the situation? How would you be affected if you were inside the image? What emotions might someone inside this image be experiencing? Why?
Geographical Imaginations	How will this image change in one week, one month and one year from now? Why has the image changed in that time?
Agency	How could you respond to this image? What could be done to challenge the status quo?

Table 7.1: A critical pedagogy framework for images.

My critical pedagogical framework for using images in the classroom to develop opportunities for spiritual transcendence builds in the theory and literature that I have used throughout the research process. For example, in the connections section, I am drawing on the semiology work of Lefebvre (1991) as well as the social construction theory of places by

Cresswell (2015) and Harvey (1996). The geographical literacy and imaginations sections incorporate and build on the work of Massey (2005). Empathy an important precursor to developing spiritual transcendence, which is the reason why I have included it in my framework. This builds on the work of Hay and Nye (1998) and Piedmont (1999) and when coupled with a tethered sense of place links with the literature of affected places (Tuan 1977). I have also incorporated the literature of reading images using CDA, in the meanings section, by using key questions posed by Rose (2016) to encourage students to think critically about the image itself.

As a result of the research undertaken, I have started to use this new pedagogy in the classroom. The key questions are either placed around the image or are used during the lesson by myself as question prompts.

7.8 Summary.

The purpose of chapter seven was to explore the main findings of the research. The chapter returned to the research questions I posed at the start of the thesis and answered each in turn. I concluded that there are features within images that do encourage spiritual transcendence, but that students rarely interpret images in isolation. There are often other influences at work, such as their own worldviews, current events, and other lessons. I also explored how geography and my faith are beginning to interrelate and how my faith is increasing becoming an influence on my teaching.

The chapter then concluded with two new contributions to knowledge that I created in response to the research. The first was a different interpretation

to a sense of place, called a tethered sense of place. The second was the development of a critical pedagogy approach to using images in the classroom of a CGT.

Chapter 8 – Conclusions.

8.1 introduction.

Chapter eight draws together the main themes and considers what I have learnt from undertaking the research, and how the research has informed my own teaching as a CGT and advanced my contribution to the existing knowledge of place and spiritual transcendence. I discuss the use of the theoretical frameworks of place and spiritual transcendence that shaped the analyse of the data. The chapter continues by considering the strengths and limitations of the theoretical frameworks within a post-structural informed thesis. Finally, I discuss the implications that the research will have on my own practice and possible areas of further study that have been brought to light.

8.2 Lessons learnt.

When I started the process of undertaking the research for the thesis, I expected that my knowledge and understanding of place and spiritual transcendence would deepen, and that I would engage with the literature and develop it throughout the process of research and practice. One of the unexpected lessons that I have learnt is the greater self-awareness of my Christian belief, and how this has shaped my teaching. It has been through the reflexive process of writing chapter two and responding to the literature on faith development (Coles 1990 and Fowler, 1991) for example that I have come to know myself better and the impact that my faith has had on me since childhood. In writing chapter two, I experienced moments of existentiality (Piedmont 1999) and awareness-sensing (Hay and Ney 1998) Although I have personally learnt that my faith does shape my

geographical pedagogies, it is perhaps not obvious for an observer to identify me as something other than a geography teacher. However, on reflecting how I used to teach 20 years ago to how I teach now, I can recognise more Christian influences, thence why I identified myself as a CGT.

The analysis of the textbook images has also revealed the impact that an image might have on a student in blurring self and other and the opportunity for spiritual transcendence. Kress & van Leeuwen (2006) made clear distinctions between demand and offer images and the role that the image participant plays in developing a connection to the viewer. What I have found is that the role of the image is not always as clear as Kress and van Leeuwen (2006) suggest. Some students would respond to an image as if it were a demand image, while other students responded to the same image as if it were an offer image. This observation led me to consider that textbook images are on a continuum of either demand or offer characteristics.

However, it is not only the image alone that governs the degree of blurring. Through my reflexivity, I identified that as well as the image, students will draw on their local geographical knowledge of their area to compare the area of the image. Students will also be drawing on current events that they have experienced. This might be a previous lesson or an event in the news.

8.3 Contribution to existing knowledge.

The research that I have undertaken has led to the development of current literature on place in secondary school geography education. I have

suggested that a sense of place might be developed when looking at a textbook image when students are given the opportunity to link or tether the geography of the textbook image to the geography of their local area and the experiences of geography that they have been exposed to.

The current literature on sense of place often focuses on real or imagined places, and how a sense of place can develop. I have taken this further by looking at the images in textbooks combined with student experiences results in a tethered sense of place.

The research has also suggested how this concept of tethered sense of place might lead to a greater opportunity for spiritual transcendence in students. By developing a stronger connection to a place, and the people living in that place, students appear to start to form greater links to their own personal geographies. This appears to result in a deeper understanding of their connection to the “other” and that this insight may lead to spiritual transcendence.

I have also developed a new approach to using images in the geography classroom, which may encourage spiritual transcendence to occur. I have outlined in section 7.6 a critical pedagogical approach to using textbook images. I suggest that this encourages students to make deeper connections with an image offering students an opportunity to consider how they are connected to the image and the place represented by the image. This may lead students to explore their wider role within society.

The research has also begun to develop greater links between the literature on place within the geography classroom, and spirituality in the

classroom. There is very little literature combining the two themes, and the research here offers a post-structuralist interpretation of how geography and spirituality might combine. I do not claim or suggest that these links are universal in any way, but this does not diminish the importance or originality of the work. By offering my own interpretation, others may challenge or support my view, and as a result, further, enhance the discourse of spirituality and geography.

8.4 Reviewing the theoretical frameworks.

Throughout the thesis, I have focused my research on using theoretical frameworks. I shall now discuss how these frameworks were supportive and whether there were limitations to using them.

8.4.1 The Post-structural positioning.

As I began the process of researching, there was a tension between the authority I gave to my faith and the Word of God, and the post-structural informed approaches I was using to research the impact that the textbook images had on students developing a sense of place and then spiritual transcendence. This tension did at the beginning seem to be at odds with each other. However, by using the lens of critical realism (Wright 2007, Cooling, 2013), I argued that using interpretation was not the issue I considered it to be.

By using research methods that were influenced by post-structuralism it allowed me to investigate two concepts, place and spiritual transcendence, without the requirement to seek absolute truth. This was important as I was focusing on my own observations and reflections on images and how students responded to those images. Although I did ask

students for their thoughts in the focus group sessions, there was still an element of uncertainty. However, by adopting methods that were informed by post-structuralism and remaining faithful to my own critical realism approach to life, I could be confident in this uncertainty and eventually embrace it, instead of fighting against it or seeing it as a barrier or shortcoming. This did however take time and was a major obstacle that I needed to overcome in order that my voice was heard in the research.

8.4.2 The theoretical framework for Place.

Place was one of the central themes of the thesis. I was uncertain how the concept of place might develop when using images within geography textbooks. One of the issues I had at the start of the research was in defining place. There were so many different definitions and at the start, I was seeking a definitive answer. I had expected that place would be defined in the English National Curriculum as it is such a central concept for geography teachers to teach, but it wasn't. It wasn't until I had resolved my position as a critical realist that I began to feel comfortable in the different interpretations of place, for example, those from Agnew (1987) and Cresswell (2015). Hayden (1997) suggested that the concept of a place was like a suitcase, full to bursting with different meanings. Instead of trying to locate my research within one of these different meanings, I embraced a post-structural informed methodology and sought to combine three different approaches: descriptive, social constructionist and phenomenological. I was uncertain which of these approaches I would recognise within my classroom. As the research developed, I came to realise that all three approaches could be identified, but there was no particular order, and students might be affected by outside influences as

well as the classroom environment and the image itself. I was satisfied that this was being true to my own critical realist position as I was placing authority in what was taking place in my classroom, but at the same time acknowledging that it was an interpretation. Tuan (1974) remarked that place is not defined by a scale and can be seen in all scales. This was apparent in the images that were analysed. Some were tightly focused on one image participant for example while others were less focused, yet I still perceived that students were able to develop a sense of place.

There have been limitations to the theoretical framework that I adopted. The research focused more on a sense of place than locale and location. Perhaps if the research was wider and took into consideration the text as well as the images, then the influence of location or locale might have been stronger. Perhaps this highlights how differences can occur between the geographical academic literature and the practice of geography in schools.

8.4.3 The theoretical framework for spiritual transcendence.

When considering the theoretical framework for spiritual transcendence I wanted to offer a loosely defined definition of spiritual transcendence, as I was placing my own personal interpretation onto the views and comments made by the students. I had started with a tension created because I wanted to place authority in the work and definition of spirituality by Ofsted while also trying to incorporate my own interpretations. Reflecting on my motives for placing authority in Ofsted, I soon came to appreciate that in order to offer an authentic personal voice to my research, I needed to consider my reasons for using the Ofsted definition. I moved away from

using the Ofsted definition, as the motivation to do so had been driven by a Power relationship. I wanted the research on spiritual transcendence to reflect my classroom experiences, so I needed to place less emphasis on Ofsted.

I soon came to realise that my framework should reflect both a religious and non-religious element (Alexander and Mc Laughlin 2003) as I was working in a non-faith school. I, therefore, needed to have a fluid perception of spiritual transcendence as my observations would be uncertain.

One of the issues I did have in developing my theoretical framework was that there was a lack of literature on spiritual transcendence in English secondary schools, and even less focusing on the link between place and spiritual transcendence. However, by developing links between the work of Hay and Nye (1998) and Piedmont (1999) I was able to suggest a framework that focused on four main themes;

- Connectedness.
- Emotions.
- Meaning.
- Imaginations.

The four themes allowed me to make a greater connection between the study of sense of place, and spiritual transcendence when using the images from a textbook. By combining the four themes with the work of Rose (2016) and Kress and van Leeuwen (2006) I was able to develop a

methodology that used CDA to analyse the images for signs of a sense of place and elements that would encourage spiritual transcendence.

8.5 Implications for policy and practice.

My research was a personal reflection of observations in my own classroom, therefore, to suggest the research could change policy is perhaps inappropriate. However, I do consider that the research I have undertaken has shown that students in geography classrooms are willing to discuss and explore topics of empathy and connections. More models of pedagogy are needed in the geography literature to embrace these topics. I also consider that the research has shown that spirituality in geography is possible and that more could be done to include spirituality in the geography curriculums at both Key Stage Three and Four, which is lacking at the moment.

Personally, this research has led to change. I have developed worksheets focusing on images that use the critical pedagogy that I explained in section 7.5. This will be refined and adapted in the future and is being adopted across the department.

There is, however, a larger question to consider perhaps aimed at publishers and authors of textbooks. Is suitable thought placed on the type of images used in textbooks and the impact that these images have on developing the discourse of the topic being studied?

8.6 Future research

The research I have undertaken for the thesis highlights that there is a place for spiritual transcendence in my geography classroom. However, I

have not claimed this to be the class across my department or in other schools. I would, therefore, consider expanding this research to other classrooms and different school settings to see if the opportunity for spiritual transcendence my personal observation or is evident in other situations. I have focused on the images from earthquakes. I may consider further research into whether similar findings would occur from other natural hazards such as flooding, where the images in geography textbooks tend to show the effects on people to a lesser degree compared to earthquakes.

My research has had a profound effect on me both personally and professionally. On a personal level, I have become more reflective through critical reading, analysis, and reflexivity. I now recognise how my faith and my geography teaching interact and relate to each other. I also see the role of textbook images from a different perspective now. They are no longer images to capture a moment in time, but a rich resource that not only provides students with the opportunity to develop a sense of place, but also the opportunity for spiritual transcendence.

My thesis began with the title, "Seeking to find a place for spiritual transcendence through engaging with earthquake images in geography textbooks." That place has been found, not only in the geography curriculum but also in the reflexive discovery that I am a Christian geography teacher.

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**Seeking to find a place for spiritual transcendence through engaging
with geography textbook imagery.**

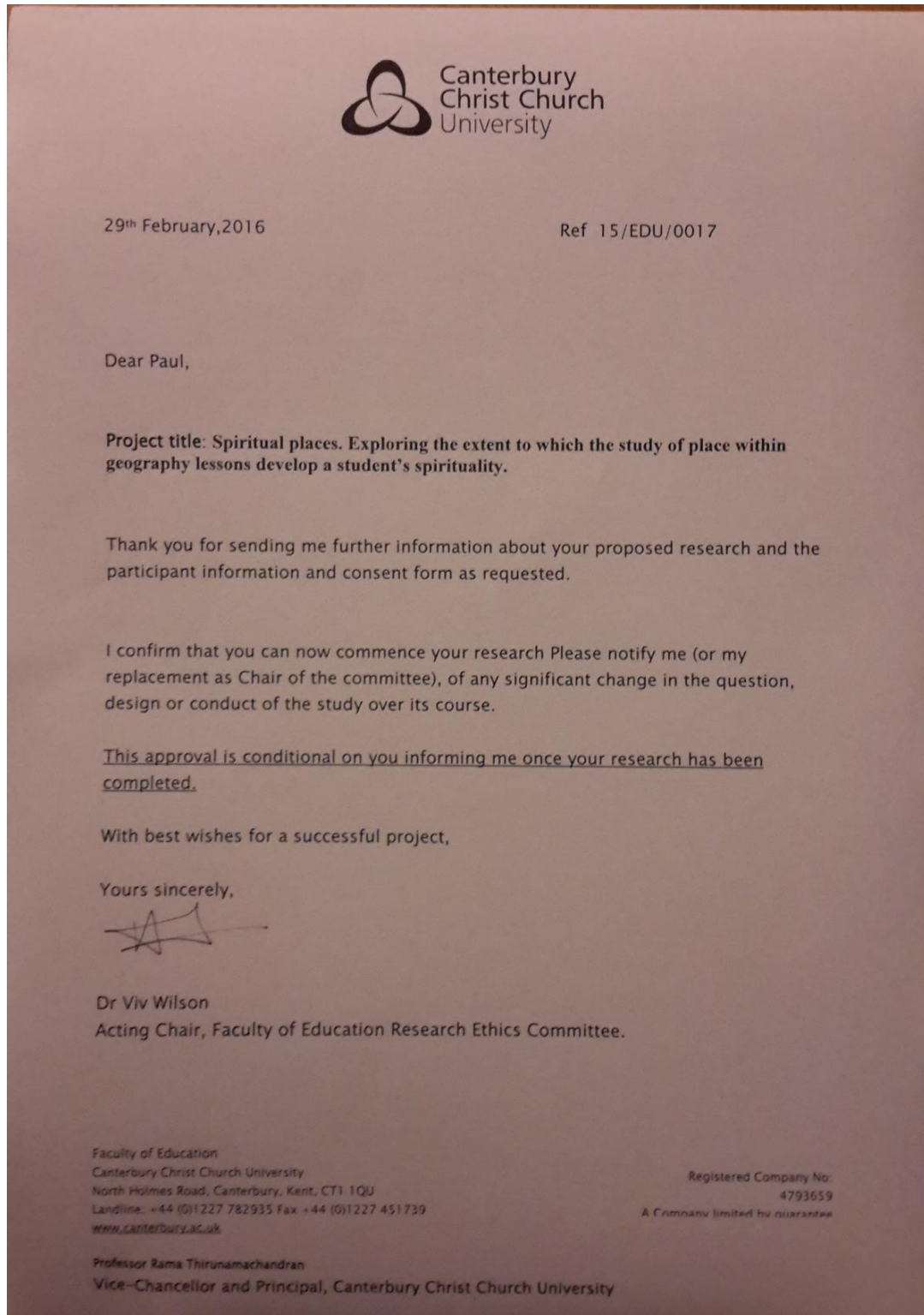
Appendices

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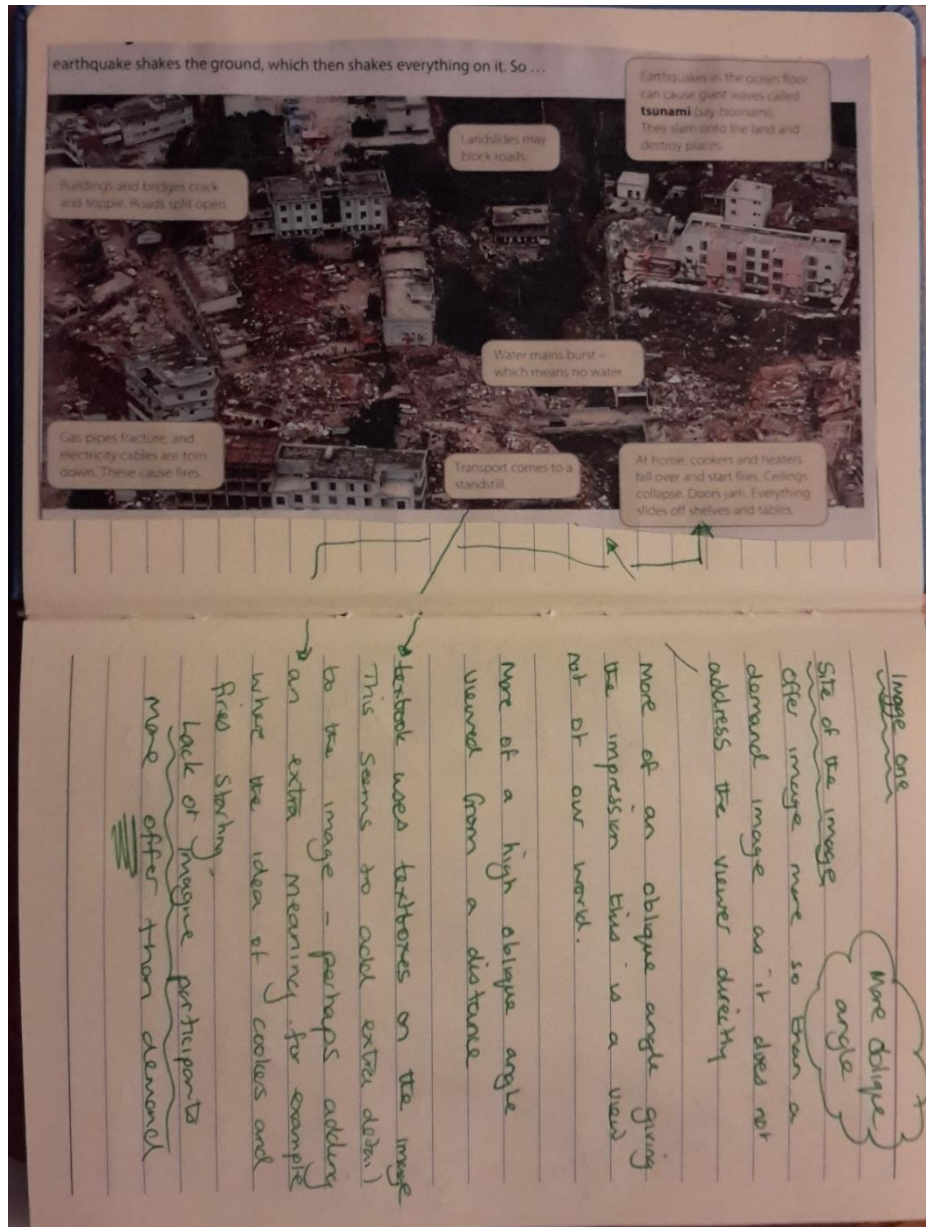
Appendix One.

Ethics Committee confirmation letter from Canterbury Christ Church



Appendix Two

A selection of images taken from my research journal illustrating how I began to analyse the textbook images.



Extract from my research journal showing an analysis of image one.

Completed before being used in the classroom.

image 2
not alot of geographical landscape in the photo

Age of student similar to the school. Will this help?

Small world map provides a sense of location (approx)

image of world this year small show eyes closed -

A student waits to be rescued in Beichuan

The use of the little here lets the viewer know that the boy is waiting rather than very dead

There is no 'clit' to show where abducts in China the photo is - As a geography teacher, I would have asked for this.

Using in both year 8 and 10 students - will there be a difference in how they respond to the image?

will this be a limiting factor - as we're not looking at the students?

Extract from my research journal showing an analysis of image two.

Completed before being used in the classroom.

Appendix Three.

Extract from my Research Journal.

A selection of pages from my research journal to illustrate my reflections after each lesson had passed.

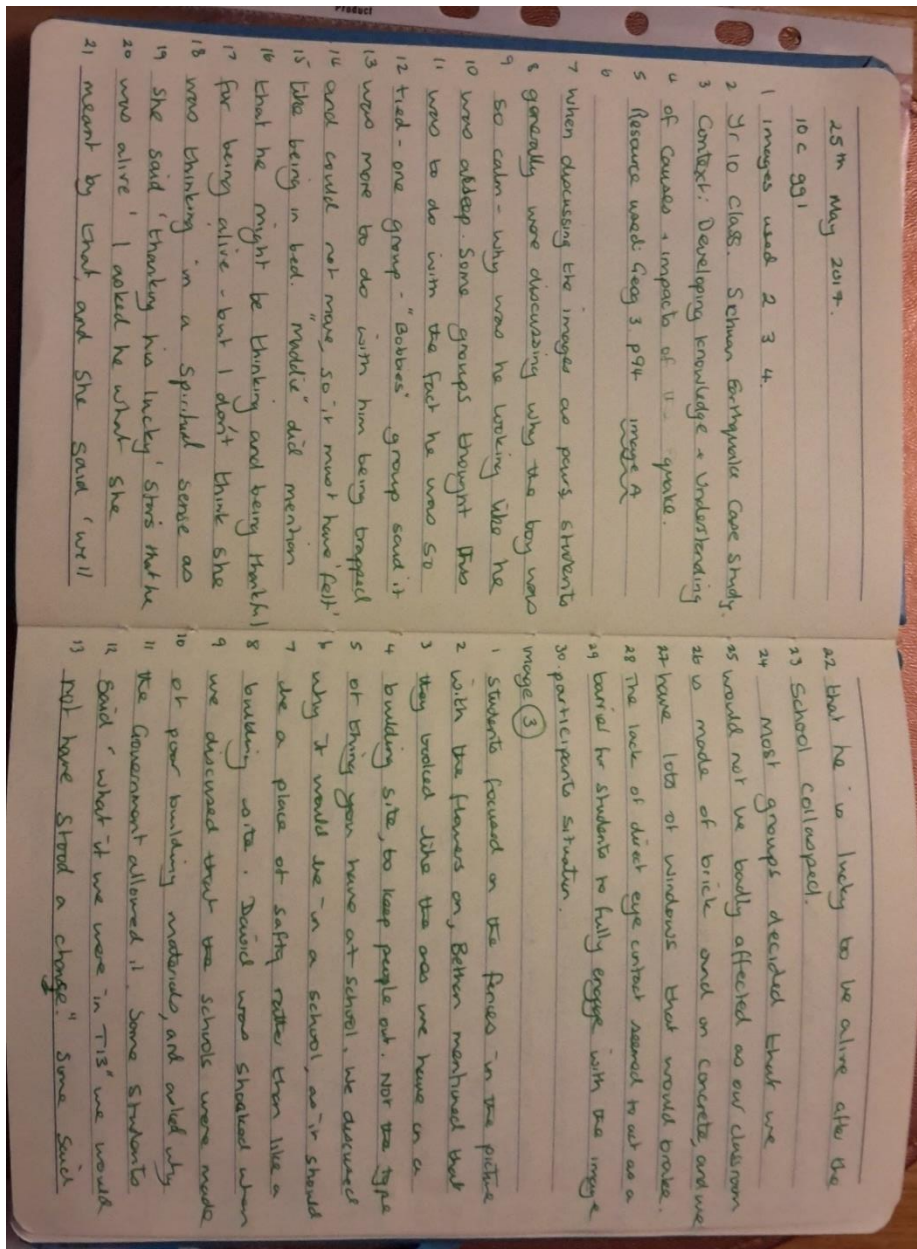


Image Two and Three - Extract from my research Journal – Year 10 class.

Image 9 YR10

1 The image provided lots of discussion
2 as a class. One of the first was
3 how old and old fashioned and out
4 of date the shops looked. but that they
5 were similar in some ways to Torpots
6 The role of the rescue workers was
7 discussed and some connections were
8 made - Luke I would be really scared that
9 I would find the dead body of someone I
10 knew - I don't know if I could do that job
11 Sam commented that he wanted to know
12 where have the rescue workers come
13 from? Are they local? would they
14 know the people in the building?
15 Lynsey made the link between the
16 photo and the local area by saying
17 that the buildings in the photo were
18 like the ones we have in Torpots.
19 Andrew did some some RS links here
20 when using the image - when talking about hope
21 he said that 80% of the population were
22 Hindu - some S.T links here - viva
23 connections.

Extract from my research journal to illustrate reflections on image nine.

Year 10 class.

Appendix Four.

Transcript of Year Eight focus group session.

1 Focus group transcript – Year 8 Class.

2 PH is the researcher. All other names have been changed. Text in brackets [] reflect
3 either the actions taking place at the time, or changes in tone.

4 PH – Welcome and thank you for taking time out of your lunchtime to take part in my
5 research. Just to remind you if wish to stop and leave at any point, please just tell me,
6 and if you do not wish me to use your comments in my research, please let me know.
7 Your real names will not be used.

8 PH – You have used images 1 to 4 before in class and you have them all in front of you
9 too. But lets start by looking at this image [PH shows image 1 on the interactive
10 whiteboard]

11 PH – Thinking about this image, how is this image similar or different to our own area?
12 [a pause while students began to think about the image. – Then Sarah puts up her
13 hand]

14 PH – What do you think Sarah?

15 Sarah: There are no striking similarities between this image and our local area.

16 PH: Why did you use the term *this image* [emphasis placed on this image by PH]

17 Sarah?

18 Sarah: Well I don't know where it is, it could be anywhere, it's just a picture."

19 PH: Just a picture? What do you mean?

20 Sarah: Well it's not a place if I don't know where it is, is it?"

21 [David interrupts]

22 David: Yes but it is somewhere in the world, we just don't know where yet.

23 [murmurs of agreement from the group]

24 Sian: Yes but it does not have any ~~recognisable~~ landmarks so it is hard to tell where it
25 is. Like if it was in London, we might be able to see like St Paul's or something.

26 Sam: Yeah, it just a group of buildings it could be anywhere

27 Daisy: But if you lived in that place, or nearby, then you might recognize it better than
28 us. Like we know ~~██████████~~ (the local name for the high street) and the buildings there,
29 but students in another school might not.

30 David: but image 3 is similar to our school though, [PH changes IWB screen to image 3]
31 if you think about it. The pod [our outdoor seating area for lunches] has metal fencing
32 like the one in the image. We don't have flowers on it though, just signs saying [said in a
33 mock teacher voice] all food must be kept inside the pod.

34 Sian: Yeah that really annoys me, its just brought in cos people don't know how to use a
35 bin.

36 Sarah, Yeah its well out of order, more like a prison.

37 PH: OK, thinking about the images again, what about image 4? Anything similar or
38 dissimilar there? [changing screen on IWB to image 4]

39 [group look at image 4 and there is a pause as they think about it]

40 David: Just looks like buildings to me, like flats.

41 Sarah: It might be a school, as the little girl is there, like a primary school maybe.

42 Sian: Yeah it might be, but I think homes more

43 [general murmurs of agreement]

44 PH: Why homes rather than a school for example?

45 David: Well it doesn't look like a school does it?

46 Sian: It would be more open if it was like a school like our school. There would be more

47 people around too wouldn't there.

48 Sarah: We might not just be able to see the playground, cos of the rubble and stuff.

49 PH: OK, that's great thanks. Now lets return to image one again. [changes to image one

50 of the IWB]

51 PH: Ok, so thinking a little more about the image, what type of emotions does the image

52 develop in you?

53 [pause for more thinking time, some students to discuss ideas between them]

54 Tyler: Like it is sad that it has happened, but I don't feel really bad, as I can't see

55 anybody hurt.

56 Sam: Yeah, its just a picture in a textbook, so I really don't get emotional with this one

57 PH: Do any of the images make you more emotional than others then? [question set to

58 group rather than just Sam]

59 Daisy: Image 3 made me really sad, as she is crying [the image participant] and that's

60 sad. She must have friends that died or something in the earthquake.

61 Sian: Yeah, that's the same for me too, it's a sad photo. Like images and [videos](#) you
62 see on social or the news when earthquakes happen.

63 David: Image 2 made me a little frightened as I thought I was looking at a dead body at
64 first. But then I read the bit under the photo and it said the boy was OK.

65 Sian: image 4 made me feel happy that the little girl was saved

66 Sam: Yeah me too, that was good. It must be really scary to be that young in an
67 earthquake though.

68 [group all agree]

69 Sarah: I would hate to be in an earthquake that bad, a small one might be exciting but a
70 dangerous one would be well bad.

71 Sian: I would be really worried about my family, and if there were trapped
72 [rest of group all say yes or yeah me too together in agreement]

73 PH: That's great thank you. We are nearly finished, just a few more questions to think
74 about. My first one is this. Is there anything else you want to say about how the images
75 are similar or different to our local area?

76 [Group look through their images in front of them, and sit and think about them]

77 [After a few minutes]

78 PH: No, that's fine, I think we have covered a lot already. And my final question is Have
79 you any final thoughts on how the images have affected you emotionally or otherwise?

80 [Group look through their images in front of them, and sit and think about them]

81 [A few minutes passes]

Appendix Five

Transcript of Year Ten focus group session.

- 23 [Simon interrupts] Yes, and it could be one of our side streets, like the ones in [redacted location] where there is no front gardens for off street parking.
- 24
- 25 Nick: And if you look at the table on page 14, it says that the GDP of Chile is 38th out of 193, and that we are 6th, so Chile is a HiC. We would expect there to be similar buildings and cars and stuff in both places
- 27
- 28 PH: Thanks Nick. Do any of you have any emotions or feelings as a result of looking at that image? [a pause of the students to think about the question]
- 29
- 30 Nicola: Well Sir, not being funny, but there is not much to be emotional about is there. Ok, the car is damaged, and I guess that must have been upsetting for the owner of the car, but no one is hurt or anything.
- 32
- 33 Simon: I would be gutted if it was my car though, but just seeing a photo of the car crushed does not make me feel sorry for the people, [a] just what happened.
- 34
- 35 PH: What do you mean by its just what happened Simon?
- 36
- 37 Simon: Well, the car was parked there, and the wall of building fell on top of it. The photo is just telling us what happened. No one was hurt, otherwise they would have said so.
- 38
- 39 Nicola: Yes but it does say that 500 people were killed in the green textbox, and [checks figure in book] 12,000 people injured. Maybe the photo is showing us how people got injured or killed. [said at the end in a questioning tone]
- 41
- 42 Nick: I think it is showing us this because it says that there was 30 billion dollars of damage. Cars like that need replacing, which is where the money is going. Although the cars behind look ok don't they.
- 44

- 1 **Focus group transcript – Year 10 Class.**
- 2 PH is the researcher. All other names have been changed. Text in brackets [] reflect either the actions taking place at the time, or changes in tone.
- 3
- 4 PH – Welcome and thank you for taking time out of your lunchtime to take part in my research. Just to remind you if wish to stop and leave at any point, please just tell me, and if you do not wish me to use your comments in my research, please let me know. Your real names will not be used.
- 6
- 7
- 8 PH – You have used these images [PH shows images 5 to 9 on the interactive whiteboard] before in class and you have them all in front of you too. We have used these images when discussing the effects and responses to the earthquakes in Chile and Nepal. [a] start by looking at this image [PH shows image 5 on the interactive whiteboard]
- 12
- 13 PH – Thinking about this image, how is this image similar or different to our own area? [A pause while students look at the image and think about it]
- 14
- 15 [after a few minutes Carol puts up her hand]
- 16 PH: Carol...
- 17 Carol: Well the image is from Chile because it says so in the text next to it, but it shows a car. The car is similar to the ones we have [locally] I guess. You can't see the registration plate on the car, so it is hard to tell.
- 19
- 20 PH: Thanks Carol, Paul [Paul had his hand up]
- 21 Paul: Yes, it looks like my mums Nissan Micra a little bit, red and small, with the same sort of headlights.
- 22

45 PH: OK, that's great thank you. Has anyone else got anything to add about this
46 image [showing image 5 on the whiteboard. Pause while students think]

47 PH: No, OK, that's great. Shall we now look at our second picture, the one showing
48 the effects from the Nepal earthquake.

49 Carol: Now this one is more emotional for me that the first one [image 5] because it
50 has something going on, people are escaping from the earthquake.

51 PH: OK, so why do you say it is more emotional for you Carol?

52 Carol: Well the people have just survived an earthquake and they look like they are
53 running away from the buildings, it makes me feel worried for them.

54 PH: What do you mean Carol?

55 Carol: Well, if I was there, I would be like scared and just want to run away. So I
56 think about how I would feel if I was there, and then kind of think that must be how
57 they feel.

58 Nick: Is like relating to the people, is like the same when you watch something on
59 ~~youtube~~ and get into it.

60 Carol: Yes just like that, You get attached to the people and what they are like, and
61 then you start to feel sorry for them, or it's a bit like you know them.

62 PH: So does having people in the image help you to make a connection or does it
63 not matter? [a few moments of silence while student consider question]

64 Nick: Well I think that depends on what is going on in the image.

65 PH: What do you mean Nick?

66 Nick: Well when I was looking at the images in class, I was looking at the whole
67 image first, if that's makes sense? I mean, I looked at the whole picture to see what
68 was going on in it. Then I looked at the people in the image, and began to wonder
69 how they felt, what was going on in their mind.

70 Nicola: I do the same sort of thing Nick, I see what is going on in the picture first then
71 start to look at the details. I guess I would still think about how bad people were
72 affected even if there was no people in the photo, but I think it does help me if there
73 are people in it.

74 PH: Why is that Nicola?

75 Nicola: Well like what Nick said really, you look at the people and then think about
76 being in the same situation as them. I start to then think about what would happen if I
77 was caught up in it all, and how I would feel.

78 PH: Great, thinking about the people in the image, does it matter if they are looking
79 at you or not, in terms of making a connection with them emotionally?

80 Carol: Well I think that like depends on what they are doing. Like if they are looking
81 ~~really worried~~ or upset, then it helps me to make a connection

82 Nicola: Yes it is easier to think about, no know what they are thinking by looking at
83 their faces. Its like when you go over to a friend, you know by looking at them if they
84 are OK or not don't you.

85 Nick: Somethings though you don't need their face, it is what they are doing as well,
86 like if they look like they are hurt or injured, you know what I mean?

87 Simon: I know yes. Like if you look at the image [points to image six] you can't really
 88 see their faces, but they don't seem to me to be in that much trouble, they look like
 89 they are searching for things rather than running away.

90 Paul: I do think it helps if you can see their faces though, it does help decide what is
 91 going on though I think.

92 Carol: I think so too Paul.

93 Paul: Thanks

94 PH: OK, this has been really helpful. Do any of you want to say anything more about
 95 image six [shows image six on IWB] [Pause for a few minutes]

96 Simon: Looks like a block of flats, and that they have gone back to look for their
 97 belongings. They don't seem rushed and frightened, so it must be some time after
 98 the earthquake I recon.

99 Paul: Yes I agree.

100 [group remain quiet after Paul's comment]

101 PH: OK, great, so lets now have a look at image 7.

102 Carol: Well I think the girl in the background helps to think about what it would be like
 103 if we where there. Like she is giggling us, I think. I was thinking about living in one
 104 of those wooden shelters. I guess I would be happy that I was alive, and that I was
 105 warm and dry, but also would miss my home too.

106 Paul: I think you would take a little time to get over it [the earthquake] but then you
 107 start doing normal things I guess like doing shopping and getting water and stuff.

108 Simon: Do you think the dogs are pets, or just like strays like they have in Greece? I
 109 went there for a holiday last year and there where lots of dogs there.

110 Nicola: They are pets, they look well looked after and not dirty.

111 Carol: It must be nice to have your pet dog with you, gives you some hope that
 112 things will get better eventually.

113 Nicola: Yes, I guess it is good to have something that is like normal after being hit by
 114 an earthquake.

115 [conversation stops after Nicola's comment]

116 PH: OK, great, so lets think about image 8 if we are done with image 7.

117 [group nod, and look at IWB and image 8 for a few minutes]

118 PH: OK, so what do you think of image 8?

119 Simon: Well, if you didn't know it was from an earthquake hit place, then you might
 120 think it was just an area that was being redeveloped.

121 Nick: Yes, like a brown field site, and they are just changing the land use

122 PH: Great geographical term used their Nick, well done!

123 Nick: Thanks

124 Carol: It could be, but it also looks peaceful in a way, as there is no one there really.

125 There are not many people around, whereas if it was being redeveloped Simon, then
 126 there would still be people around.

127 Simon: Guess so. I just thought it looked like it.

150 Carol: But I agree, it does like different to the other images, as there are more
151 buildings standing. Looks more like a town center, but without the people.
152 Paul: A bit like [redacted location] on a Sunday! [A few giggles in the group]
153 PH: OK then. So we have just a few minutes left, thank you for taking time out of
154 your lunch time to help me with my research. Just before we end the discussions do
155 any of you what to discuss what you think of image 9?
156 [Students look at image 9 on the IWB]
157 Nick: Well, I remember looking at this one in class sir. It reminded me of the local
158 shops in [redacted location] you know the ones near the Tesco, with the
159 shutters?
160 PH: Yes I know where you mean. Why did this photo remind you of those shops?
161 Nick: They look kind of like the same size, and the shutters are similar as well.
162 Simon: And they are shops, with the two windows either side of the door.
163 PH: So what emotions if any does the photo develop?
164 Nicola: This photo made me really sad, as you can see that the shop has collapsed.
165 It looks like the top floor has fallen onto the bottom floor.
166 PH: Why were you sad?
167 Nicola: Well people are trapped, that is why they are trying to save them I guess.
168 Just sad. Could you imagine being trapped and waiting to be rescued. It would be
169 like really scary.
170 Carol: I think I would start praying to be saved. Not that I believe in God or anything,
171 but you just do pray when something bad is happening don't you.
172 Nicola: OK.

173 Nick: My mum goes to Church and she would pray if she was in there.
174 PH: Do you think it would help, to pray I mean?
175 Nick: Well, my mum says it does. She says it helps her as she knows God is with her
176 and so she is not alone. Not sure if I think that though. I don't go to church.
177 Carol: I think if you believe in it, it must help otherwise why would you believe in it. In
178 RS [Religious Studies lesson] we have learnt about faith and different religions. I
179 guess if people think that they will go to Heaven...[pause] So if people think they will
180 go to Heaven they don't worry about death I guess [said in a questioning tone as if
181 seeking approval]
182 PH: Yes I know what you mean Carol.
183 Simon: I guess Carol that it takes away the fear a bit, you kind of think or kind of kind
184 it is not the end, if you go to Heaven.
185 Nicola: But you will never know will you while you are alive will you. Like there is no
186 proof.
187 PH: Well I guess if you have a faith, like I do, you see proof or evidence in things like
188 the Bible, or if you pray for something like support and something then happens to
189 give you that support.
190 Nicola: Guess so. I just don't know yet.
191 PH: That's fine, I did not have a strong faith when I was your age. It is a very
192 personal thing, and will often mean different things to different people. Perhaps have
193 a chat to your RS teacher or your parents?
194 Nicola: OK.

172 Simon: I also think that the people rescuing the people in the shop must be scared,
173 like to find a dead body I mean. It must be well frightening.

174 Nick: I guess it helps if they are using dogs. I guess the dogs and stuff are from other
175 countries as Nepal is a LIC [low Income country]

176 PH: Yes they might be.

177 Carol: But they are using local people because it says so in the text box there [points
178 to textbox] where it says local knowledge.

179 PH: Good thinking there Carol. It might be, or they are part of the team that is
180 helping and using equipment from other countries perhaps.

181 [Bell goes for the end of lunch]

182 PH: Gosh, that has gone really quickly hasn't it. [nods from students]

183 PH: So, OK then. That's the end of lunch, thank you for sharing your ideas with me
184 today. Thank you again for coming and sharing your ideas with me. Please hand in
185 the photos to me thanks. And have a good last lesson.

186 Simon: Thanks Sir, enjoyed that.

187 Nicola: It was interesting thinking about the places and the people.
188 [students get up and leave]

189 PH: Thanks.

Appendix Six.


Transcription codes used in focus group sessions.

Symbol	Meaning
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//	Speaker interrupted by another speaker or event.
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...	A self-initiated pause by the speaker.
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()	Sections of speech, or a word, that cannot be deciphered.
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()	Material that has been edited out.
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[shrugs shoulders]	Non-verbal communication
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