

**A TAXONOMY OF THE EXPERIENCE  
OF QUAKER WORSHIP  
IN BRITAIN YEARLY MEETING**

**by**

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## **ABSTRACT**

This thesis explores how robust a modified version of Bloom, et al.'s *Taxonomy of Educational Objectives, Affective Domain* might prove in providing a tool with which to analyse worship within Britain Yearly Meeting today. It uses data from an investigation of how twelve Quakers within three different local meetings experience worship in their Meetings for Worship and also in their Meeting for Business for Church Affairs (Quaker Business Method). In an attempt to compare like with like, it also explores how each one of them understands the concept of 'Quaker Spirituality' using Osgood's semantic differential. It concludes that, if those interviewed are typical, British Quakers today seldom discuss, and rarely thematise about, what they experience in worship. They do however value the methods used in their Meetings for Worship for Church Affairs. The thesis also shows that the modified taxonomy is indeed fit for purpose and could be used to analyse religious experience in other traditions.

## **Dedication**

For Stella,

Tim and Sarah,

and also those who go down to the sea in ships

## **Acknowledgements**

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## CONTENTS

TITLE PAGE	i
ABSTRACT	iii
Dedication	iv
Acknowledgements	v
TABLE OF CONTENTS	vi
TABLE OF FIGURES	x
<b>CHAPTER ONE</b>	<b>1</b>
<b>SETTING THE SCENE</b>	
1.1 Adapting a taxonomy and exploring Quakers' experience of worship .....	1
1.2 Outline of dissertation .....	1
1.3 Meetings for Worship.....	2
1.4 Meetings for Worship for Church Affairs.....	3
1.5 The shape of Quaker liturgy .....	4
1.6 Worship in general .....	6
1.7 How is worship among present-day Quakers to be explored? .....	8
1.8 Chapter summary .....	8

**CHAPTER TWO** **9**

**THE CONTEXT OF THE RESEARCH**

**AND THE FORMATION OF THE RESEARCHER.**

2.1	The immediate context .....	9
2.2	The wider context .....	10
2.3	Zohar’s ‘Quantum self’ in the ‘impleted’ setting of Quaker silent worship .....	18
2.4	The formation of the researcher .....	21
2.5	Weitz’s contribution to studying behaviour change .....	24
2.6	Kent McClelland and collective control .....	27
2.7	Chapter Summary .....	30

**CHAPTER THREE** **31**

**METHODOLOGY**

3.1	Introduction .....	31
3.2	What happened .....	31
3.3	Recordings transcribed .....	32
3.4	Interview style and intention .....	32
3.5	Analysis .....	34
3.6	Lessons Learnt .....	35
3.7	Chapter Summary .....	35

**CHAPTER FOUR**

**36**

**ADAPTING BLOOM’S TAXONOMY FOR QUAKER USE**

4.1 How the taxonomy was born.....36

4.2 How the three parts fit together .....37

4.3 Bloom’s original Taxonomy continuum .....39

4.4 The adaptation begins.....39

4.5 What are the basic emotions? .....41

4.6 Density of neural firings.....43

4.7 Adding faces of silence and kinds of emotion .....45

4.8 Incorporating kataphatic and apophatic considerations .....46

4.9 What affective terms are appropriate to describe what is ineffable? .....48

4.10 Making the proposed adaptations to Bloom’ taxonomy continuum .....51

4.11 Chapter Summary.....57

**CHAPTER FIVE**

**58**

**‘QUAKER SRITUALITY’ EXPLORED  
THROUGH OSGOOD’S SEMANTIC DIFFERENTIAL**

5.1 Chapter outline .....58

5.2	First simple analysis of raw data .....	60
5.3	Analysis by calculating mean distances .....	61
5.4	Analysing the mean distances in three ways – all, by gender and by meeting 64	
5.5	Considering mean distances scale by scale .....	67
5.6	Chapter summary .....	85

**CHAPTER SIX** 86

**IS THE TAXONOMY FIT FOR PURPOSE?**

6.1	How it is proposed to test the robustness of the revised taxonomy .....	86
6.2	Cut 1 using material from the interviews .....	86
6.2.1	Meeting for Worship .....	86
6.2.2	Meeting for Church Affairs .....	90
6.2.3	Does Quaker Business Method have something to offer the world? .....	93
6.3	Cut 2. Texts from Quaker Faith and Practice .....	96
6.3.1	The chapter paragraphs consulted .....	96
6.3.2	Meetings for Worship .....	96
6.3.3	Meetings for Worship for Church Affairs .....	98
6.4	Cut 3. Texts from the Academy and other sources .....	104
6.5	Chapter summary .....	117

**CHAPTER SEVEN** 118

**CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH**

7.1	Findings .....	118
7.2	Conclusions and suggestions for further research.....	120
7.3	Using the Taxonomy among other Christian and other faith groups. ....	122
7.4	Chapter summary and health warning.....	122

<b>BIBLIOGRAPHY</b>		123
<b>APPENDIX 1</b>	Information leaflet .....	135
<b>APPENDIX 2</b>	Consent form .....	137
<b>APPENDIX 3</b>	Semantic differential sheet used in this research.....	138
<b>APPENDIX 4</b>	Values that approach universality.....	139
<b>APPENDIX 5</b>	The qualities of mystical experience based on Stace.....	140
<b>APPENDIX 6</b>	Descriptors for Meetings for Worship and Meetings for Church Affairs added to Bloom’s basic continuum .....	141

**TABLE OF FIGURES**

Figure 2.1	Example of the ordering process in the phenomenal realm (Taylor, 1972:236)	12
Figure 2.2	Adaptive equilibrium (Taylor, 1972:228)	13
Figure 2.3	Equilibrium manipulative equilibrium and the cerebral/conceptual Rubicon (Taylor, 1972:232)	14
Figure 2.4	Levels of organisation (manipulative equilibration (Taylor,1972:238)	15

Figure 2.5	Patterns in impleted and expleted space (Taylor, 1972:256)	17
Figure 2.6	Zohar's wave/particle duality (1990:83)	18
Figure 2.7	Zohar's model of the Quantum Self (1990:103)	19
Figure 2.8	Zohar's Thread of Memory system (1990:102)	19
Figure 2.9	Zohar's picture of Quantum memory: the past gets into phase relationship with the present (1990:104)	20
Figure 2:10	Mount Street Meeting House the 'impleted space',	23
Figure 2:11	The interaction of events in psychological behaviour (Weitz, 1964:16)	25
Figure 2.12	The behaviour product (first model) (Weitz, 1964:20)	26
Figure 2:13	The behaviour product (second model) (Weitz, 1964:20)	27
Figure 4.1	Bloom's taxonomy at a glance	38
Figure 4.2	Bloom's original taxonomy continuum	39
Figure 4.3	Bloom's taxonomy reversed	40
Figure 4.4	Bloom's taxonomy with blocks added	41
Figure 4.5	A list of the major basic emotions theorists	43
Figure 4.6	Tomkins's theoretical model of the innate activators of affect	44
Figure 4.7	Descriptors, faces of silence and kinds of emotion added	45
Figure 4.8	Aspects added: kataphatic, apophatic, via positiva and via negativa	47
Figure 4.10.1	Bloom's original descriptions of RECEIVING categories with no adaptations proposed	51
Figure 4.10.2	Bloom's original descriptions of RESPONDING categories with adaptations proposed	52
Figure 4.10.3	Bloom's original descriptions of VALUING categories with adaptations proposed	53
Figure 4.10.4	Bloom's original descriptions of ORGANISATION categories with adaptations proposed	54

Figure 4.10.5	Bloom's original descriptions of CHARACTERISATION categories with adaptations proposed	55
Figure 4.11	Bloom's taxonomy adapted for Quaker use and re-orientated as a coding sheet	56
Figure 5.1	Simple analysis of directional 'goals' scored	59
Figure 5.3	Male and female responses compared	63
Figure 5.4	Responses from Friends in three meetings analysed	65
Figure 5.5	Semantic scale: active – passive, mean distances	67
Figure 5.6	Semantic scale: valuing tradition – seeking something new	68
Figure 5.7	Semantic scale: inclusive – exclusive	70
Figure 5.8	Semantic scale: atheistic – theistic	71
Figure 5.9	Semantic scale: freedom – captivity	72
Figure 5.10	Semantic Scale: rational – intuitive	73
Figure 5.11	Semantic Scale: natural - supernatural	74
Figure 5.12	Semantic Scale: convergent – divergent	75
Figure 5.13	Semantic scale: feeling – thinking	76
Figure 5.14	Semantic scale: private prayer – communal worship	77
Figure 5.15	Semantic scale: centred on scriptures – centred on experience	78
Figure 5.16	Semantic scale: contemplative - ethical	79
Figure 5.17	Semantic scale: awesome – mundane	80
Figure 5.18	Semantic Scale: lax about beliefs – strict about beliefs	81
Figure 5.19	Semantic scale: strict about behaviour – lax about behaviour	82
Figure 5.20	Semantic scale: inner directed – other directed	83
Figure 5.21	Semantic scale: self-actualisation – minimising self	84
Figure 5.22	Semantic scale: following testimonies – living the testimonies	85

Figure 6.2.4 Cut 1. Spread of texts from interview transcripts	95
Figure 6.3.4 Cut 2. Spread of texts from <i>Quaker Faith &amp; Practice</i>	117
Figure 6.4.1 Cut 3. Spread of texts from the academy and other writers	117

## CHAPTER ONE

### SETTING THE SCENE

#### 1.1 Adapting a taxonomy and exploring Quakers' experience of worship

In this dissertation I explore how robust a modified version of Bloom et al.'s *Taxonomy of Educational Objectives Handbook II: Affective Domain* might prove in providing a taxonomy or navigation map of silent worship within Britain Yearly Meeting. Using data from interviews with twelve Quakers who are members of an Area Meeting in North West England, texts from *Quaker Faith and Practice*, and writings about worship from both within and without the academy, I demonstrate that the adapted taxonomy, which I developed as the project unfolded, has face validity. In the course of this exercise in qualitative research I also hope to ascertain the extent to which Quakers in Britain are, through their experience of Meetings for Worship (MFW), finding not only what Packer has described as 'a new way of relating' (2011:395), but also through their experience of Meeting for Worship for Church Affairs (MWCA) (Quaker Business Method) 'new forms of knowledge'.

#### 1.2 Outline of dissertation

This opening chapter outlines the dissertation, briefly describes Meetings for worship and discusses the significance of this research. Chapter Two deals with the context of the research and the formation of the researcher. Chapter Three describes and discusses the method chosen and adapted for this research. Chapter Four describes Bloom's and adapts it for Quaker use. Chapter Five deals with how, in an attempt to compare like with like, all the interviewees were asked to complete a

sheet with semantic scales exploring their reaction to the concept of ‘Quaker Spirituality’. Chapter Six examines how the proposed modification of Bloom’s taxonomy (1964) for Quaker use might be found fit for purpose, by means of three ‘cuts’, or samplings, made across the texts available for classification. Cut one uses the modified taxonomy to present and discuss transcribed texts from the interview recordings. Cut two presents what *Quaker Faith and Practice* (hereafter *QF&P*) has to say, and Cut 3 what the academy and other writers have written. Chapter Seven deals with the conclusions reached, and makes suggestions for further research.

### **1.3 Meetings for Worship**

Quakers in Britain usually hold Meetings for Worship in a room somewhere. If the room is held in premises that are not hired, but owned by the Society of Friends, then the building is called a Meeting House (see Figure 2.10). When they enter the Meeting for Worship they come:

together in silence and try to open ourselves to the deeper levels of our experience. Quakers have no paid clergy to lead or interpret our spiritual life and it is open to anyone who feels moved by the spirit to make a spoken contribution. (Testimonies Committee of Quaker Peace and Social Witness, 2005: leaflet column 5)

When someone feels moved to speak, whether they are a Friend (someone who has been accepted into membership of the Religious Society of Friend (Quakers), or an Attender (someone who comes regularly but has not applied for membership) or simply a visitor, what they say is described as ministry. A whole hour may occasionally pass without any spoken ministry but it is a mistake to conclude that nothing is happening in the silence. The meeting for worship concludes when two Friends who have been appointed Elders shake hands. There is then a general

shaking of hands, which resembles the exchange of the 'kiss of peace' in other churches. After this everyone settles back in their place to hear the Clerk welcome any newcomers and give out the notices.

Creasey, after noting that Ecumenical discussion recognises three broad types of worship 'altar centred', 'pulpit centred' and 'waiting upon the Spirit' saw traditional Quaker worship as the 'extreme example of this third type'. He continued:

Its true character is positively determined, however, by the full seriousness with which it witnesses to the reality behind the words 'Where two or three are gathered together in my name, there am I in the midst'. It is thus the central activity of a fellowship committed to the discerning and 'answering' of him who, as 'the light that enlightens every man, coming into the world', is hiddenly present in every situation and relationship. Such a group seeks to offer, in attentive and expectant waiting, its present experiences, needs, confessions, thanksgivings and intercessions. It awaits a word, expressed either 'inwardly' or in such spoken words as the Spirit may prompt in any person present. Such words may include prayer, exhortation, reflection upon experience, exposition of a biblical passage or theme. The keynote of Quaker worship is, therefore, not the quest for mystical absorption, nor preoccupation with individual meditation and private devotions. It is, rather, the profoundly simple intention, by a gathered group, of opening itself to the presence of Christ, to the implications of the discovery that Christ's presence in the Spirit requires no other mediation and is that by which isolation is overcome and communion is experienced. (1971:328)

This research reveals how much or little of Creasey's characterisation is true today.

#### **1.4 Meetings for Worship for Church Affairs**

Meetings for Worship for Church affairs are held at Local, Area (analogous to an Anglican Deanery, or Methodist Circuit) and national levels. The business follows an agenda prepared by the Clerk and Assistant Clerk, who are appointed by their respective meetings – typically for a period of three years. The meetings are held on

the basis of silent worship. If a Friend wishes to contribute to the discernment process he or she stands and waits until invited to speak by the Clerk. Central to what has become known as ‘Quaker Business Method’ is the practice of not moving on to the next item on the agenda until a minute has been agreed for inclusion in the record of the proceedings.

A marked difference from general business practice is the drawing up of minutes in the meeting. The minute may not subsequently be altered (except to correct grammar, spelling or punctuation). The clerk draws up the minute when a sense of the meeting has emerged, and offers it to the meeting, who may (and often do) amend it until completely satisfied. Sometimes this is a lengthy process, but it has the merit that the views of all may be taken into account, and a decision may emerge which is beyond what was suggested by any individual ... It has been said that the Quaker business method is successful because the numbers present are generally small. That may be so, but the method also works at Yearly Meeting with several hundred Friends present. This may be because Friends are basically communitarian rather than individualistic. (Committee on Truth and Integrity in Public Affairs, 1998:6)

This research hopes to throw light on whether or not the term ‘a sense of the meeting’ is still controversial in the context of a Meeting for Worship, where one might expect to be seeking God’s will.

### **1.5 The shape of Quaker liturgy**

The fact that Dandelion (2005) has been able to publish a book with the startling title *The Liturgies of Quakerism* stems from the fact not that present-day members of the Religious Society of Friend in Britain are particularly liturgical, but that they continue to worship within a form of worship entirely based in silence. This form was deliberately shaped in the seventeenth century to contrast with the ‘the world’s worship ... which was regarded as limited to set times and places’ (Wilson, 1952: 8)

and was the worship of the church established by ordinance (Firth and Rait, 1911) of the Commonwealth's Long Parliament As George Fox put it in 1658 in Epistle 167:

Now Friends, who have denied the Worlds Songs and Singing; sing ye in the Spirit, and with Grace, making Melody in your Hearts to the Lord. And ye having denied the World's formal Praying, pray ye always in the Spirit, and watch in it. And ye, that have denied the World's giving of Thanks, and their saying of Grace, and living out of it; do ye in everything give Thanks to the Lord through Jesus Christ. And ye, that have denied the World's Praising God with their Lips, whilst their Hearts are afar off; do ye always praise the Lord night and day, and from the Rising of the Sun to the Going down of the same praise ye the Lord. (1980:64)

Collins in contrast to Dandelion sees the situation, certainly up to 1700, in terms of ritual rather than liturgy.

The core 'ritual', meeting for worship, involved sitting together in silence, waiting for God (or Christ) to speak through one of those present, and was from the beginning a levelling affair... Quaker 'ritual' can then be understood as the mute response by one religious group to its own powerlessness in the face of state oppression, or as a significant act of ordinary people to authority. (2009:674).

In 1657 Fox penned a short, tortuous, broadsheet entitled 'Something Farther concerning SILENT MEETINGS' in which he pictures five states:

the Intent of all Speaking is to bring into the Life, and to walk in, and possess the same, and to live in and enjoy it and feel God's Presence...; the 'Flock lying down at Noon-day, and feeding of the Bread of Life, and drinking at the Springs of Life, when they do not speak Words...; and confessing God's Goodness and Love, as they are moved by the Eternal God and his Spirit ...; Silence and Stillness in their own (meeting?) Houses ... waiting upon God to have their Strength renewed...; and (enjoying?) the still Life, in which the Fellowship is attained to in the Spirit of God, in the Power of God, which is the Gospel, in which is the Fellowships, when there are no Words spoken. (1657:103)

The liturgical outward and ritualistic acts of present-day Quakers in their worship are: entering the space appointed; sitting down in silence; remaining silent in expectant waiting, until a person present feels moved to rise and minister; listening attentively to what they say and reflecting on it; and finally shaking hands with those about one at the end of the hour. How scholars study this depends upon their discipline, and how widely or narrowly they define the purpose and meaning of worship. I propose that what goes on, in Meetings for Worship and Meetings for Church Affairs, is a process in which those present interact with one another in ways that are best understood in terms both of the ‘quantum self’ (Zohar, 1990) and also of some of the control system theories current in sociology (McClelland and Fararo, 2006).

## **1.6 Worship in general**

Michael Banner, who is a theologian and ethicist, preaching upon the subject of pride and referring to the rule of St Benedict, stated:

The answer is that worship is, if you like, humility in practice – it is the form of life which arises from and expresses a proper understanding of the human condition. In worship we locate ourselves, vertically and horizontally, in a right relationship. Vertically, we place ourselves under God – for in our worship we confess that we are indeed creatures and not gods. Horizontally, we place ourselves side by side, alongside one another, praying together, singing together – in solidarity, in fellowship, engaged in that shared enterprise which is human life, properly lived.  
(2010)

Marius C. Felderhof a theologian interested in the philosophy of religion, after emphasising the importance of (a) instruction (the pursuit of truth and understanding) and (b) celebration, in the format of worship concluded:

Nevertheless, the total purpose of Christian worship is to experience and express eternal love, which it believes can only be done: 1) through acts of recollection of events that embody that love; 2) through a coming to oneself or by being honest with oneself; and 3) through a mediated love of others and concern for others that unifies humanity and ultimately the world. (2011:39)

It might be argued that British Quaker liturgical practice, despite being strong on points 2 and 3, is deficient because it lacks the first element in any outward or visible way. However keeping silent is in itself an act; but in what sense is it recollective? John Robinson (1987:174-8) distinguished seven faces of silence, and discussed them in detail, the silence of isolation, alienation, embarrassment, awe, sorrow, joy and interiority. 'But the number is as arbitrary as the colours of the rainbow; and I could have suggested others; for instance, the silence of Jesus before his accusers really fits none of these' (1987:177). Now early Quakers were familiar with the Passion narratives, and the idea of Christ's sacrifice on the Cross was central to their ideas concerning repentance. As William Penn (1992:108) put it:

For of light came sight, and of sight came sense and sorrow, and of sense and sorrow came amendment of life.... None can come to know Christ to be their sacrifice that reject Him as their sanctifier, the end of His coming being to save His people from the nature and defilement as well as guilt of sin; and. . . therefore those that resist His light and spirit make His coming and offering of none effect to them.

Further, Spencer (2007:53 footnote 91) states 'Next to the Light of Christ, the Cross of Christ may be the most prominent symbol in Quakerism.' Although I have experienced evangelical Quakers in Cuba recapitulating Palm Sunday in their programmed worship, it seems clear that Quakers in Britain today rarely engage in acts of recollection. The only current example is when some Friends hold ceremonies in public to commemorate Conscientious Objectors' Day.

### **1.7 How is worship among present-day Quakers to be explored?**

The method eventually decided upon was to undertake a piece of qualitative interviewing of seven women and five men (to reflect the gender balance in Britain Yearly Meeting as a whole) in an Area Meeting adjoining my own in North West England. Accordingly a proposal was developed and submitted for Ethical Review. The approved information leaflet and consent form can be found in Appendix 1 and Appendix 2 respectively. The method is described in detail in Chapter Three.

### **1.8 Chapter summary**

This chapter has provided an outline of the dissertation, briefly described Quaker worship and held an opening discussion about how worship in general may be defined. The potential significance and/or benefits of the research were outlined by me in my application for ethical review as follows:-

At one level Quaker silent worship has remained unchanged in its outward form since the days of George Fox, which is by way of stating a null hypothesis. That is to say the researcher expects to find no difference. The significance will arise if the descriptions of present day Quakers in England demonstrate that their experiences of worship are qualitatively different in either their positive (kataphatic) or negative (apaphatic) aspects or both. The benefit will be if the taxonomy has sufficient face validity to provoke further discussion and research among academics and sharing of experiences of Meetings for Worship amongst Members of the Religious Society of Friends in Britain.

## CHAPTER TWO

### THE CONTEXT OF THE RESEARCH AND THE FORMATION OF THE RESEARCHER.

#### 2.1 The immediate context

The immediate context of this research is that it is being conducted at a time when the ‘absolute perhaps’ which Dandelion (2007:152) sees as the ‘defining characteristic of the liberal-Liberal Quaker and is the key difference between these Friends and the rest of Quakerism today and historically’ is being superseded by a slide into the sort of ‘interspirituality’ about which Ursula King (2012:118, see also Appendix 6 last table) has warned. Religion is seen increasingly as a personal spiritual quest, where one might have a mentor or guru to get started, but is soon essentially on one's own, and community values and commitment are minimised. It is also a period in which ‘significant numbers of Quakers, too, have in practice given up on the Christian roots of their tradition’ (Breckenridge 2011:15). Recently a few Quakers persuaded their Area Meeting to pursue their concern ‘that the use of the word ‘God’ in our outreach literature is not helpful to enquirers who may be moving from other churches or faiths’ (Quaker Life Central Committee, 2009:93).

Here I can report that, although I moved to worshipping with Quakers in 1995 from an Anglican parish where I described myself as an ‘Anglican agnostic’, whilst visiting some Quakers on Vancouver Island in 1997 I came across *The Five Gospels – the Search for the Authentic Words of Jesus* (Funk et al., (1996). Since then I have been a follower of the work of the Jesus Seminar and the scholars associated with the Westar Institute. With the exception of his remarks about the apocalyptic element of

the Christian agenda, I am comfortable to align myself with all of Funk's *The Coming Radical Reformation Twenty-one Theses* (1998), in particular his last:

In rearticulating the vision of Jesus, we should take care to express ourselves in the same register as he employed in his parables and aphorisms – paradox, hyperbole, exaggeration, and metaphor. Further, our reconstructions of his vision should be provisional, always subject to modification and correction.

So I am a Quaker who values being rooted in Christianity, but feels part of a disappearing breed. Paradox emerges as one of the themes of this research.

## 2.2 The wider context

The wider context is that which confronts all religions, the position of humankind not only upon Earth but also beyond in our galaxy out into the total universe. 'The universe is comprehensible because it is governed by scientific laws; that is to say, its behaviour can be modelled' (Hawking and Mlodinow, 2010:87).

In seeking to reconcile religion with science in my own thinking I have been greatly helped by reading Alastair M. Taylor's *Integrative Principles in Human Societies* (1972). He lists the aforementioned integrative principles:

### A. Individual Constructs

- |                 |                      |
|-----------------|----------------------|
| 1. Space        | 2. Time              |
| 3. Force fields | 4. Motion (motility) |

### B. Principles of Regulation

- |                                  |                 |
|----------------------------------|-----------------|
| 1. Invariance (symmetry)         | 2. Equilibrium  |
| 3. Binary principle (bipolarity) | 4. Quantization |

(continuity–discontinuity)

- |  |                |
|--|----------------|
| 5. Principle of integrative levels<br>regularities | 6. Statistical |
| 7. Action–reaction (cause–effect)                  |                |

### C. Epistemological Relationships

1. P plane–C field postulation
2. Figure–ground perception (Gestalt phenomenon)
3. Form–function relationality
4. Isomorphism (general systems theory) (1972:218)

Not only has he highlighted equilibrium, and produced some illustrative figures (some of which are reproduced below) but he has emphasised the importance of understanding positive and negative feedback systems.

Thornton and Laszlo have already emphasized the central role played in living systems by homeostasis with a feedback circuit established among four terms:

P (sensed protocol); C (code or construct);

R (response); and E (intra-or extra-dermal environment).

The adaptive stage of feedback stabilization is basically instinctive (biochemically guided), i.e. the organism responds to E by evolving its C's to satisfy the requirements of the existing P's. However, in consonance with the principle of integrative levels, feedback also functions as 'a hierarchically organized multi-level' system (to repeat Laszlo's phrase). (Taylor, 1972:230)

Taylor (1972:236) points out that the ordering process in the phenomenal realm of the postal system is so economical, that it requires no more than five steps to single out any individual from the more than six billion inhabitants of this planet; moreover, with only three additional steps, a letter can theoretically reach our addresses from any galaxy in space.

L1	Mr. John Smith,	(Organism)
L2	1535 Oak Street,	(Residence [‘impleted’] space)
L3	Pleasantdale	(Local [‘expleted’] space)
L4	Illinois 60025	(State [‘expleted’] space)
L5	U.S.A.	(National [‘expleted’] space )
<hr/>		
L6	World	(International [‘expleted’] space)
L7	Solar System	(Extra-terrestrial [‘expleted’] space)

**Figure 2.1 Example of the ordering process in the phenomenal realm  
(Taylor, 1972:236)**

The following four figures illustrate how Taylor shows how isomorphism ‘helps explain how systems share similarities of structure, function and evolution (in Rapoport’s terms *being, acting, and becoming* (1968*i in 'Foreword 'quoted by Taylor, 1972:226*). Among the uniformities found among integrative levels, which rest on physical foundations, he lists:

b. Each level organises the level below it plus one or more emergent qualities (or ‘unpredictable novelties’). Consequently, the integrative levels are cumulative upwards ... The mechanism of an organisation is found at the level below, its purpose on the level above ...

i. Every organization, at whatever level it exists, has some sensitivity and responds in kind. Examples of characteristic behaviour include: action–reaction at the physical level, combination–rearrangement at the chemical level, sensitivity–reactivity at the biological level, stimulus–response at the psychological level, and

contact-adaptation at the cultural level. (Taylor, 1972:227)

**LEVELS OF ORGANIZATION (Adaptive Equilibration)**

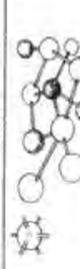
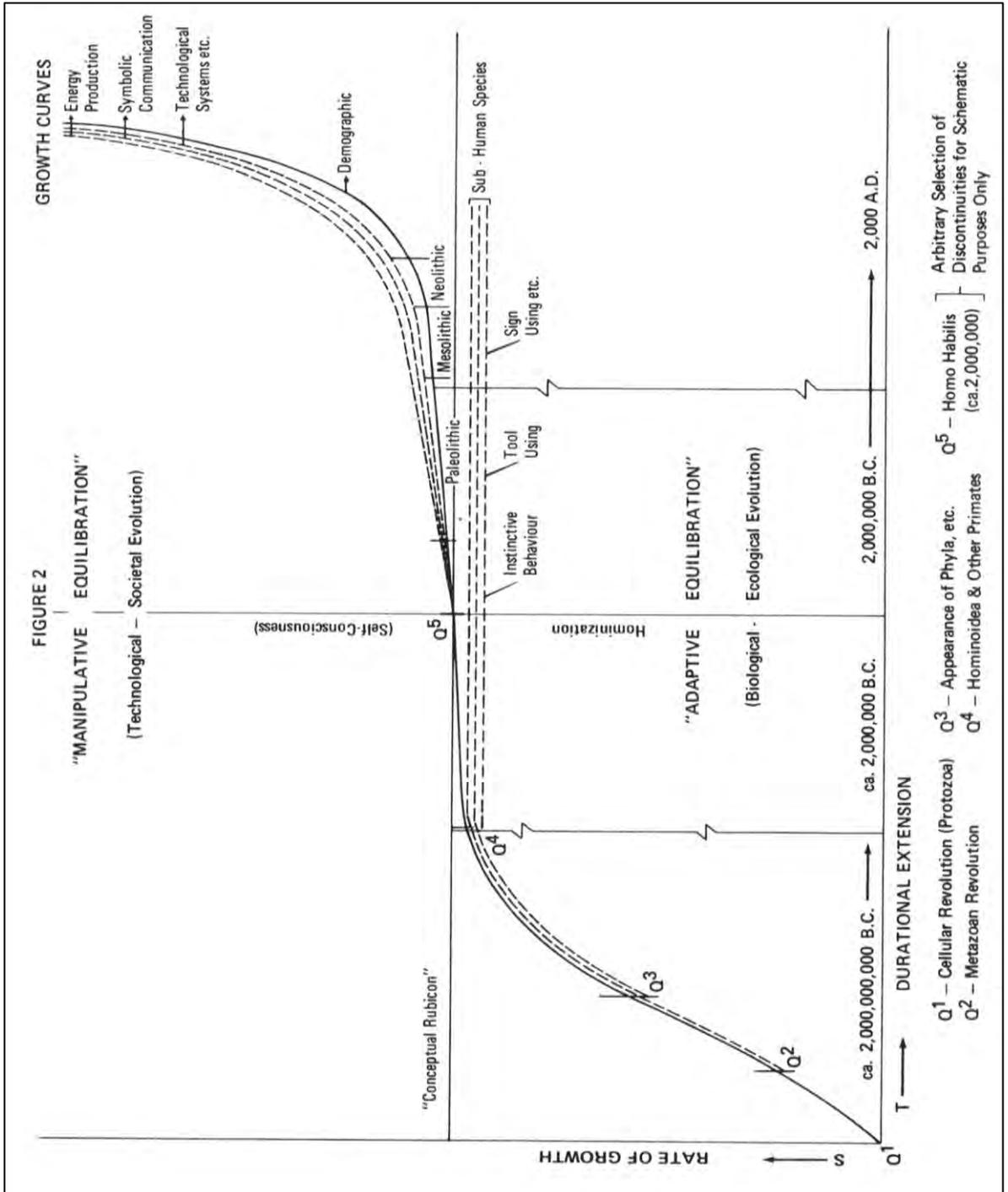
LEVEL	SYSTEM	PROPERTIES/EMERGENT QUALITIES	EXPLANATION: CONT.-DISCONTINUIITY/INUIITY
	(Sociocultural-Technological Levels) "Cerebral/Conceptual Rubicon"		
L <sub>6</sub> ANIMATE	<b>Open</b> Flora & Fauna (multi-organic) 	BELOW + Integration of internal and external environments; biotic equilibration	↑
L <sub>5</sub> ANIMATE	<b>Open</b> Organisms, Metazoa (multi-cellular) 	BELOW + Division of internal functions; neurological codes	↑
L <sub>4</sub> ANIMATE	<b>Open</b> Cells, Protozoa (multi-molecular) 	BELOW + Negative feedback (homeostasis); biochemical codes	↑
L <sub>3</sub> INANIMATE	<b>Closed</b> macro-molecules, Crystals (multi-atomic-molecular) 	BELOW + Internal molecular forces; crystal structure; replication	↑
L <sub>2</sub> INANIMATE	<b>Closed</b> Molecules (multi-atomic) 	BELOW + Chemical bonding	↑
L <sub>1</sub> INANIMATE	<b>Closed</b> Atoms (Multi-particle) 	BELOW + Electrical attractions; Pauli's exclusion principle	↑
L <sub>0</sub> INANIMATE	<b>Closed</b> Particles 	Positions, Velocities Forces	

Figure 2.2 Adaptive equilibrium (Taylor, 1972:228)



**Figure 2.3 Equilibrium manipulative equilibrium and the cerebral/conceptual Rubicon (Taylor, 1972:232)**

The Rubicon was crossed when behavioural responses directed at affecting E (the intra or extradermal environment) in turn by bringing the P's (sensed protocols) progressively into harmony with the existing C's (code or construct) developed

attributes in the system capable of interpreting sensory on the basis of the invariant C's within that system. Taylor describes this process of interpretation as cognition.

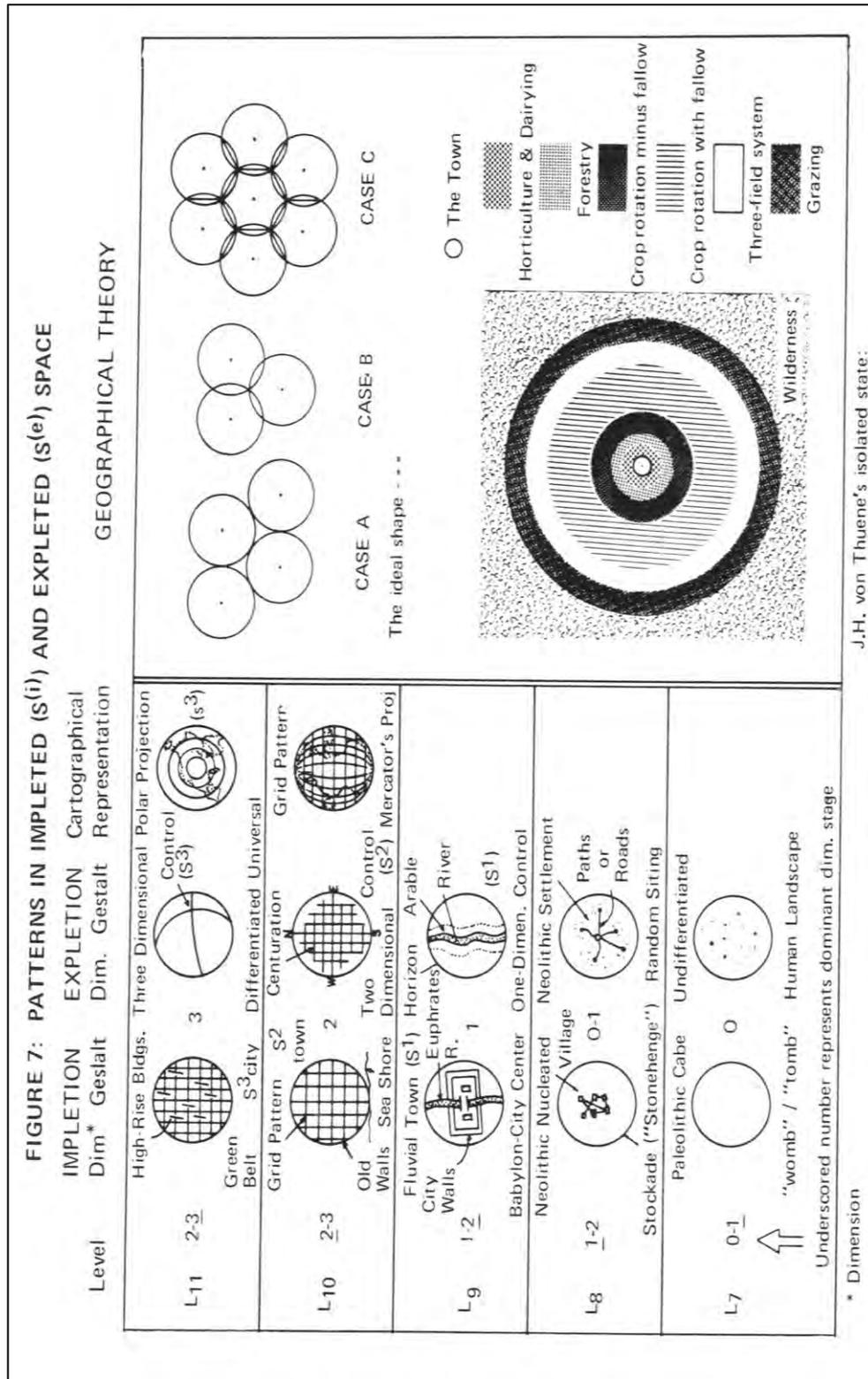
LEVELS OF ORGANIZATION (Manipulative Equilibration)									
LEVEL	SYSTEM OF ENVIRONMENTAL CONTROL		EMERGENT QUALITIES				CONCEPTUAL/SYMBOLIC STAGE	Explanation: Cont- Discont- inuity  inuity	
	EXPLOITED SPACE	IMPLETED SPACE	PROPERTIES	TECHNOLOGY	SCIENCE	COMMUNICATION			GOVERNMENT
L <sub>11</sub> TS <sup>3</sup>	Three-dimensional (extra-terrestrial) 	Megalopolis ("Ecumenopolis") 	BELOW +	Automation Electrical-nuclear energy Cybernetics	Einsteinian Relativity	Electronic transmission throughout explored space	"Ecumenocracy" (Supra-national political systems)	"Kosmos": Holism, systems theory, feedback controls, multi-relationshipality Differentiated universals Interdependence	→
L <sub>10</sub> TS <sup>2</sup>	Two-dimensional (oceans, continents) 	City 	BELOW +	Machine technology Transformation of energy (steam)	Scientific Method (Newtonian world-view)	Mechanical transmission (printing) Alphabet	National State system Democracy	"Logos": Anthropomorphism ("Man is the measure") Salvation by God-made man Two-valued logic Independence	→
L <sub>9</sub> TS <sup>1</sup>	One-dimensional (riverine societies) 	Town 	BELOW +	Metal tools Non-biological (wind, water) prime movers	Proto-Science	Writing	Theocracy	"Theos": God-King ("Mandate of Heaven") Solar cultus Male principle Rectilinear Gestalten Human dependence	→
L <sub>8</sub> TS <sup>0(n)</sup>	Particulated Universal (sedentary) 	Village 	BELOW +	Domestication of plants, animals Animal energy		Ideograms	Biological-territorial nexus	Earth-Mother ("Magna Mater") Telluric cultus (womb/tomb) Female principle	→
L <sub>7</sub> TS <sup>0(p)</sup>	Undifferentiated Universal (Nomadic) 	Cave/tent (intra-terrestrial) 	BELOW +	Stone tools Human energy		Pictograms	Biological nexus (family, clan, tribe)	"Mythos": Curvilinear Gestalten (Spatial, Aesthetic, conceptual -including temporal)	→
"Cerebral/Conceptual Rubicon"									

Figure 2.4 Levels of organisation (manipulative equilibration (Tay11972:238))

Here Taylor points out that in examining these figures horizontally we can see not only where major shifts occur, as in the shift from ‘vox Dei’ in L9 to ‘vox populi’, in L10, but also the presence of

conceptual discrepancies, or disequilibrating factors: thus, we are today ‘straddling’ levels 10 and 11 (many of our societal concepts and institutions are functioning on the basis of L10 while our scientific constructs and material technics are rooted in L11 )—resulting in conceptual and cultural lag.

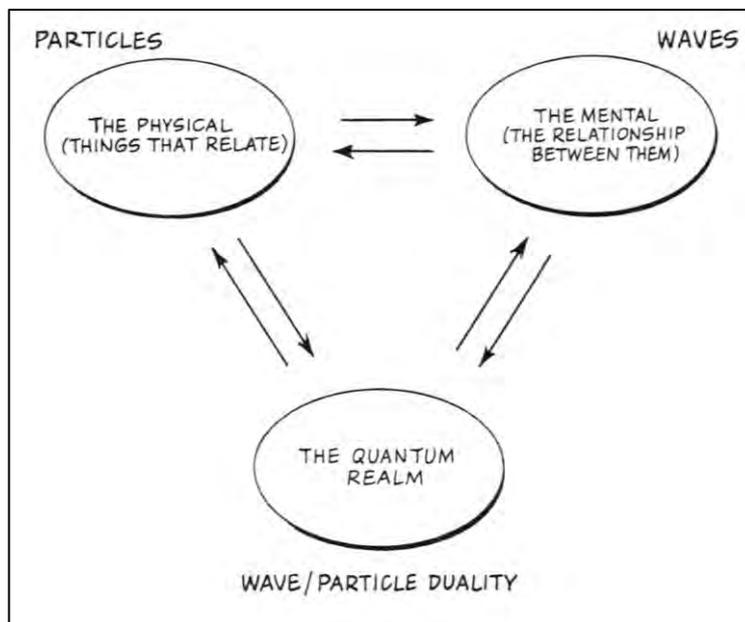
That a patterning principal is also at work in sociocultural constructs in *expleted* space lies at the core of the theories of various modern geographers, is suggested by Taylor (1972:255).



**Figure 2.5 Patterns in impleted and expleted space (Taylor, 1972:256)**

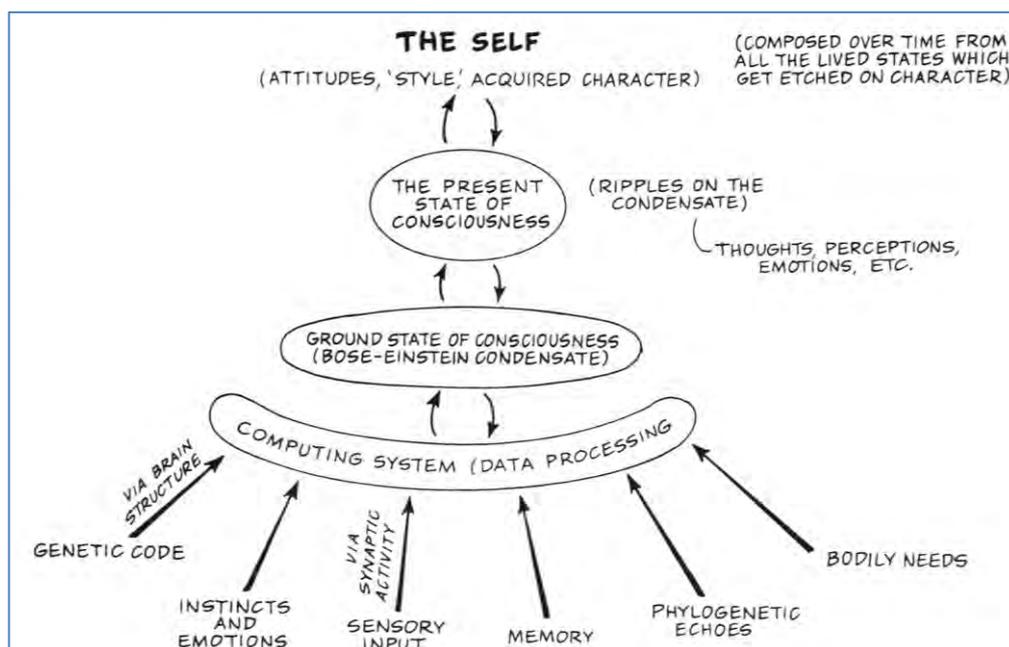
### 2.3 Zohar's 'Quantum self' in the 'impleted' setting of Quaker silent worship

I now move to a model of how the process of Quaker worship may be viewed in the 'impleted' setting of a Quaker Meeting House. Donah Zohar, who writes about the Quantum Self and, with her husband, about Spiritual Capital, has remarked: 'one central motivating force behind any religious perception is the attempt to form a coherent picture of the world and one's own place within it' (Zohar, 1990:199). Everything in her view consists of a wave/particle duality:



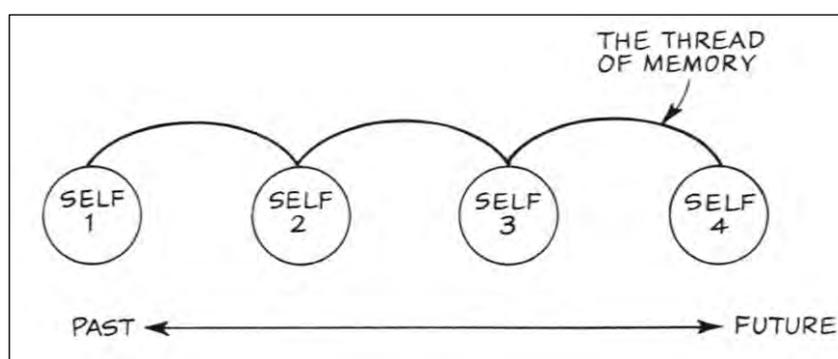
**Figure 2.6 Zohar's wave/particle duality (1990:83)**

Zohar presents a quantum mechanical model of brain consciousness in which the vibrating molecules in our neurone cell walls (or photons associated with them) form a condensate. This condensate forms a 'blackboard' on which things (perceptions, experience, thoughts, feelings, etc.) are written. The 'writing' itself is supplied from a wide range of sources indicated below:



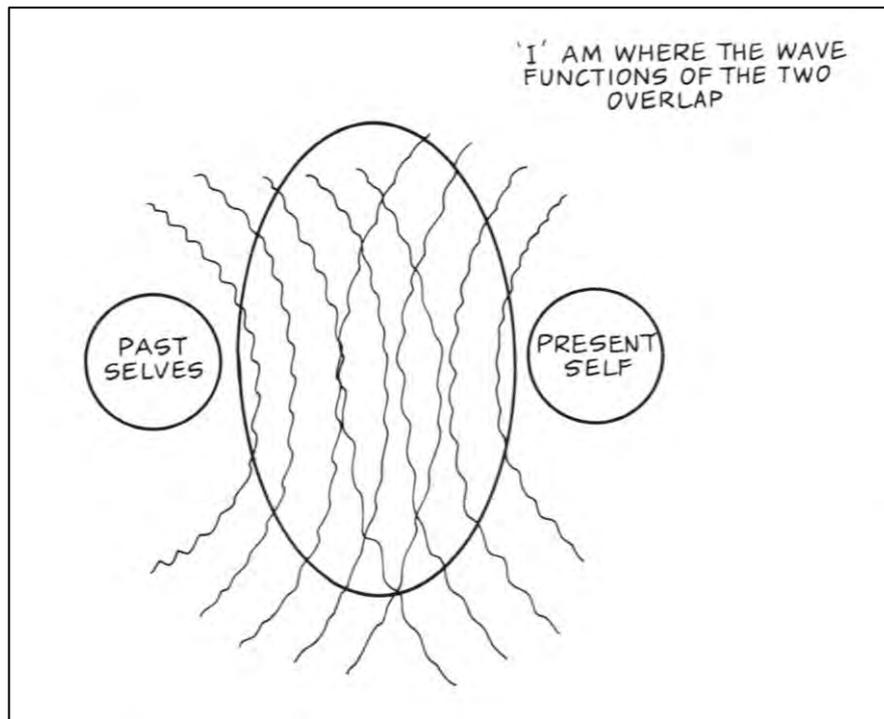
**Figure 2.7 Zohar's model of the Quantum Self (1990:103)**

Zohar paints a picture of personal identity being formed on a moment-by-moment basis by the overlapping wave form of all these things which cause ripples and patterns to appear on the condensate – our thoughts, emotions, memories, sensations, etc. She then invites us to consider, as ‘now’ fades into the past, how the self which I was then is recorded in the brain’s conventional memory as ‘a memory of the past’, but ‘then feeds back into the condensate to be woven into the next now’.



**Figure 2.8 Zohar’s Thread of Memory system (1990:102)**

On a quantum view, the self I was a moment ago is also woven into the next 'now', into my future self, by the overlapping of its own wave function with all the new wave functions just appearing as the result of new experience. In quantum physics, particle systems can overlap in both space and time (Zohar, 1990: 102).



**Figure 2.9 Zohar's picture of Quantum memory: the past gets into phase relationship with the present (1990: 104)**

In taking a quantum view of a silent Meeting for Worship I think that Figure 2:9 could well also represent two Friends sitting together in worship and resonating with each other.

Zohar argues that in giving up a Cartesian or Newtonian view of the self we are not left with no self and concludes her chapter on 'The Person that I am' with a misquotation, probably intended as a paraphrase, of T.S. Eliot's poem 'Burnt

Norton' (1935) in his *Four Quartets* (1943), 'Time past and time future are both present in time now.' (Zohar, 1990:106).

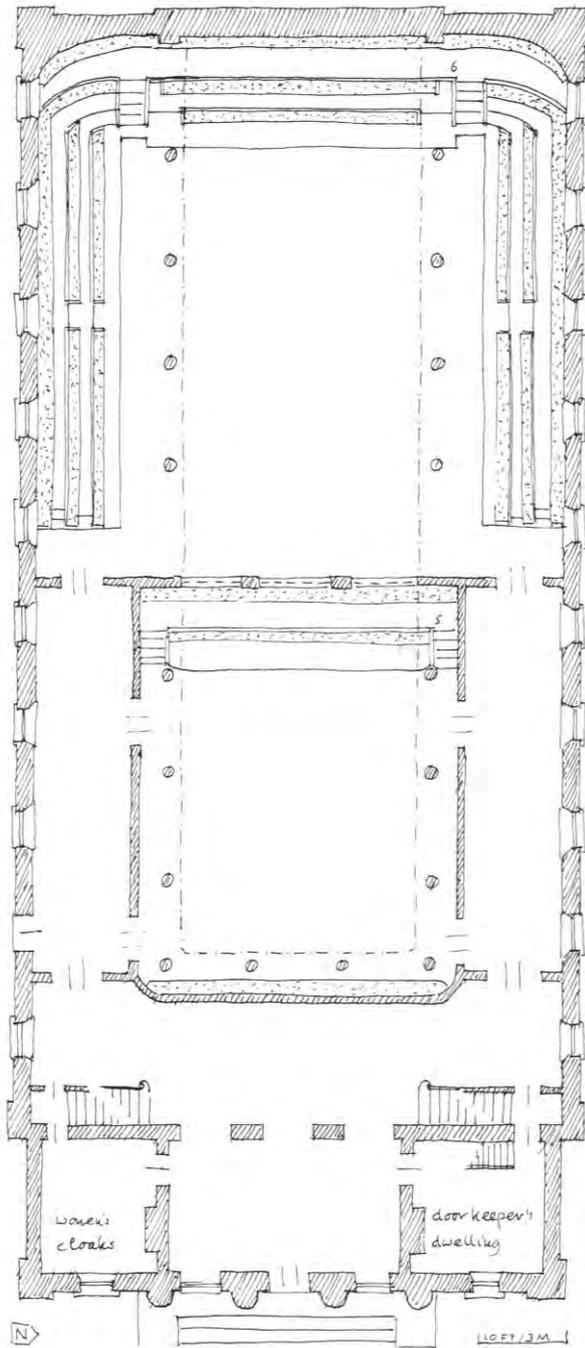
#### **2.4 The formation of the researcher**

I argue that in considering any subject we need to be aware of the investigator's background, ways of thinking and values (in a word, bias). Just as Paterson, (1970:174) citing Crawford (1967:208), suggests that there is a need to clarify the role of the counsellor, as opposed to the role of the teacher, regarding the problem of religion in the school, so I think there is a similar need to be aware of the investigator's background, ways of thinking and values in the academy. Values permeate every walk of life, and are important to Quakers in living out their testimony to equality. Appendix 4 presents Brameld's (1956:115) attempt to portray their universality. If one substituted Quakers for 'Most people' I cannot imagine a single Friend objecting. Perhaps this is because the Quaker testimonies, which are strategies which vary from time to time, are attempts to nudge society at large, in a gentle and loving way, towards not only adopting universal human values but also embodying them in practicable and sustainable ways. In September 1997 when Britain Yearly Meeting made an expression in words about corporate social testimony, there were, in addition to 'Equality and community', considered three other testimonies: 'Simplicity'; 'Stewardship'; and 'Integrity and truth'. In the face of global warming the testimony to Stewardship has recently transmogrified into a campaign to become a carbon-neutral Society (Yearly Meeting Gathering 2011: Minute 36). As decisions are taken to implement this strategy in Meetings for

Church Affairs, it should be possible, if the proposed revised taxonomy is fit for purpose, to plot them on it.

I come from seafaring stock, who by nature, being subject to ‘the dangers of the sea’ (*Book of Common Prayer* 1928:605) and occasionally ‘the violence of the enemy’ are more likely to glance Godward in the course of their lives. I also belong to a generation that was conscripted, not unwillingly, for National Service. After two years in the Supply and Secretarial Branch of the Royal Navy, I was fortunate to take up a place at Trinity College, Cambridge, where I read History and Theology. I then spent 18 months at Cuddesdon Theological College preparing unsuccessfully for ordination. Cuddesdon, at that time, was run like a religious community (silence after Compline, etc.) but without the support of vows. There I developed a lifelong interest in prayer, liturgy and worship. In 1959 I entered the Youth Employment Service as a clerk, and thereafter followed a career in education, at several levels in a wide variety of roles, until retiring as a teacher in 1992. Throughout this time I worshipped at my local parish church wherever we were living. My journey into Quaker studies began in 1995 when my wife and I began worshipping at the Quaker Meeting House in Mount Street, Manchester (see Figure 2.10). As part of my work for my Open University Diploma in Modern Social History Research (December 2003), I undertook a project which I entitled ‘The influence of Evangelicalism upon Quakers who worshipped at Mount Street Meeting House in Manchester during the Nineteenth Century’. This meant sampling the minute books of both the Men’s and Women’s Meetings for Discipline. I started with First Month (January) in the first decade and then moved forward to the Second Month (February) in the next decade, and so on through the century.

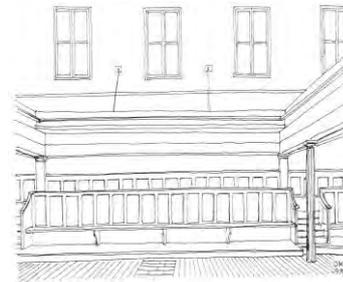
## Mount Street Meeting House



Built 1830 'in the guise of the temple on the Ilissus'.



Interior plan and view are before the remodelling in 1963



between this room and the entrance hall was the women's meeting room (now a concourse with enlarged rooms for lettings) fitted up in a similar style and capable of being united to the former by a moveable

partition, half of which used to sink below the floor, while the other half was elevated above the ceiling.

**Figure 2:10 Mount Street Meeting House the 'impleted space',**

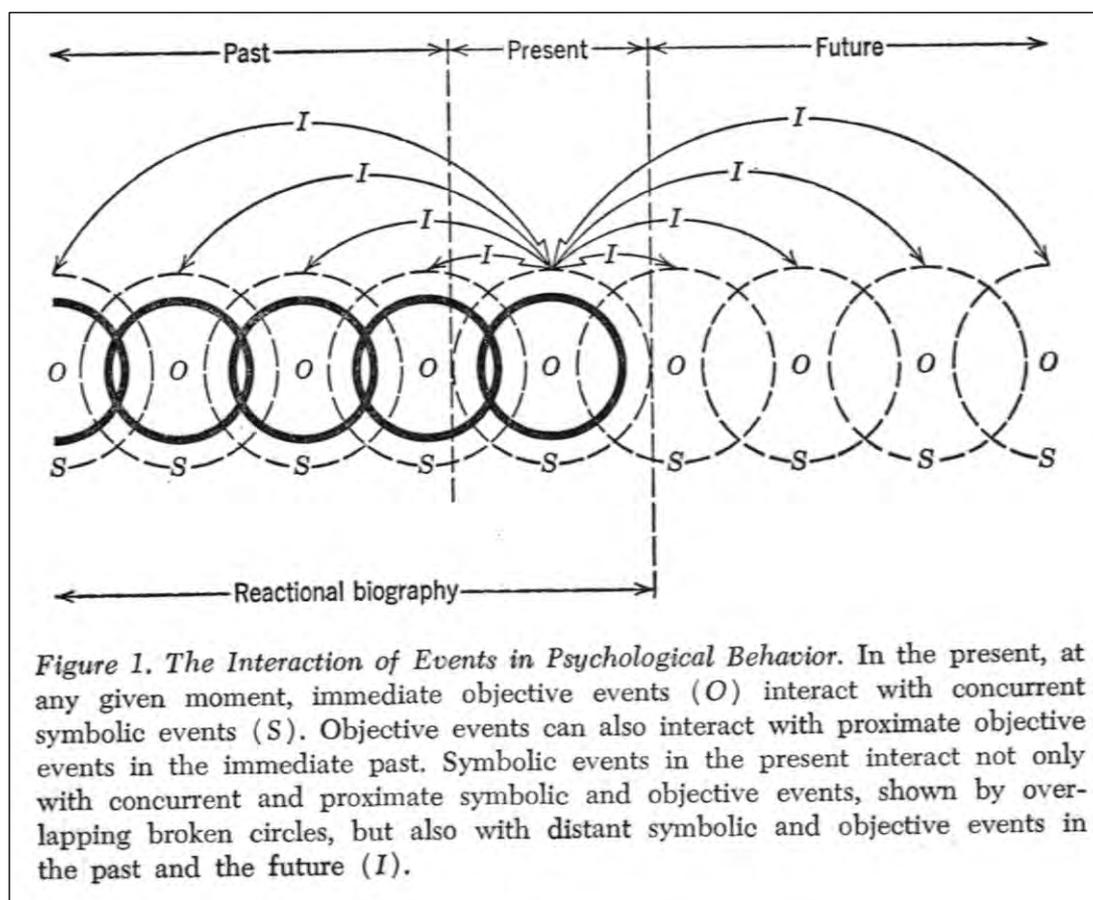
**where the researcher has worshipped since 1995, and where the Local Quaker Meeting 'habitus' is played out.** Copied from David Butler's *The Quaker Meeting Houses of Britain* Volume 1 (1999), pages 321-2. (London: Friends Historical Society)

Mount Street has all the advantages and disadvantages of a city centre church. One advantage is that steps at the front can be quickly used for silent vigils of protest. When these vigils are held between 5 and 6 p.m., and office and other workers are going home, the space clearly becomes heterotopic (Pilgrim, 2008:53).

## **2.5 Weitz's contribution to studying behaviour change**

Quite apart from the influence of Quaker 'habitus' (Bourdieu, 1992:97), my attitude has long been influenced by the work of Henry Weitz, whom I first encountered when working in the field of vocational guidance. Although he was primarily a behavioural scientist concerned with instruction and guidance, he had an interest in common with Quakers in that he was interested in behavioural change. Quakers speak of their desire to 'walk the talk' – operationalising what they hear spoken of in ministry – and seeking to transform not only themselves but also the society around them.

Weitz was interested in 'the interactions of past, present and future events – both objective and symbolic – that make up the behavioural flow we know as life'. This he labelled reactional biography and illustrated in figure 2.11.

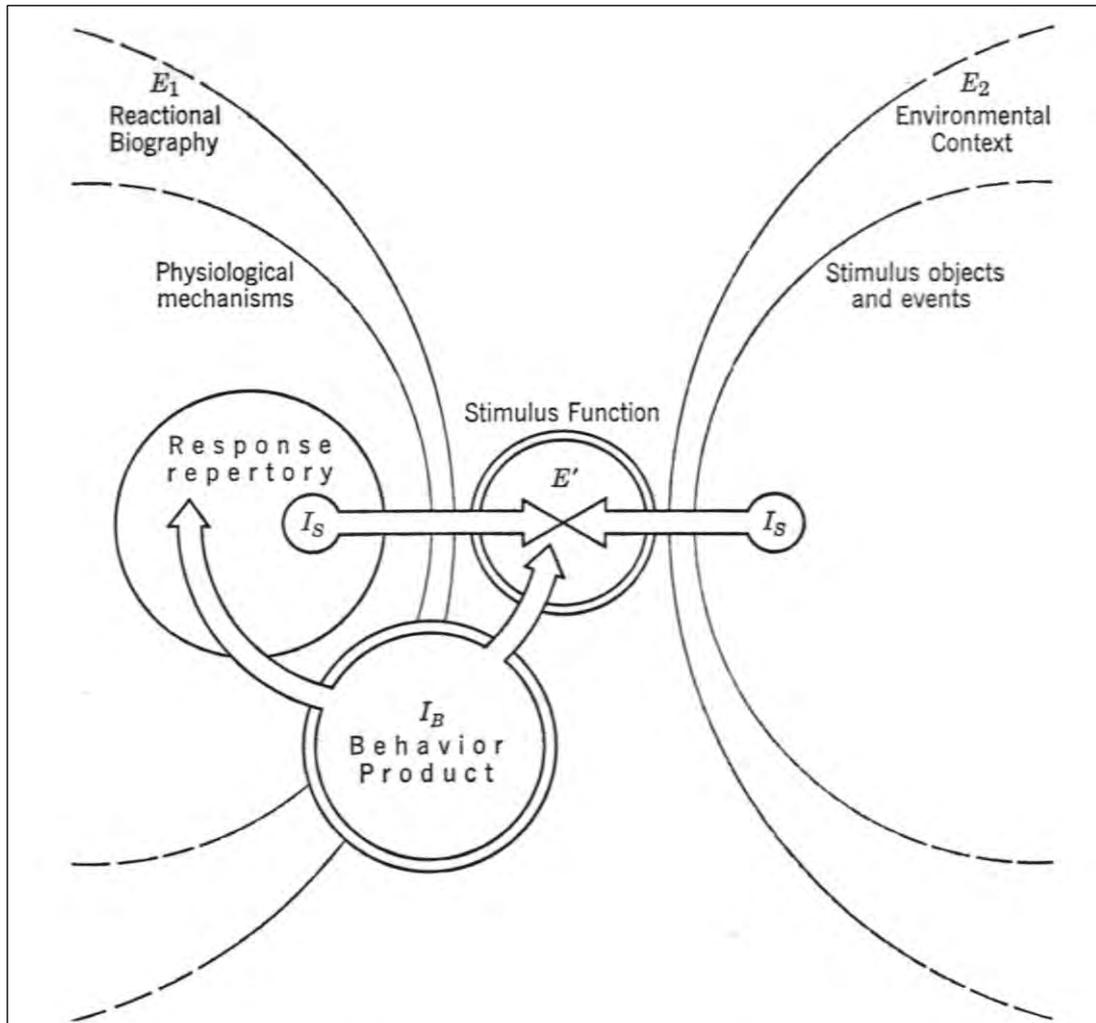


**Figure 2:11 The interaction of events in psychological behaviour (Weitz, 1964:16)**

Weitz asserted:

The reactional biography of an individual is composed, among other things, of a complex of physiological mechanisms: organs and systems operating to receive stimuli and to perform acts (both objective and symbolic) and to store the consequences of these activities. At any given moment, these physiological mechanisms are prepared to receive certain messages and produce certain responses. These momentarily available reactions may be called the response repertory. (1964:18)

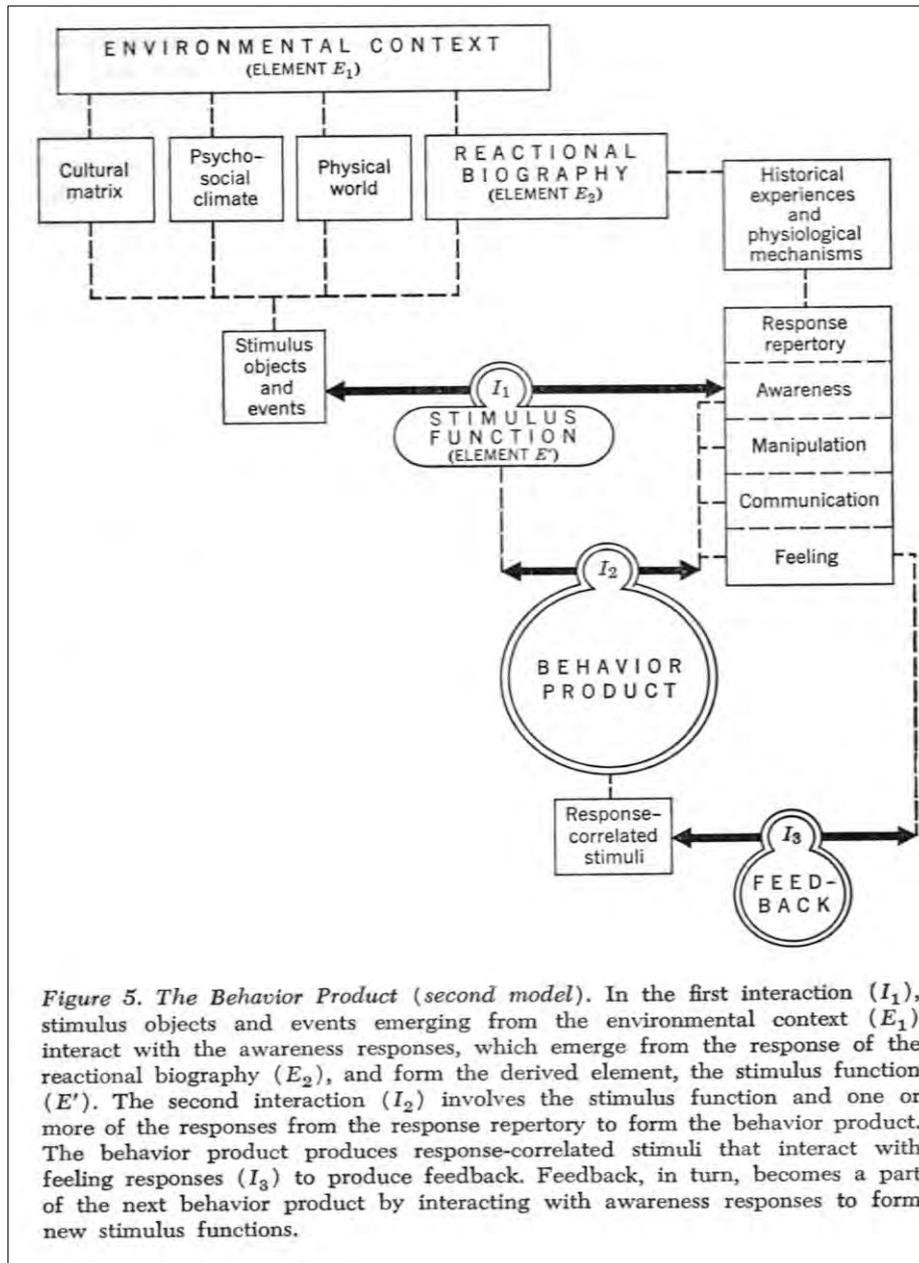
Weitz regarded every behaviour event in which an individual participates as being made up of two primary elements and a secondary element derived from the interaction of these two. He described the interaction of these elements by using the term 'behavioural product'. For him, 'The behavioural product represents an amalgam of symbolic and objective reality' (1964:17).



*Figure 2. The Behavior Product (first model).* The reactions biography of the individual, the first element ( $E_1$ ) of the behavior product, provides the physiological mechanisms in which is embedded the response repertory. The environmental context, the second primary element ( $E_2$ ), provides stimulus objects and events. The derived element ( $E'$ ), the stimulus function, is formed by the interaction ( $I_S$ ) of the response repertory and the stimulus objects and events. The subsequent interaction ( $I_B$ ) between the response repertory and the stimulus function yields the behavior product.

**Figure 2.12 The behaviour product (first model) (Weitz, 1964:20)**

Here we can see that  $E_1$  might represent a Friend sitting in  $E_2$  a Meeting for Worship. Typically, a meeting for worship, even a totally silent one, evokes responses, and it is these responses that we shall be considering.



**Figure 2:13 The behaviour product (second model) (Weitz, 1964:20)**

## 2.6 Kent McClelland and collective control

I argue that Quaker meetings, both for worship and church affairs, need to be understood in terms of the collective control processes at work in them, if we are to fully understand the feedback mechanisms ( $I_3$ ) below. Here I draw on the Quaker sociologist Kent A. McClelland (with Fararo, 2006). McClelland (2011) argues that

collective control occurs when two or more people control similar perceptions in a shared environment and is the process we humans have used for stabilising our physical (and social) living conditions. Collectively, people can create greater stability than they can individually, with less work on average. But conflict often occurs (when people do not share the same reference values). Stability and conflict can and do occur simultaneously. Conflict is inefficient, not to mention unpleasant.

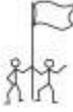
McClelland (2011: slide 30 et seq.) gives a simple example of how collective control works, and asks us to try a thought experiment:

Imagine a person holding a flag aloft at end of a long flagpole on a

windy day. 

The tip of the flagpole is wiggling a bit in the gusts of wind.

Now a second person comes to help. The top of the flagpole isn't

wiggling quite as much. 

Basic principle:

People can create greater stability collectively than they can individually.

Now three people join in holding up the flagpole. The flagpole tip is

even more stable. 

And nobody needs to work quite as hard as before.

Oops! The flagpole doesn't look quite straight from the third person's perspective. As the third person tries to straighten it out, the



others automatically resist.

Conflict occurs. But the tip of the flagpole still wiggles less than at the beginning.

Basic principles:

Conflict occurs when people don't share the same reference values.

Stability and conflict can occur simultaneously.

The assumptions for McClelland behind these principles of collective control are:

Participants are controlling similar perceptions in a shared environment.

Participants have perceptual access to the variables to be controlled.

Participants have the physical ability to affect the commonly perceived environmental variable.

What he is emphatically not assuming:

Participants share identical perceptions or purposes.

Participants need to be trying to cooperate.

Participants share a consensus about what they're doing.

Participants have any shared values at all.

McClelland concludes:

Everybody's different, and that's OK by me!

The principles of collective control still apply.

I argue that Quakers can be regarded as endeavouring to share and control similar perceptions when they voluntarily participate in a Meeting for Worship or Meeting for Church Affairs and that McClelland's approach is helpful in providing a

sociological basis to this enquiry. In the worship of other churches people can sing from the same hymn sheet or psalter. In Quaker silent worship, whilst Friends may all hear the same spoken ministry and this may be analogous to listening to a sermon or homily, they deprive themselves of hearing regular readings from the scriptures. The only readings that are encouraged are the annual Epistle from Britain Yearly Meeting and short passages from *Advices and Queries*.

Ever since reading Braithwaite's *An Empiricist's view of the Nature of Religious Belief* (1955) I have always regarded myself as a would-be empiricist. That is, as Wilson put it, having distinguished five types of statement – imperative and attitude, empirical, analytic, value and metaphysical:

If I am to be able to say correctly that a statement is true, I must necessarily be able to do three things first:

- (i) Know what the statement means.
- (ii) Know the right way to verify it.
- (iii) Have good evidence for believing it.

Unless these three conditions are satisfied, it would be ridiculous to say that the statement is true. (1956:76)

This is why before embarking on some qualitative interviewing I felt it appropriate to ask each interviewee to complete an exercise that would enable me to compare like with like, regardless of where the interviews might go. More about this will be found in Chapter Five.

## **2.7 Chapter Summary**

This chapter has placed the contexts of this research and the formation of the researcher in the evolutionary setting in which humankind became sentient. The common thread throughout has been the importance of feedback systems and how they operate and how we think about them.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter traces the main issues that arose in the design and execution of this research. The decision to embark on a programme of qualitative interviewing was driven by two considerations. It had to be accomplished working from my home and it had to sit comfortably alongside the work on adapting Bloom's taxonomy to Quaker use.

#### **3.2 What happened**

What happened depended on complying carefully with the requirements of the Ethics Committee, which are designed to protect both those researched and those researching. The primary concern was protecting the participants' safety and anonymity and the fact that they could withdraw at any stage. I learnt, too, that I had to be careful to give my wife a good idea of where I might be going to conduct my interviews, in case I came to some unforeseen harm. Appendix 1 is a copy of the approved Information Sheet which I had prepared for participants. Appendix 2 is a copy of the consent form that was used. Initially the clerks of three Local Quaker Meetings in an Area Meeting adjacent to my own were emailed in terms which had been approved by the Ethics Committee. I asked if they would be kind enough to assist me by enabling me to speak, on a date to be agreed, in the terms set out in the information leaflet (see Appendix 1), during the period when notices are given at the conclusion of Meeting for Worship. As a result of this approach I spoke at three meetings and ten Friends came forward, were given copies of the Information sheet

dated 1 November 2011 (Appendix 1), and arrangements made to interview them in their own homes. The Information sheet gave fuller details of how their identity would be protected and the data they provided (what they said) preserved and made available to other genuine researchers, by being placed in the archive at the Postgraduate Quaker Studies Centre at Woodbrooke.

The final two women were obtained by following up names suggested by the clerk of their Local Meeting (Meeting 3). When a visiting American Friend, who was clerk of a Yearly Meeting with a tradition for silent meetings, enquired if I would like to interview him as well, it seemed churlish to refuse. So he too, like the others, had a copy of the Information Sheet and signed two copies of the consent form, retaining one himself.

### **3.3 Recordings transcribed**

The thirteen interviews were recorded on an Olympus Digital Voice Recorder Model VN-8500PC. They took some eleven and three – quarter hours in total. They were then securely emailed to Fingertips Typing Services where they were transcribed and returned at a total cost of £856.80 (including VAT).

### **3.4 Interview style and intention**

For a while I had contemplated working collaboratively, during the course of the interviews, on constructing a jointly agreed ‘From’ and ‘Towards’ statement of where we both saw Meetings for Worship going. My fellow students advised me not to embark on interviewing with a series of sort cards, each ‘pack’ covering a number of aspects of different topics concerning worship such as essential elements, Old

Testament themes, obstacles and difficulties, a psychologist's list of emotions, a philosopher's list of emotions, etc. on the grounds that they felt I would be leading the witness. I began to worry about the issue of 'reactivity' which Bryman (1988:112) described as

the reaction on the part of those being investigated to the investigator and his or her research instruments. Surveys and experiments create an awareness on the part of subjects that they are being investigated; the problem of reactivity draws attention to the possibility that this awareness creates a variety of undesirable consequences in that people's behaviour or responses may not be indicative of their normal behaviour or views.

Probably because I had spent many years of vocational guidance interviewing at a variety of educational levels ranging from secondary modern schools, through grammar and comprehensives to a technological university, I thought I would be embarking on a simple programme of explorative qualitative research conducted in a relaxed conversational style. Although Friends made me welcome and I felt we were engaged on a collaborative task, I found, as an insider doing the research, it was rather hard going and that I could not entirely transcend insider/outsider issues (Collins, 2002:92). Indeed I was reminded of them when one interviewee mentioned having prepared herself by looking out Thomas Green's Swarthmore lecture on worship. The other times were when Friends, reminded me, or I noticed myself, that my own values and views were intruding overmuch into our discussion.

Having now listened to the interviews and studied the transcripts, I have been confronted with how rusty my interviewing skills have become since my retirement. Further I began to doubt if my research would be any value at all, apart from showing how very far present day Quakers are from the eight key characteristics of the early radicals: 'Scripture', 'Eschatology', 'Conversion', 'Charisma',

‘Evangelism’, ‘Suffering’, ‘Mysticism’ and ‘Perfection’ (Spencer, 2007:246). When I made some further methodological errors in the design and execution of the semantic differential scales used to explore the concept of ‘Quaker Spirituality’ (these are discussed in Chapter Five), I began to wish I had, to use an un-Quakerly phrase, ‘stuck to my guns’ over my ideas for sort cards and developing ‘from’ and ‘towards’ statements. These could have been a useful piece of ‘action research’, which would at least been replicable if anyone felt moved to repeat it, and do something which ‘involves researcher and researched in a shared activity that usually leads to change’ (Wisker, 2001:160–1).

### **3.5 Analysis**

My first thought was simply to open a spread sheet with a row for each interviewee with a limited number of columns. Initially there were just three – ‘Meeting for Worship’, ‘Meeting for Church Affairs’, and any ‘Dominant Other’ theme that emerged for a particular individual. As the work on the taxonomy progressed, three more columns suggested themselves – ‘Kata/Apophatic/Both’/, ‘Mention of time’ and ‘Mention of prayer’. Then there was the question of relating each interviewee’s understanding of the concept of ‘Quaker Spirituality’ with what they disclosed in the course of the interview. Finally, in thinking through issues about testing the robustness of the adapted taxonomy, I realised that it could itself be used as a coding sheet, even if a somewhat over-elaborate one. By this stage I began to feel overwhelmed by the nagging worry, introduced by Bryman above, that my subjects might be being influenced ‘by what they perceive to be the underlying aims of the investigation’. I was an obvious, and self-declared, ‘insider’ doing research, but in a

sense the variety of Quaker believing meant that even my Quakerism would give nothing away.

### **3.6 Lessons Learnt**

These are simply stated. Always have a prepared script for starting the recorder and introducing semantic differential sheets. Avoid having an odd number of scale points on bipolar scales if you are interested in the distances from the central point. (See Appendix 3.)

### **3.7 Chapter Summary**

This chapter has outlined the main features of the methodology relating to issues other than the adaptation of Bloom's taxonomy. It has uncovered the issue of research students being sensitive to each other's research styles. Cognitions may be clear and forcefully put but they can give rise to feelings that deter those operating in a more affective mode from following their intuitions.

## CHAPTER FOUR

### ADAPTING BLOOM'S TAXONOMY FOR QUAKER USE

#### 4.1 How the taxonomy was born

Many will be familiar with biological taxonomies which enable people to classify living things into appropriate categories such as species, variety, genus, family, order, class, etc. The idea for Bloom's taxonomy 'was formed at an informal meeting of college examiners attending the 1948 American Psychological Association Conference in Boston' (Bloom et al., 1956:4). Thereafter there was a series of annual meetings held in different universities. The work was published in three stages: Part I *The Cognitive Domain* in 1956; Part II *The Affective Domain* in 1958, and Part III *The Psychomotor Domain* in 1972. 'Some research workers have found the categories of use as a frame work for viewing the educational process and analysing its workings' (Bloom 1956:3). These taxonomies have been widely used since, largely in sharpening objectives and evaluating learning outcomes. Indeed it could be argued that our present 'ticking boxes' culture with the necessity to develop written protocols for all that we do can be traced back to these ancestors. This research is restricted to the affective domain, when in fact we all operate in all three. So it is perhaps worth noting that, according to Chapman (2006), Harrow's version of the psychomotor domain

is particularly useful if you are developing skills which are intended ultimately to express, convey and/or influence feelings, because its final level specifically addresses the translation of bodily activities (movement, communication, body language, etc.) into conveying feelings and emotion, including the effect on others. For example, public speaking, training itself, and high-level presentation skills. (Chapman

2006 [online scroll to section headed ‘alternative psychomotor domain taxonomy versions’])

#### **4.2 How the three parts fit together**

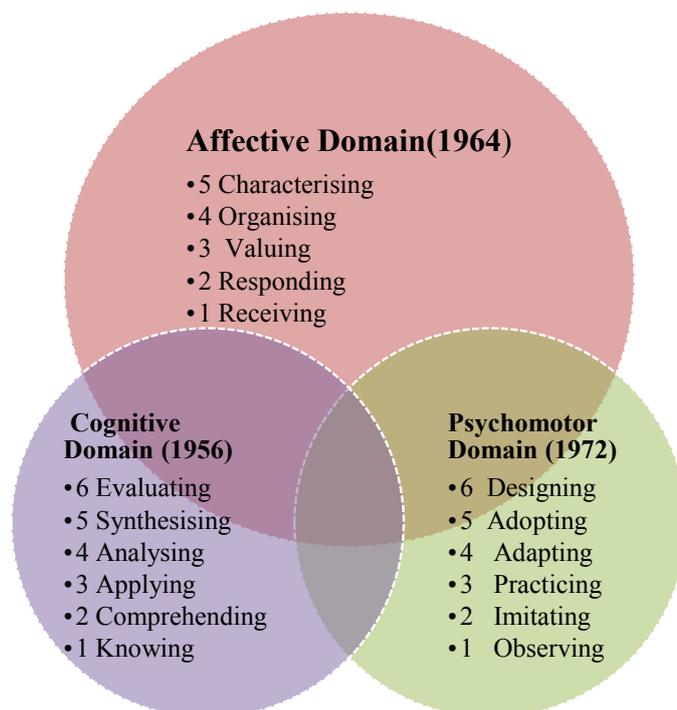
Recently the University of Manchester used references to Bloom’s taxonomy in its training of teaching assistants. I have rearranged and revised one of their presentation slides to emphasise the Affective Domain.

## Bloom's Taxonomy at a glance

Educational Objectives are divided into three domains

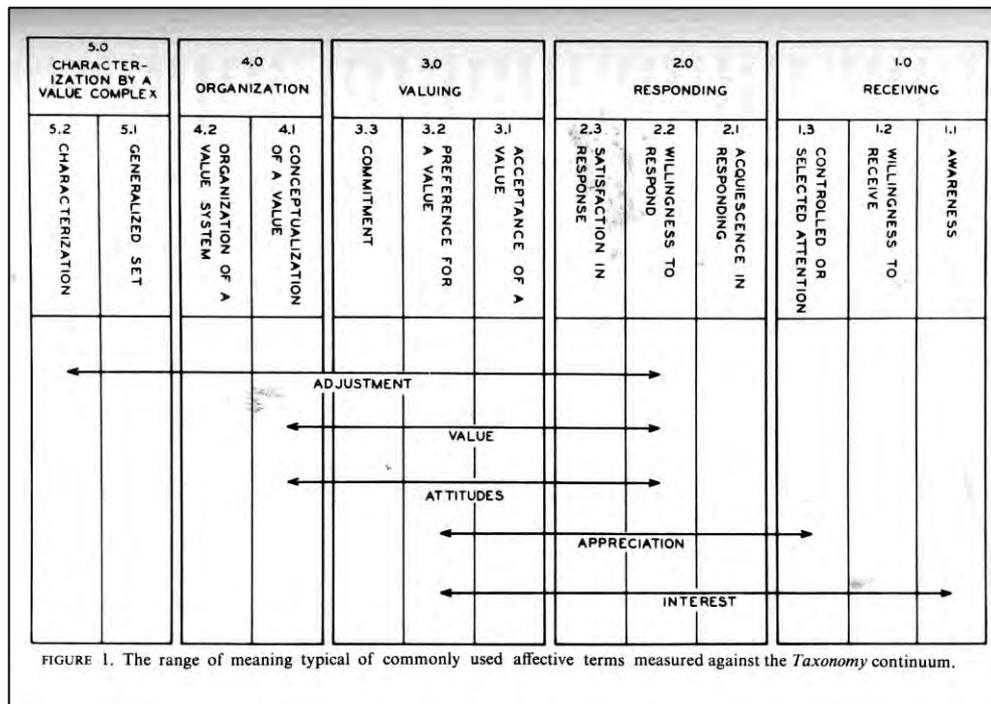
Within each domain are different Stages and levels of learning

<b>Affective Domain</b>	Skills related to: <b>attitudes, emotions and feelings</b>
<b>Cognitive Domain</b>	Skills related to: knowledge, comprehension and thinking
<b>Psychomotor Domain</b>	Skills related to: behaviour and manipulative skills



**Figure 4.1 Bloom's taxonomy at a glance** based on slide 20 of PowerPoint presentation University of Manchester (2008) 'Graduate Teaching Assistant Programme'

### 4.3 Bloom's original Taxonomy continuum



**Figure 4.2 Bloom's original taxonomy continuum**

Figure 4.2 shows how some commonly used terms such as interest, attitude, appreciation, value and adjustment cover a range of meanings as individuals conceptualise their movement through a five-sectioned process. The arrowed lines show where the bulk of meanings were found for each term. The thirteen sections Bloom labelled a continuum.

### 4.4 The adaptation begins

In Bloom's original taxonomy the affective terms were arranged in levels that occur sequentially and rise in Figure 4.2 from bottom right to top left. In adapting this I shall work from bottom left, rising to top right as this seems more intuitive and there are items which I wish to add.

Bloom's Taxonomy reversed															
Level s	Bloom's thirteen stages of the Continuum														
	1.1	1.2	1.3	2.1	2.2	2.3	3.1	3.2	3.3	4.1	4.2	5.1	5.2		
5					adjustment										
4					values										
3					attitudes										
2			appreciation												
1	interest														
	Receiving		Responding			Valuing			Organising		Characterising				

**Figure 4.3 Bloom's taxonomy reversed**

If the taxonomy was to be of use and engage interest in navigating through the process of silent worship I needed to assemble around it blocks of information and space for people to record their observations, experiences and ideas. I devised a worksheet upon which users could keep, as it were, their laboratory notes. Then there had to be what, in maritime navigational terms, would be something about the nature of the sea bed and details of the buoyage – the types of silence and sorts of emotion. In outline, the taxonomy began to look like this:

		Revising Bloom's taxonomy for Quaker use													
Descriptors	Levels	Bloom's thirteen stages of the Continuum													
		1.1	1.2	1.3	2.1	2.2	2.3	3.1	3.2	3.3	4.1	4.2	5.1	5.2	
	5									adjustment					
	4									values					
	3									attitudes					
	2				appreciation										
	1				interest										
			Receiving		Responding		Valuing		Organising		Characterising				
		<b>INPUTS</b>						Faces of silence						<b>OUTPUTS</b>	
								Kinds of emotion							

Figure 4.4 Bloom's taxonomy with blocks added

4.5 What are the basic emotions?

Seeking clarity about basic emotions I turned to *Cognition and Emotion: From Order to Disorder* (Power and Dalgleish, 2008) and discovered a very wide field, extending from the area of emotion in general, which attracts the attention of both psychologists and philosophers, to affective neuroscience. I discovered that there is a widespread lack of unity about what our basic emotions are. Power and Dalgleish have narrowed them down to five titling their chapters in Part 2: ‘Fear’; ‘Sadness’; ‘Anger’; ‘Disgust’; and ‘Happiness. However, on page 65 I found a list, stated to be based on Ortony and Turner (1990), of the major emotion theorists (see Figure 4.5). I decided to use Tomkins’ (1984) list for a reason that turned out to be mistaken. I had looked at the list ‘Basis for inclusion’ and, whilst noticing that many were listed ‘Hardwired’, had overlooked the fact that Oatley & Johnson-Laird (1987), had the note ‘Do not require propositional content’. This should have reminded me that I was looking at a list of theories not observations.

<i>Reference</i>	<i>Fundamental emotion</i>	<i>Basis for inclusion</i>
Arnold (1960)	Anger, aversion, courage, dejection, desire, despair, fear, hate, hope, love, sadness	Relation to action tendencies
Ekman, Friesen & Ellsworth (1982)	Anger, disgust, fear, joy, sadness, surprise	Universal facial expressions
Frijda (Personal Communication, 8 Sept 1986)	Desire, happiness, interest, surprise, wonder, sorrow	Forms of action readiness
Gray (1982)	Rage and terror, anxiety, joy	Hardwired
Izard (1971)	Anger, contempt, disgust, distress, fear, guilt, interest, joy, shame, surprise	Hardwired
James (1884)	Fear, grief, love, rage	Bodily involvement
McDougall (1926)	Anger, disgust, elation, fear, subjection, tender-emotion, wonder	Relation to instincts
Mowrer (1960)	Pain, pleasure	Unlearned emotional states
Oatley & Johnson-Laird (1987)	Anger, disgust, anxiety, happiness, sadness	Do not require propositional content
Panksepp (1982)	Expectancy, fear, rage, panic	Hardwired
Plutchik (1980)	Acceptance, anger, anticipation, disgust, joy, fear, sadness, surprise	Relation to adaptive biological processes
Tomkins (1984)	Anger, interest, contempt, disgust, distress, fear, joy, shame, surprise	Density of neural firing
Watson (1930)	Fear, love, rage	Hardwired
Weiner & Graham (1984)	Happiness, sadness	Attribution dependent

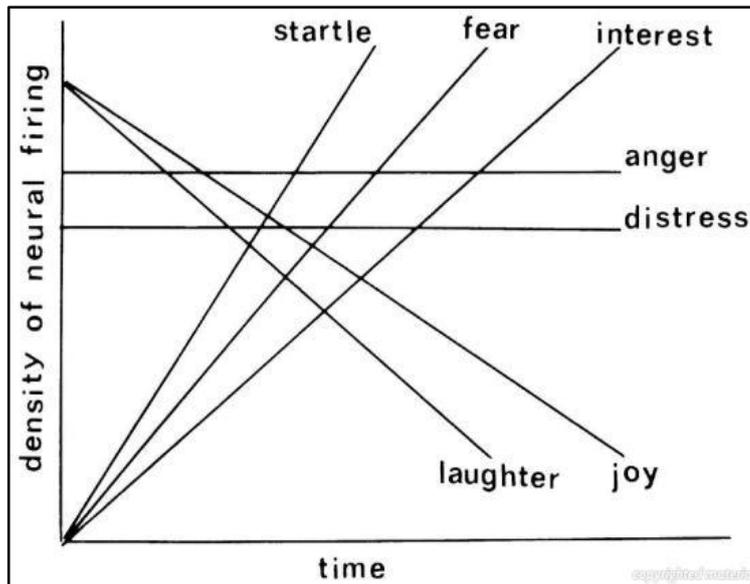
Based on Ortony and Turner, 1990.

**Figure 4.5 A list of the major basic emotions theorists**

#### **4.6 Density of neural firings**

I had been attracted to Tomkins' list (See Figure 4.5 above) because I thought that following up on 'Density of neural firing' would help explicate my interest in Zohar's Quantum Mechanical Model of Consciousness. I am glad to have discovered

Tomkins, for not only is he very readable but his seven types of response to stimulation do show how ‘the human being is equipped for affective arousal for every major contingency’ (1984:168). Much of the literature that Power and Dalgleish review is about disordered emotions.



**Figure 4.6 Tomkins's theoretical model of the innate activators of affect showing three variant levels of stimulation: increase, level, and decrease**

My quest for an understanding of neural firings and how they are measured emboldened me to introduce myself to Kent McClelland when he visited our Meeting House, on his way to a hold a School of Psychological Sciences Research seminar at the University of Manchester.

#### 4.7 Adding faces of silence and kinds of emotion

The taxonomy now began to develop like this:

Levels		Revising Bloom's taxonomy for Quaker use																	
Descriptors On entering a meeting for worship one may simply observe others present and that they are sitting and are silent. MFW(1.1 interest) Remaining silent while the Clerks present the business for discussion. MWCA (2.1.3 attitude)	Bloom's thirteen stages of the Continuum																		
	5	1.1	1.2	1.3	2.1	2.2	2.3	3.1	3.2	3.3	4.1	4.2	5.1	5.2					
	4	adjustment																	
	3	values																	
	2	attitudes																	
	1	appreciation																	
		interest																	
		Receiving			Responding			Valuing			Organising			Characterising					
		<b>INPUTS</b>						Faces of silence						<b>OUTPUTS</b>					
								Isolation, alienation, embarrassment, awe, sorrow, joy and interiority. (Robinson 1980)											
								Kinds of emotion											
								Anger, interest, contempt, disgust, distress, fear, joy, shame, surprise Tomkins (1984)											

Figure 4.7 Descriptors, faces of silence and kinds of emotion added

Originally I included examples of inputs and outputs, such as the 'the Christ like harvest' as an output (Lampe, 1977:228) love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control. Later I concluded that these would simply reflect my own views and it would be better to leave space for people to work on their own.

It is worth observing that it is possible to code any descriptor according to the level of affective term to which it would appear to apply, and the process being described moves from bottom left to top right. For example in Figure 4.7 the descriptor 2.1 relates to a Meeting for Church Affairs (MWCA) and has been classified as being somewhere on the affective term scale 'appreciation' which ranges from 2.1.3 to 2.3.2.

#### **4.8 Incorporating kataphatic and apophatic considerations**

This would normally be the place to introduce Bloom's discussion of his continuum in some detail, but for the fact that the design process was severely disrupted when I read in Birkel (2004:42) that:

Christian prayer has its apophatic and kataphatic dimensions: some forms of prayer seek to empty the mind of thoughts in order to make room in the heart for God; other forms of prayer employ our capacity to reflect and to imagine as routes to an increased awareness of divine presence. Quakers have used both to centre down.

Spencer (2007) introduced me to the concepts of via positive and via negative and clarified for me that the work I had already done could all be seen as kataphatic, and so I renumbered the affective terms K1 to K5. I experimented to see if apophatic ideas could be treated in a similar way (Figure 4.8).



#### **4.9 What affective terms are appropriate to describe what is ineffable?**

However there was an obvious problem. What affective terms are appropriate to describe what Spencer had characterised as being ‘beyond words, sensations, and images’? Would they, being ineffable, behave nicely over time and read from top left to bottom right?

For the moment I felt stuck until I read *The Return to the Mystical* where Tyler (2011:24) argues that for ‘the “makers of modern mysticism”, namely James, Inge, Vaughan and Underhill, there was a clear ontological category of mysticism, which was basically essentialist, experientialist, orientalist and perennialist in character, and for James (1904:381) this was filled out by his concept of mystical experience’.

Tyler (p.24) further argues that ‘these categories were adopted, largely uncritically, by the chief writers on “mysticism” in the twentieth century, such as Otto, Stace and Zaehner and were commonplace assumptions in scholarly discourse until the constructivist critique of Katz et al. in the late 1970s/early 1980s (see e.g. Zaehner 1957, 1970)’. Since Katz, Turner believes that we have seen varying reactions to the ‘deontologization’ of mysticism. At one end of the spectrum he places Forman and the neo-perennialists who have wanted to restore full ontological status to the category of mysticism (See Forman 1990, 1998); and at the other end is Cupitt advocating a totally de-ontologized approach (see Cupitt, 1998). In between are McIntosh (1998), McGinn (1991), Turner (1995), Williams (1983, 1984, 1991) and Kripal (2001, 2004). Tyler thinks he can see varying levels of ontological content imported into the category. What I find stimulating in Tyler’s book about Teresa of Avila and Wittgenstein is that he argues that both were galvanised through their

reading to ‘see the world aright’ by a radical form of writing known as ‘mystical’. Tyler shows how as young adults both were in turmoil, loneliness and despair, yet found in this style of writing personal transformation, commitment and embodied engagement with the world. Tyler identifies six strategies of unknowing which he finds in both Teresa and Wittgenstein and discusses in detail. These are:-

1. The Direction of Locution
2. Contradiction
3. Avoiding Conclusions: Humility
4. Disorientation
5. Humour
6. Use of Ordinary Speech (2011:199)

Tyler argues that all six are knowingly used by both Wittgenstein and Teresa to ‘change the aspect’ of the reader. On the other hand, Shotter (1997:14) isolates four ‘linguistic strategies’ used by Wittgenstein (Tyler: 57), and Genova (1995:130) isolates four ‘subversive strategies’ used by him. As I believe that anything subversive is of interest to Quakers I use Genova’s four and also humour/paradox as the five substitute affective terms for the apophatic part of the taxonomy. Until I have built up some experience of how the meanings may range across the thirteen sections of the continuum, I have centred them at each ‘level’ in Figure 4.9.



#### 4.10 Making the proposed adaptations to Bloom's taxonomy continuum

We are now in a position to consider the taxonomy continuum in the terms that Bloom and his colleagues originally expressed. These are in the left column of Figure 4.10. The other two columns are used to indicate in green or red where a modification is proposed. Originally the temptation was to convert as much possible into words or 'Quaker speak' so that Friends might feel at home. Finally I decided to keep any alterations to a minimum.

Bloom's taxonomy continuum <b><u>Thirteen original headings</u></b> with his elaborations	<b>Kataphatic</b> Adaptations proposed	<b>Apophatic</b> Adaptations proposed
<b>1. RECEIVING</b>		
<b><u>1.1 Awareness</u></b> In many ways appears to be cognitive. 'He simply notices the object or phenomenon, but without interest. In effect he says "I am aware of it. But I couldn't care less about it".' There is a feelings of almost indifference.		
<b><u>1.2 Willingness to receive</u></b> At a minimum level we are here describing the behaviour of being willing to tolerate a given stimulus, not to avoid it. ... At best, he is willing to take notice of the phenomenon and give it his attention.'		
<b><u>1.3 Controlled or selected attention</u></b> 'In contrast to the previous level, there is an element of the learner's controlling the attention, so that the favoured stimulus is selected and attended to despite competing and distracting stimuli.'		

**Figure 4.10.1 Bloom's original descriptions of RECEIVING categories with no adaptations proposed**

Bloom's Taxonomy Continuum <b><u>Thirteen original headings</u></b> with his elaborations	<b>Kataphatic</b> Adaptations proposed	<b>Aphatic</b> Adaptations proposed
<b>2. RESPONDING</b>		
<b><u>2.1 Acquiescence in responding</u></b> ‘We might use the word "obedience" or "compliance" to describe the behaviour. As both of these terms indicate, there is a passiveness so far as the initiation of the behaviour is concerned.’		
<b><u>2.2 Willingness to respond</u></b> ‘The key to this level is in the term "willingness," with its implication of capacity for voluntary activity. This is not so much a response to outside prompting as it is a voluntary response from choice.’		
<b><u>2.3 Satisfaction in Response</u></b> ‘The essential testing task at this level is to determine whether a feeling of satisfaction or a positive emotional reaction accompanies a behaviour.’	<b><u>2.3 Enjoying the fellowship</u></b>	<b><u>2.3 Wonder at the moment</u></b>

**Figure 4.10.2 Bloom’s original descriptions of RESPONDING categories with adaptations proposed**

Bloom's Taxonomy Continuum <u><b>Thirteen original headings</b></u> with his elaborations	<b>Kataphatic</b> Adaptations proposed	<b>Apophatic</b> Adaptations proposed
<b>3. VALUING</b> ‘Viewed from another standpoint, the objectives classified here are the prime stuff from which the conscience of the individual is developed into active control of behaviour.’		
<u><b>3.1 Acceptance of a value</b></u> ‘At this level we are concerned with the ascribing of worth to a phenomenon, behaviour, object, etc.’ ‘At this lowest level of <i>Valuing</i> we are concerned with lowest levels of certainty; that is, there is more of a readiness to re-evaluate one's position than at the higher levels.’		<u><b>3.1 Aporetic attitude to any value</b></u>
<u><b>3.2 Preference for a value</b></u> The provision for this subdivision arose out of a feeling that there were objectives that expressed a level of internalization between the mere acceptance of a value and commitment or conviction in the usual connotation of deep involvement in an area. Behaviour at this level implies not just the acceptance of a value to the point of being willing to be identified with it, but the individual is sufficiently committed to the value to pursue it, to seek it out, to want it.’	<u><b>3.2 Preference for a Quaker value</b></u>	<u><b>3.2 Preference for a Heterotopic value</b></u>
<u><b>3.3 Commitment</b></u> (Conviction) Here ‘the action is the result or an aroused need or drive. There is a real motivation to act out the behaviour.’		

**Figure 4.10.3 Bloom’s original descriptions of VALUING categories with adaptations proposed**

Bloom's Taxonomy Continuum <b><u>Thirteen original headings</u></b> with his elaborations	<b>Kataphatic</b> Adaptations proposed	<b>Apophatic</b> Adaptations proposed
<b>4. ORGANISATION</b>  ‘As the learner successively internalizes values, he encounters situations for which more than one value is relevant. Thus necessity arises for <ul style="list-style-type: none"> <li>(a) the organisation of the values into a system,</li> <li>(b) the determination of the interrelationship among them, and</li> <li>(c) the establishment of the dominant and persuasive ones.’</li> </ul>		
<b><u>4.1 Conceptualisation of a value</u></b>  ‘Finding out and crystalizing the basic assumptions which underlie codes of ethics and are the basis of faith.  Forms judgements as to the responsibility of society for conserving human and material resources.’	<b><u>4.1 Conceptualisation of a Quaker Value</u></b>	<b><u>4.1 Linking an understanding of oneself with the pain and suffering of the world</u></b>
<b><u>4.2 Organisation of a value system</u></b>  ‘Bringing together a complex of values, possibly disparate values into an ordered relationship with one another. Ideally, the ordered relationship will be one that is harmonious and internally consistent. This is, of course, the goal of such objectives, which seek to have the student formulate a philosophy of life.’	<b><u>4.2 Organisation of Quaker discernment</u></b>	<b><u>4.2 Visualising how an Ethical response might be formulated</u></b>

**Figure 4.10.4 Bloom’s original descriptions of ORGANISATION categories with adaptations proposed**

Bloom's Taxonomy Continuum <u><b>Thirteen original headings</b></u> with his elaborations	<b>Kataphatic</b> Adaptations proposed	<b>Apophatic</b> Adaptations proposed
<p style="text-align: center;"><b>5. CHARACTERIZATION BY A VALUE COMPLEX</b></p> <p>‘At this level of internalization the values already have a place in the individual's value hierarchy, are organized into some kind of internally consistent system, have controlled the behaviour of the individual for a sufficient time that he has adapted to behaving this way; ... Rarely, if ever, are the sights of educational objectives set to this level of the <i>Affective Taxonomy</i>.’</p> <p style="text-align: center;"><b>5.0 TRANSFORMATION THROUGH A RELIGIOUS FORM OF LIFE EMBEDDED IN ACTION</b></p>		
<p><b>5.1 Generalised set</b></p> <p>‘The generalized set is that which gives an internal consistency to the system of attitudes and values at any particular moment. It is selective responding at a very high level. It is sometimes spoken of as a determining tendency, an orientation toward phenomena, or a predisposition to act in a certain way. But unlike the track star poised for the starter's gun, the generalized set is a response to highly generalized phenomena. It is a persistent and consistent response to a family of related situations or objects.’</p>	<p><b>5.1 Developing a consistent Quaker philosophy of life and action</b></p>	<p><b>5.1 Sensing how a change of life strategy might develop and be embodied in personal action or writing</b></p>
<p><b>5.2 Characterisation</b></p> <p>‘This, the peak of the internalization process, includes those objectives which are broadest with respect both to the phenomena covered and to the range of behaviour which they comprise. Thus, here are found those objectives which concern one's view of the universe, one's philosophy of life, one's <i>Weltanschauung</i> - a value system having as its object the whole of what is known or knowable.’</p>	<p><b>5.2 Characterisation through living out Quaker Testimonies ‘walking the talk’.</b></p>	<p><b>5.2 Characterisation through a sense of possessing the new life achieved by embodied action</b></p>

**Figure 4.10.5 Bloom’s original descriptions of CHARACTERISATION categories with adaptations proposed**

Appendix 6 shows, in a similar way, how Bloom’s continuum can be used to develop appropriate descriptors for both Meetings for Worship and Meetings for Church Affairs.

APOPHATIC					BLOOM'S TAXONOMY	KATAPHATIC								
A 5	A 4	A3	A 2	A 1	Adapted for Quaker use and re-orientated as a coding sheet	K 1	K 2	K 3	K 4	K 5				
<b>1. RECEIVING</b>														
					1	1.1 Awareness	1							
					2	1.2 Willingness to receive	2							
					3	1.3 Controlled or selected attention	3							
<b>2. RESPONDING</b>														
					4	2.1 Acquiescence in responding	4							
					5	2.2 Willingness to respond	5							
					6	2.3 Wonder at moment / Enjoying the fellowship	6							
<b>3. VALUING</b>														
					7	3.1 Aporetic attitude to any value / Acceptance of value	7							
					8	3.2 Preference for a heterotopic value / Preference for a Quaker value	8							
					9	3.3 Commitment	9							
<b>4. ORGANISATION</b>														
					10	4.1 Linking an understanding of oneself with the pain and suffering of the of the world / Conceptualisation of a Quaker Value	10							
					11	4.2 Visualising how an ethical response might be formulated / Organisation of Quaker discernment	11							
<b>5.CHARACTERISATION BY A VALUE COMPLEX OR THROUGH 'A RELIGIOUS FORM OF LIFE' EMBEDDED IN ACTION</b>														
					12	5.1 Sensing how a change of life strategy might develop / Developing a consistent Quaker philosophy of life and action.	12							
					13	5.2 Characterisation through a sense of possessing the new life / through living out Quaker Testimonies	13							
Humour and paradox	Refusing orientating structures	Avoiding arguments & conclusions	Contradicting myself	Talking to myself	Bloom's original continuum items remain in black above. Initial adaptations to Quaker use are in green and mainly kataphatic. Adaptations involving apophatic strategies are in red. In practice switch overs occur.					interest	appreciation	attitudes	values	adjustment
A 5	A 4	A3	A 2	A 1	Bloom's Taxonomy Adapted for Quaker use					K 1	K 2	K 3	K 4	K 5

Figure 4.11 Bloom's taxonomy adapted for Quaker use and re-orientated as a coding sheet

#### **4.11 Chapter Summary**

This chapter has explained how, step by step, Bloom's taxonomy of the affective domain was adapted for Quaker use. Time will tell if Elders find it helpful in their first concern 'for the nurture of the spiritual life of the group as a whole' (*QF&P* 12.11), and devising educational objectives enabling 'all in the meeting to broaden and deepen their knowledge and understanding' (*QF&P* 12.12h).

## CHAPTER FIVE

### **‘QUAKER SPIRITUALITY’ EXPLORED THROUGH OSGOOD’S SEMANTIC DIFFERENTIAL**

#### **5.1 Chapter outline**

This chapter describes how each interviewee’s reaction to the concept of Quaker Spirituality was collated and interpreted, in an attempt to produce some data that compared like with like. The twelve semantic scale sheets and that of an American Friend visiting Manchester were collected with a view to showing their responses on a single sheet. Each box on the seven-point scale on the eighteen scales was examined and a record made of the number of times it had been ticked or marked by each interviewee. All the participants had fully completed their sheets, so that the total number of responses to be analysed was 216 from the twelve Friends plus a further 18 from the visiting American. The boxes which the American Friend had ticked were underlined in red so that his scores could quickly be distinguished from the others’.

Figure 1 Where twelve English, and one American Friend (underlined in red), each differentiated the meaning, for them, of the concept of Quaker Spirituality through eighteen seven point bi polar scales.

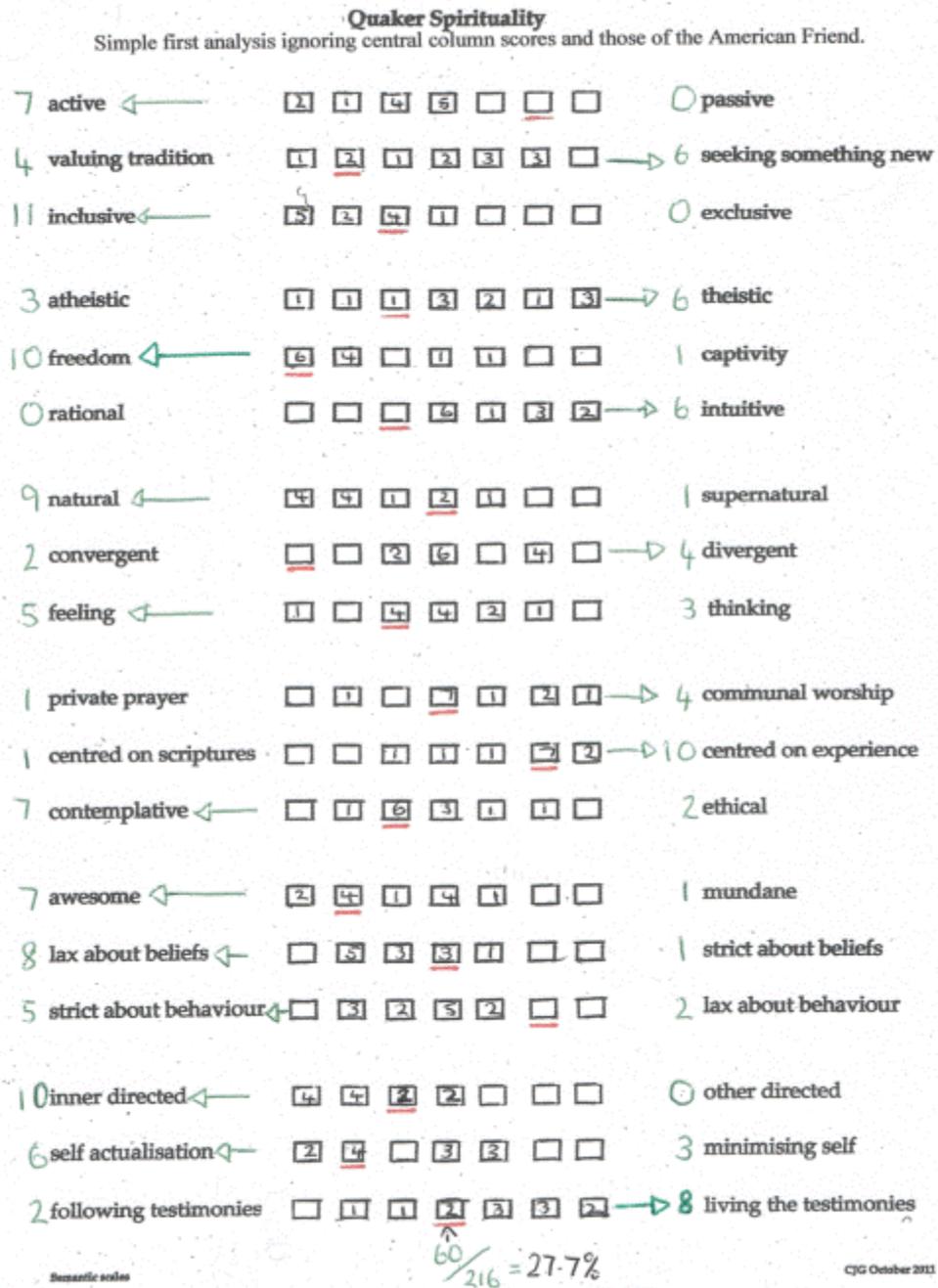


Figure 5.1 Simple analysis of directional 'goals' scored

## 5.2 First simple analysis of raw data

In making the first simple analysis (see Figure 5.1), it was quickly possible, through ignoring the data in the centre column and the American Friend's scores, to establish the overall direction of choices by totalling the figures in the outer three columns on either side. This yielded some simple 'football' scores. For example there appeared to be four overwhelming victories with nothing to show on the other polarity: active 7 – passive 0; inclusive 11 – exclusive 0; rational 0 – intuitive 6, and inner directed 10 – other directed 0. However all these scales had some markings in the central column. Totalled over the eighteen scales, the scores in the central column amounted to 60/216 which accounts for 27.77% of the responses. Thus over a quarter of responses appear to have been overlooked, and disenfranchised. In two scales (rational versus intuitive and convergent versus divergent) half of the respondents have chosen the midpoint and in a third (private prayer versus communal worship) three-quarters. Does this mean that there is something wrong with the bipolar scale, or that Friends value the importance of each end, or (as is perhaps in the case of convergent – divergent) they are unfamiliar with the concept? Are Friends saying emphatically that Quaker Spirituality involves both private prayer and communal worship, or indicating that they have difficulty in deciding, or that confronted with a scale that is not strictly bipolar have opted out by choosing the central box? Perhaps this suggests that a six-point scale should be used in any future investigations.

### **5.3 Analysis by calculating mean distances**

Simply adding up scores does not do justice to the nuances of the semantic differential as it does not register the notional distance from the midpoint. To overcome this difficulty and ensure that the central column scores were not ignored, I resolved to multiply the central score by 0.5, the adjoining columns on either side by 1.0, the middle columns by 2.0 and the outer by 3. By multiplying by 0.5 I could add the result to each side thus ensuring that the central scores accounted for something (albeit equally) rather than nothing. I then obtained the mean distances by dividing by the numbers under consideration.

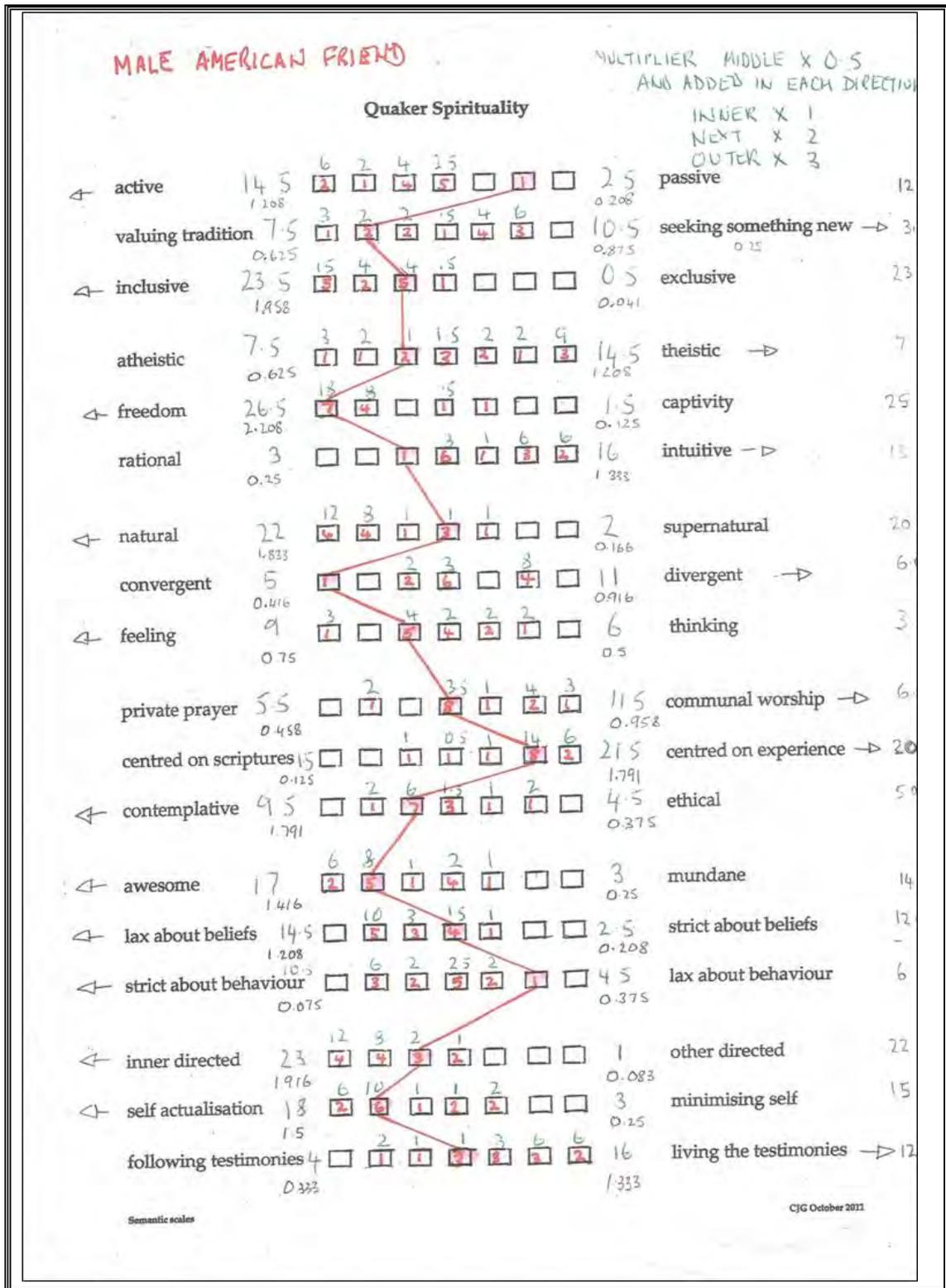


Figure 5.2 Mean distances worksheet

<u>Quaker Spirituality</u>				<u>Male and female responses compared</u>			
5 Males				7 females			
Columns used/spread				Columns used/spread			
active	3/3	[4.5] 0.9	[1.5] 0.3	[13.0] 1.857	[1.0] 0.142	passive	3/4
<u>valuing tradition</u>	3/5	[6.0] 1.2	[3.0] 0.6	[4.0] 0.571	[7.0] 1.0	<u>seeking something new</u>	4/6
inclusive	2/3	[9.0] 1.8	[0.0] 0.0	[12.5] 1.785	[0.5] 0.071	exclusive	4/4
atheistic	4/6	[2.5] 0.5	[7.5] 1.5	[5.0] 0.714	[7.0] 1.0	theistic	6/7
freedom	3/4	[10.5] 2.1	[0.5] 0.1	[18.0] 2.571	[1.0] 0.142	captivity	3/5
rational	3/3	[1.5] 0.3	[4.5] 0.9	[1.5] 0.214	[11.5] 1.642	intuitive	3/4
natural	3/3	[9.5] 1.9	[0.5] 0.1	[12.5] 1.785	[1.5] 0.214	supernatural	4/5
convergent	2/3	[2.0] 0.4	[4.0] 0.8	[3.0] 0.428	[7.0] 1.0	divergent	3/4
feeling	3/3	[3.0] 0.6	[2.0] 0.4	[6.0] 0.857	[4.0] 1.642	thinking	5/6
private prayer	2/3	[2.0] 0.4	[4.0] 0.8	[3.5] 0.5	[7.5] 1.071	communal worship	5/6
centred on scriptures	<sup>3/4</sup>	[1.5] 0.3	[6.5] 1.3	[0.0] 0.0	[15.0] 2.142	centred on experience	3/3
contemplative	2/2	[4.0] 0.8	[1.0] 0.2	[5.5] 0.785	[2.5] 0.357	ethical	5/5
awesome	3/3	[6.0] 1.2	[1.0] 0.2	[11.0] 1.571	[2.0] 0.285	mundane	4/5
lax about beliefs	3/3	[5.5] 1.1	[0.5] 0.1	[9.0] 1.285	[2.0] 0.285	strict about beliefs	3/4
strict about behaviour	2/4	[6.0] 1.2	[2.0] 0.4	[4.5] 0.642	[2.5] 0.357	lax about behaviour	2/2
inner directed	4/4	[7.0] 1.4	[1.0] 0.2	[16.0] 2.285	[0.0] 0.0	other directed	3/3
self-actualisation	4/5	[6.0] 1.2	[2.0] 0.4	[9.5] 1.357	[2.5] 0.357	minimising self	4/5
following testimonies	4/5	[1.0] 0.2	[8.0] 1.6	[3.0] 0.428	[8.0] 1.142	living the testimonies	5/6
<b>Males columns used 53/126 Males spread 66/126</b>				<b>Females columns used 69/126 spread 84/126</b>			
126 x 5 = 630		Male	column	53/630 = 0.088		spread	66/630 = 0.104
126 x 7 = 882		Female		69/882 = 0.078			84/882 = 0.095

**Figure 5.3 Male and female responses compared**

#### **5.4 Analysing the mean distances in three ways – all, by gender and by meeting**

This meant dividing either by 12 when considering all, by 5 when considering the males, by 7 the females and by 4 when considering the three meetings, from each of which four Friends were drawn. This enabled me to examine the data in three ways – all, by gender and by meetings.

		Quaker Spirituality					
		Meeting A		Meeting B		Meeting C	
Members		21		17		33	
Attendees		23		14		44	
	Total	44		31		77	
Participating in project		3 f 1 m		3 female 1 male		1 f 3 m	
active		[4.0] [1.0] 2	[8.5] [0.5] 1	[3.0] [1.0] 3		passive	
		1.0 0.25	2.125 0.125	0.75 0.25			
valuing tradition		[0.0] [6.0] 1	[5.5] [2.0] 3	[1.5] [3.0] 2		seeking something new	
		0.0 1.5	1.375 0.5	0.375 0.75			
inclusive		[6.5] [0.5] 3	[9.5] [0.5] 1	[9.0] [0.0] 2		exclusive	
		1.625 0.125	2.375 0.125	2.25 0.0			
atheistic		[2.5] [1.5] 3	[3.0] [7.0] 1	[2.0] [6.0] 2		theistic	
		0.625 0.375	0.75 1.75	0.5 1.5			
freedom		[8.0] [1.0] 3	[8.5] [0.5] 2	[10.0] [0.0] 1		captivity	
		2.0 0.25	2.125 0.125	2.5 0.0			
rational		[1.0] [6.0] 1	[1.0] [6.0] 1	[1.0] [4.0] 3		intuitive	
		0.25 1.5	0.25 1.5	0.25 1.0			
natural		[9.0] [0.0] 1	[8.0] [1.0] 2	[5.0] [1.0] 3		supernatural	
		2.25 0.0	2.0 0.25	1.25 0.25			
convergent		[0.5] [6.5] 1	[1.0] [3.0] 2	[1.0] [1.5] 3		divergent	
		0.125 1.625	0.25 0.75	0.25 0.375			
feeling		[5.5] [0.5] 1	[0.5] [4.5] 3	[3.0] [1.0] 2		thinking	
		1.375 0.125	0.125 1.125	0.75 0.25			
private prayer		[1.0] [4.0] 3	[2.5] [5.5] 1	[2.0] [2.0] 3		communal worship	
		0.25 1.0	0.625 1.375	0.5 0.5			
centred on scriptures		[0.0] [8.0] 1	[0.0] [8.0] 1	[1.5] [5.5] 3		centred on experience	
		0.0 2.0	0.0 2.0	0.375 1.375			
contemplative		[2.5] [1.0] 3	[3.5] [2.5] 2	[3.5] [0.5] 1		ethical	
		0.625 0.25	0.875 0.625	0.875 0.125			
awesome		[5.0] [1.0] 2	[4.5] [1.5] 3	[7.5] [0.5] 1		mundane	
		1.25 0.25	1.125 0.375	1.875 0.125			
lax about beliefs		[8.0] [1.0] 1	[4.0] [1.0] 2	[2.5] [1.5] 3		strict about beliefs	
		2.0 0.25	1.0 0.25	0.625 0.375			
strict about behaviour		[2.0] [2.0] 3	[4.0] [0.0] 2	[4.5] [1.5] 1		lax about behaviour	
		0.5 0.5	1.0 0.0	1.125 0.375			
inner directed		[9.0] [1.0] 1	[7.5] [0.5] 2	[6.5] [0.5] 3		other directed	
		2.25 0.25	1.875 0.125	1.625 0.125			
self actualisation		[6.0] [1.0] 1	[3.5] [2.5] 3	[5.5] [1.5] 2		minimising self	
		1.5 0.25	0.875 0.625	1.375 0.375			
following testimonies		[0.5] [5.5] 2	[2.0] [7.0] 1	[1.5] [3.5] 3		living the testimonies	
		0.125 1.375	0.5 1.75	0.375 0.875			

Figure 5.4 Responses from Friends in three meetings analysed

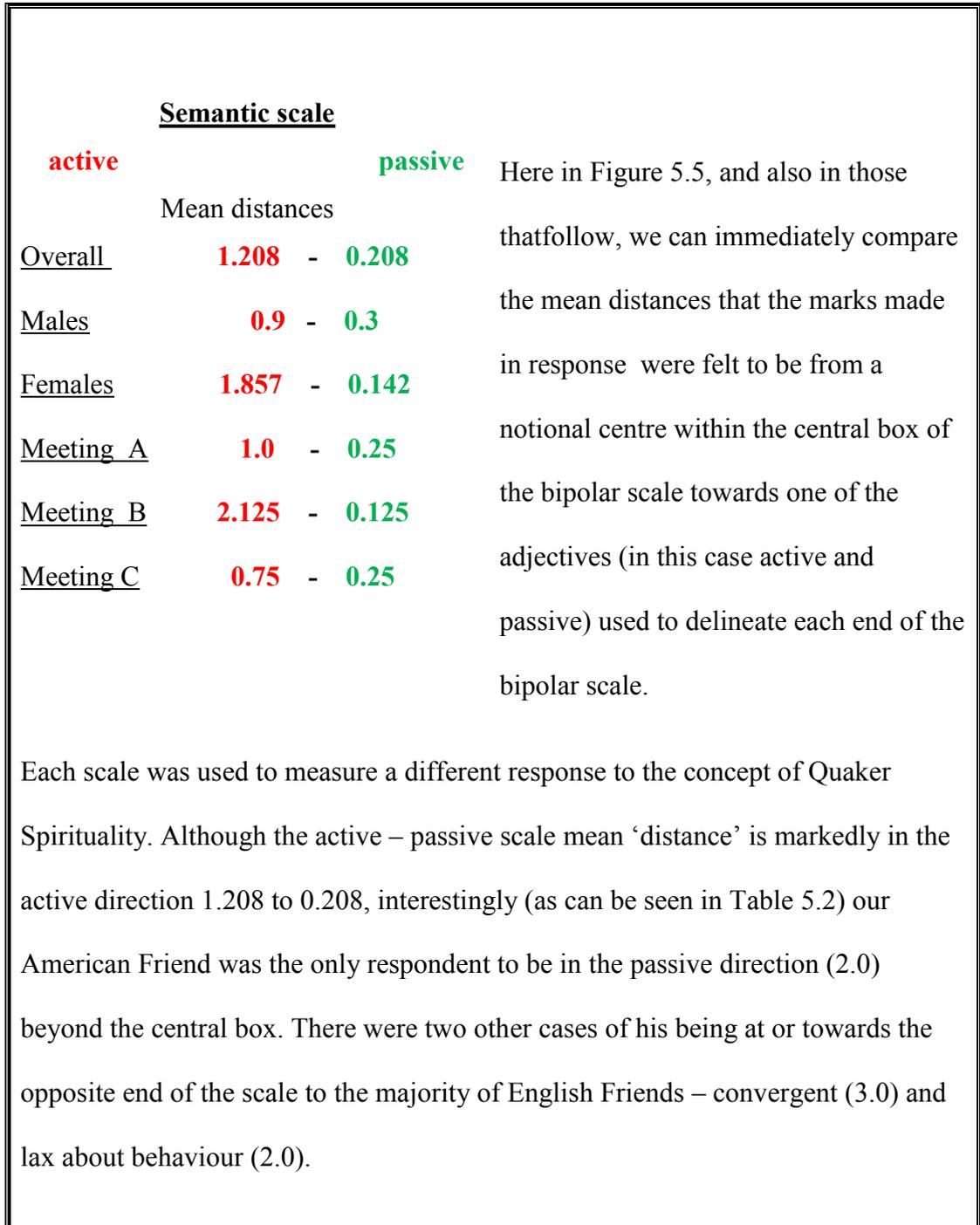
The size of the three meetings from which the interviewees came can be seen at the top of Figure 5.4. When each meeting was ranked upon its placing on each scale, the frequencies were as follows:

	Meeting A	Meeting B	Meeting C
First place	9	8	4
Second place	3	6	5
Third place	6	4	9

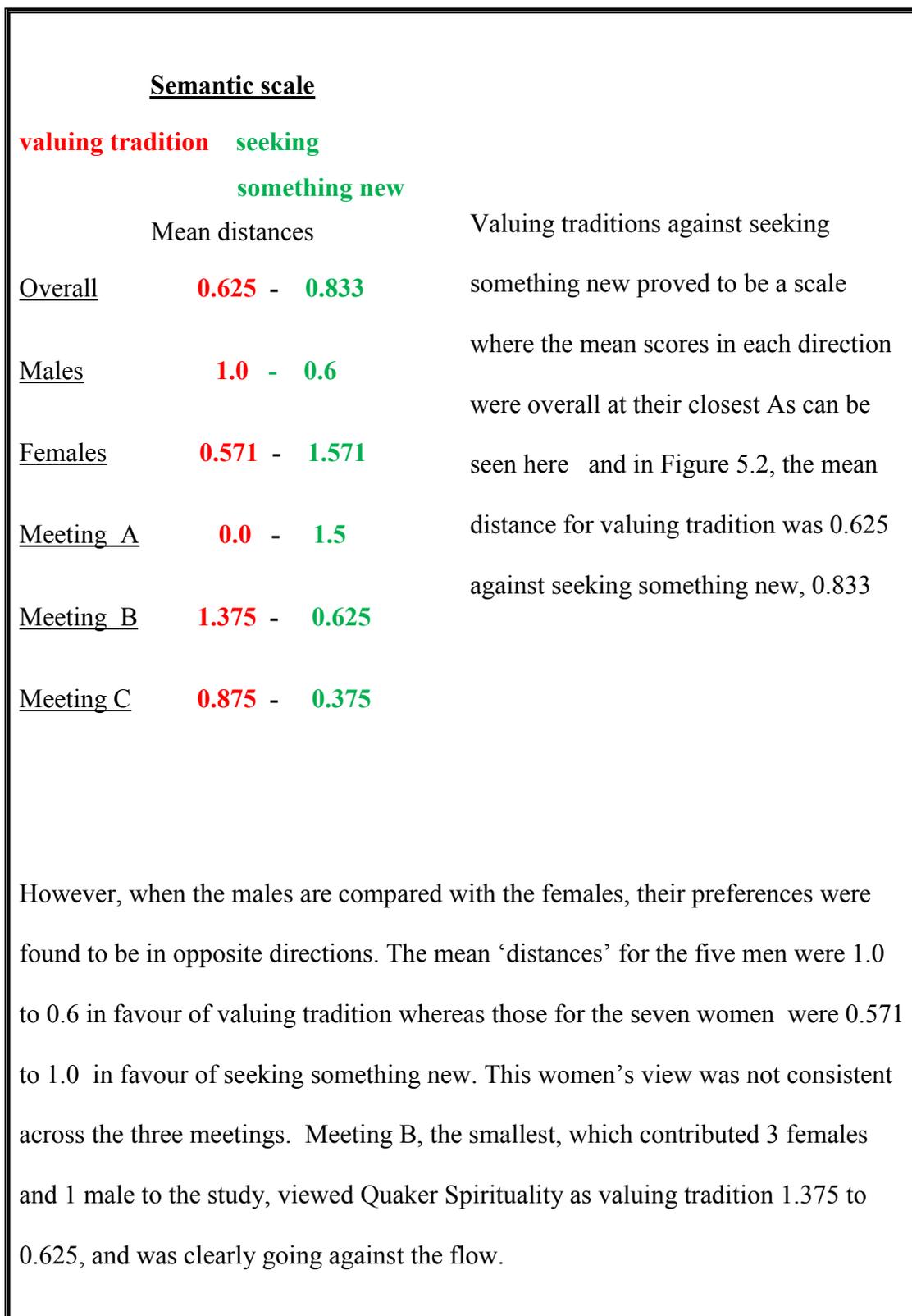
In general, all three meetings followed the general trend, but Meeting B went against the flow twice – on valuing tradition rather than seeking something new and thinking against feeling. Meeting A saw Quaker Spirituality as atheistic when the general trend was theistic. The demands of keeping the operation running may be reflected in the responses made by Friends from Meeting B, the smallest. The data suggests that, despite a strong behavioural creed (Dandelion and Collins, 2008:4), the larger the meeting the more diffuse the views on Quaker Spirituality become.

## 5.5 Considering mean distances scale by scale

I began to consider each scale in turn.



**Figure 5.5 Semantic scale: active – passive, mean distances**



**Figure 5.6 Semantic scale: valuing tradition – seeking something new**

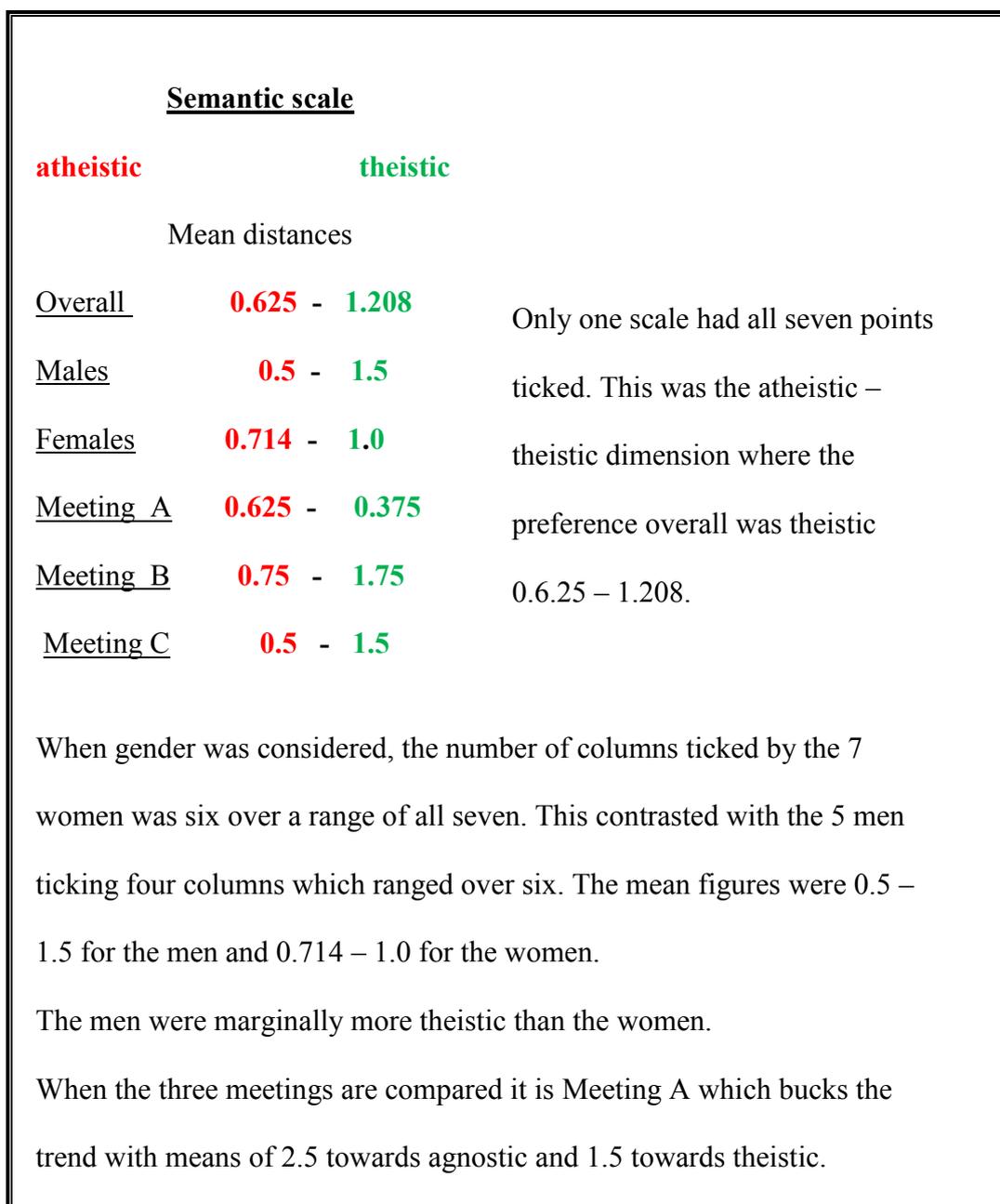
Simply adding up scores does not do justice to the nuances of the semantic differential as it does not register the notional distance from the midpoint. To overcome this difficulty, I thought perhaps I could apply the  $\chi^2$  test where full account could be taken of the scores in the central column. In fact I tried this out on the valuing tradition – trying something scale, where the male and female judgements appeared to be in opposite directions. I drew up a table of two rows and seven columns plus an additional row and column for totals, and followed the instruction in a handbook, (Heyes, et al. 1986:45) I entered the observed frequencies and worked out the expected ones. When I had summed the resultant squares the result was  $\chi^2 = \frac{(O-E)^2}{E} = 5.818$ . This figure looked encouraging until I took into account the degrees of freedom permitted. Degrees of freedom have been described by Dallal (2003: online) as:

ways of keeping score. A data set contains a number of observations, say, n. They constitute n individual pieces of information. These pieces of information can be used either to estimate parameters or variability. In general, each item being estimated costs one degree of freedom. The remaining degrees of freedom are used to estimate variability. All we have to do is count properly.

I worked out the degrees of freedom by using the formula  $df = (\text{number of rows} - 1) \times (\text{number of columns} - 1)$ . This amounted to  $2-1 \times 7-1 = 6$ . At this level the 5.818 is well below the 10.645 required to give a probability of significance at the 10% level. Upon further enquiry I discovered that ‘Chi-square should not be calculated if the expected value in any category is less than 5’. (Morgan and Brown Carter, 1993). Disappointed I returned to examining mean distances.

<b><u>Semantic scale</u></b>		
	<b>inclusive</b>	<b>exclusive</b>
	Mean distances	As one might expect, Quaker Spirituality
<u>Overall</u>	<b>1.958</b> - <b>0.941</b>	was seen as overwhelmingly inclusive
<u>Males</u>	<b>1.8</b> - <b>0.0</b>	rather than exclusive across all three
<u>Females</u>	<b>1.785</b> - <b>1.071</b>	analyses. The mean distances for males
<u>Meeting A</u>	<b>1.625</b> - <b>0.125</b>	and females were close: 1.8 and 1.785
<u>Meeting B</u>	<b>2.375</b> - <b>0.125</b>	respectively. Meeting B had the highest.
<u>Meeting C</u>	<b>2.25</b> - <b>0.0</b>	

**Figure 5.7 Semantic scale: inclusive – exclusive**



**Figure 5.8 Semantic scale: atheistic – theistic**

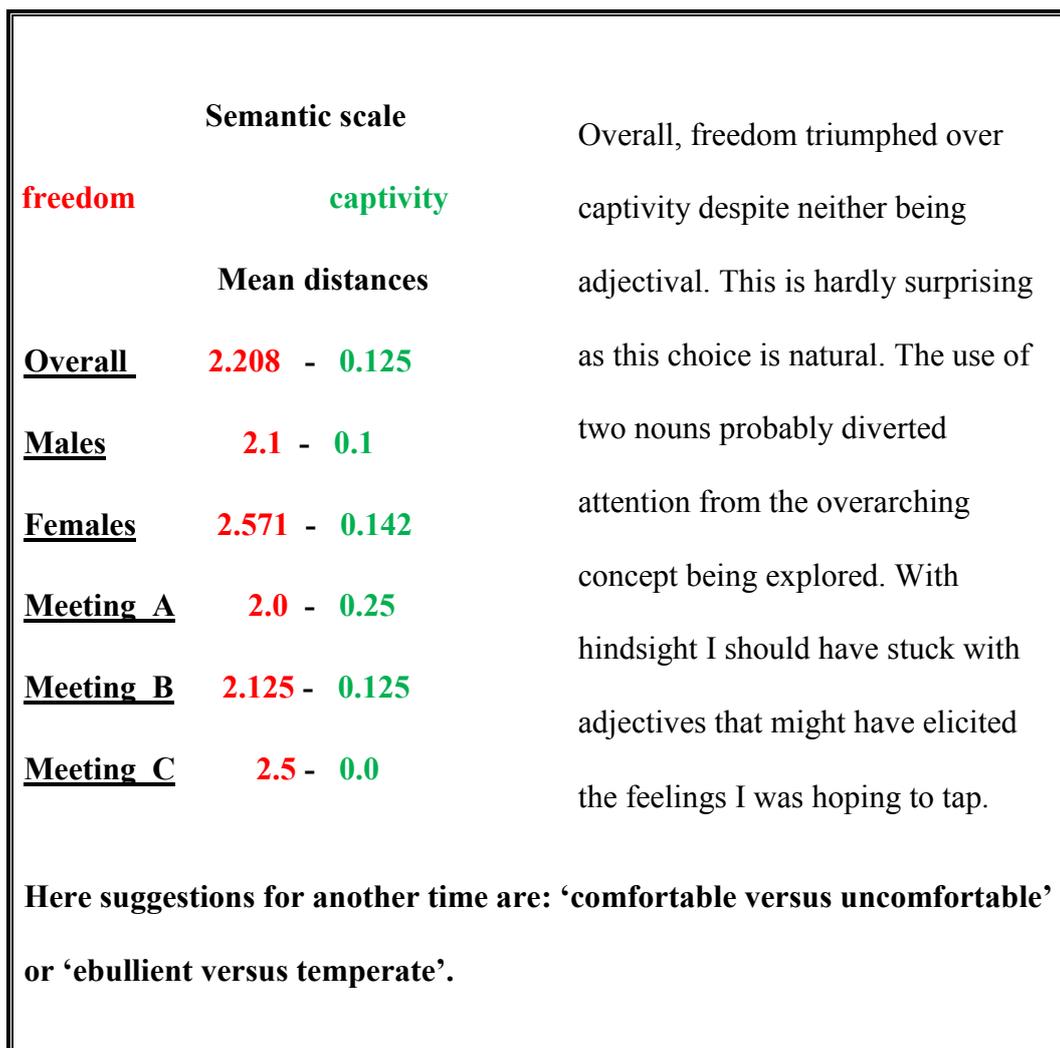


Figure 5.9 Semantic scale: freedom – captivity

<u>Semantic scale</u>			
<b>rational</b>		<b>intuitive</b>	
	Mean distances		Quaker Spirituality was is found to be perceived as being more intuitive than
<u>Overall</u>	<b>0.26</b> - <b>1.333</b>		rational, and whilst this held true for both
<u>Males</u>	<b>0.3</b> - <b>0.9</b>		men and women it was much more
<u>Females</u>	<b>0.214</b> - <b>1.642</b>		marked among the women, whose mean
<u>Meeting A</u>	<b>0.25</b> - <b>1.5</b>		scores were 0.215 and 1.642 as against
<u>Meeting B</u>	<b>0.25</b> - <b>1.5</b>		the men's were 0.3 an 0.9..
<u>Meeting C</u>	<b>0.25</b> - <b>1.0</b>		Meetings A and B tied for first place and
			Meeting C came third.

**Figure 5.10 Semantic Scale: rational – intuitive**

	<u>Semantic scale</u>		
	<b>natural</b>		<b>supernatural</b>
	Mean distances		Natural was preferred to supernatural
<u>Overall</u>	<b>1.833</b>	–	<b>0.166</b>
<u>Males</u>	<b>1.9</b>	–	<b>0.1</b>
<u>Females</u>	<b>1.785</b>	–	<b>1.642</b>
<u>Meeting A</u>	<b>2.25</b>	–	<b>0.0</b>
<u>Meeting B</u>	<b>2.0</b>	–	<b>0.25</b>
<u>Meeting C</u>	<b>1.25</b>	–	<b>0.25</b>

1.833 to 0.166 with the male mean scores being ahead of the female, 1.9 and 0.1 compared with 1.785 and 0.214. The Friends from Meeting A were unanimous in this preference 2.25 to 0, second came Meeting B 2.0 to 0.25 and third was C with 1.25 to 0.25. I wonder now if ‘immanent versus transcendent’ might have been a better dimension to explore or even ‘sacred versus profane’.

I was looking for something that might tease out how mystical Quaker Spirituality is or is not seen to be. As Wittgenstein remarked ‘Sometimes an expression has to be taken out of the language and sent to the cleaners. Then it can be reintroduced to service’ (translated by Tyler, 2011:3). I did not try ‘apophatic versus kataphatic’ as I thought that these adjectives are not widely used or understood among Friends. This is despite Michael L Birkel (2004:42) having explained that Quaker prayer has ‘used ‘both to centre down.’

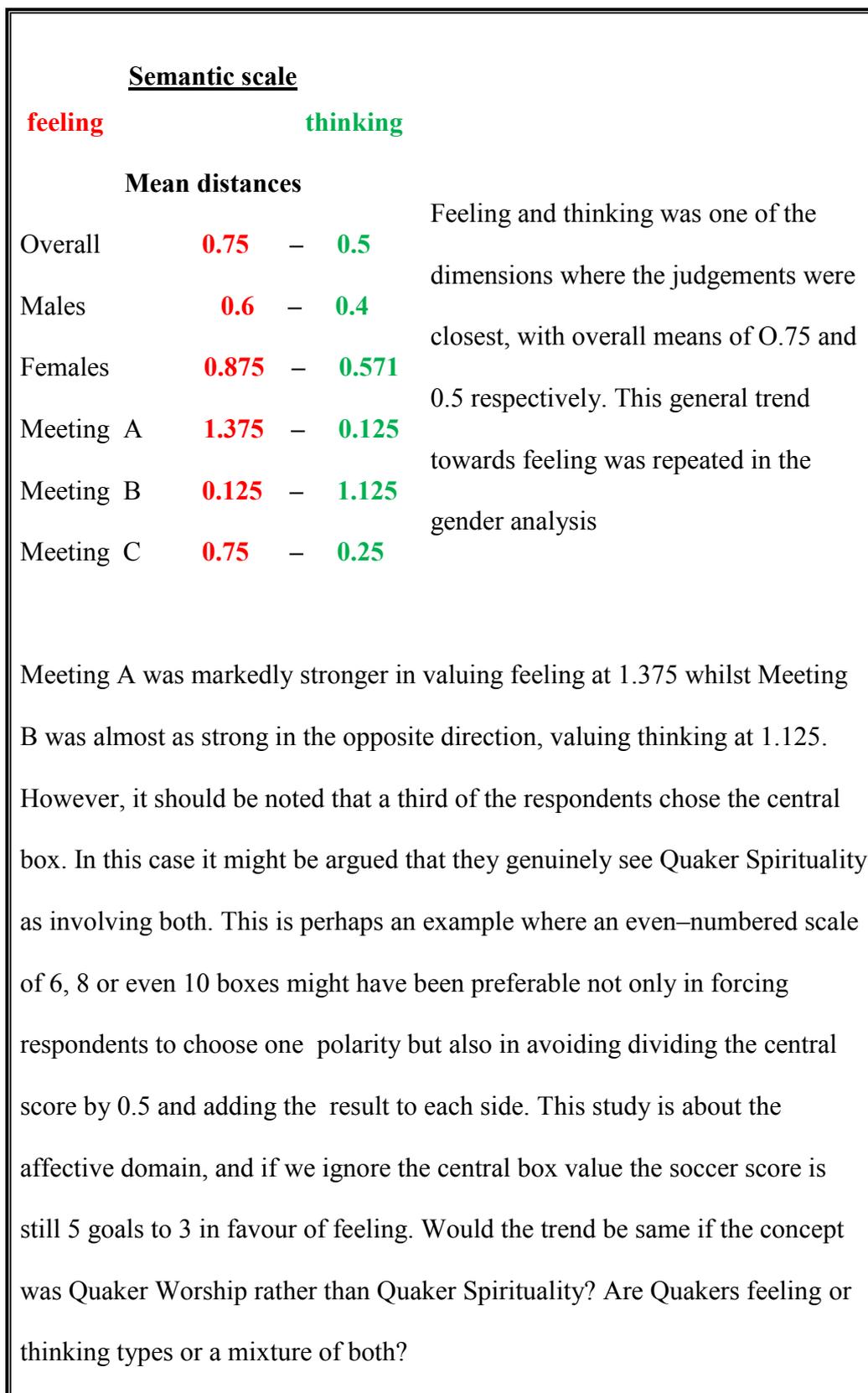
**Figure 5.11 Semantic Scale:**

**- supernatural**

<u>Semantic scale</u>			
<b>convergent</b>		<b>divergent</b>	
	Mean distances		One or two interviewees needed help with understanding what the convergent – divergent scale was about.
<u>Overall</u>	<b>0.416</b> – <b>0.916</b>		Nor were they much helped when I suggested ‘thinking’, as an example of a concept to which the scale might be applied.
<u>Males</u>	<b>0.4</b> – <b>0.8</b>		
<u>Females</u>	<b>0.428</b> – <b>1.0</b>		
<u>Meeting A</u>	<b>0.125</b> – <b>1.625</b>		
<u>Meeting B</u>	<b>0.25</b> – <b>0.75</b>		
<u>Meeting C</u>	<b>0.25</b> – <b>0.375</b>		

Half of the respondents chose the central box. Perhaps ‘footpaths’ might have been a better example to give. Meeting A was more strongly divergent with a mean of 1.625 compared with B’s 0.75 and C’s 0.375.

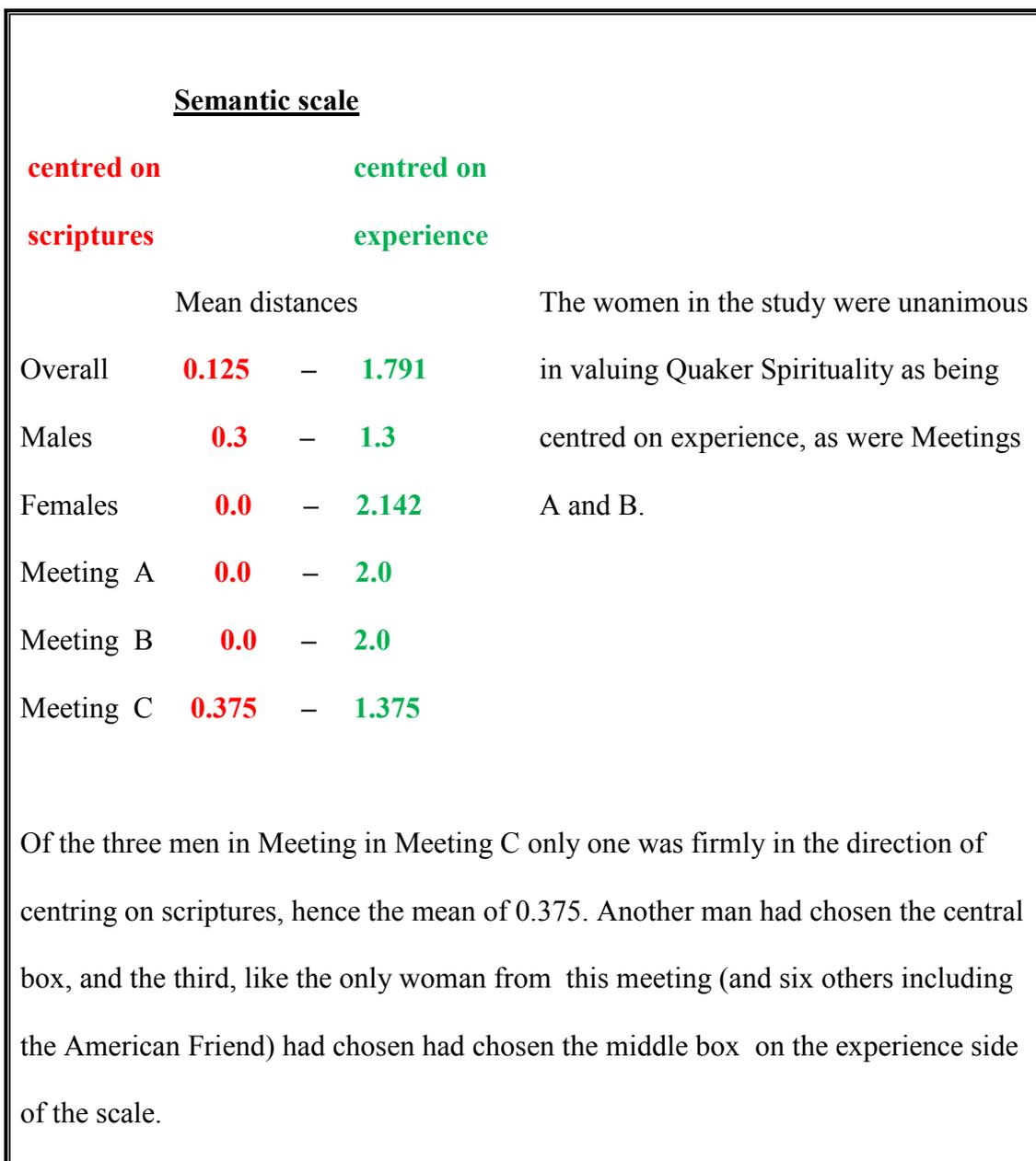
**Figure 5.12 Semantic Scale: convergent – divergent**



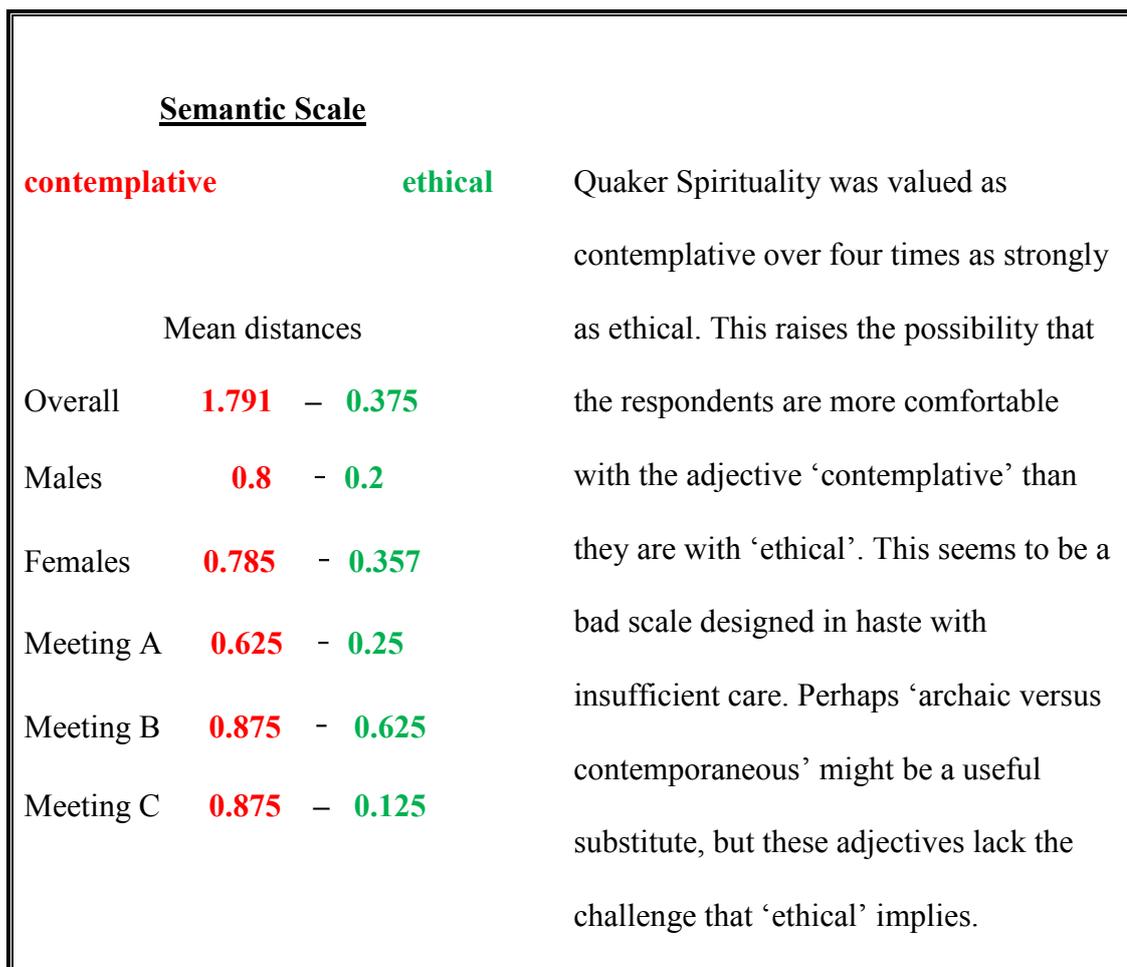
**Figure 5.13 Semantic scale: feeling – thinking**

<u>Semantic scale</u>			
<b>private</b>		<b>communal</b>	
<b>prayer</b>		<b>worship</b>	
	Mean distances		Private prayer against communal worship has already been discussed. All four Friends from Meeting C chose the central value, re-emphasising perhaps a poorly constructed scale.
<u>Overall</u>	<b>0.458</b>	–	<b>0.958</b>
<u>Males</u>	<b>0.4</b>	–	<b>0.8</b>
<u>Females</u>	<b>0.5</b>	–	<b>1.071</b>
<u>Meeting A</u>	<b>0.25</b>	–	<b>1.0</b>
<u>Meeting B</u>	<b>0.625</b>	–	<b>1.375</b>
<u>Meeting C</u>	<b>0.5</b>	–	<b>0.5</b>

**Figure 5.14 Semantic scale: private prayer – communal worship**



**Figure 5.15 Semantic scale: centred on scriptures – centred on experience**



**Figure 5.16 Semantic scale: contemplative - ethical**

**Semantic scale**

	<b>awesome</b>		<b>mundane</b>	
Mean distances				I feel uneasy about the extent that these two adjectives belong to the same scale
Overall	<b>1.416</b>	–	<b>0.25</b>	of meaning. Further, almost any
Males	<b>1.2</b>	–	<b>0.4</b>	adjective set alongside mundane is going
Females	<b>1.571</b>	–	<b>0.285</b>	to be preferred.
Meeting A	<b>1.25</b>	–	<b>0.25</b>	I was hoping to explore Otto's (1924:12)
Meeting B	<b>1.125</b>	–	<b>0.375</b>	dimension of 'mysterium tremendum et
Meeting C	<b>1.875</b>	–	<b>0.125</b>	fascinans but failed.

Maybe 'sacred and profane' would have been a better pair. Certainly they were mentioned in Osgood et al. (1957:36). I think that the use of the semantic differential is worth further exploration. Next time I need to pay close attention in choosing that are not only evaluative (like *valuable* – *worthless*) but also potent (like *brave* – *cowardly*) and yet others that relate to activity (like *tensed* – *relaxed*). All three of these of these (also in Osgood) would have been wiser choices than the scales I devised for myself.

**Figure 5.17 Semantic scale: awesome – mundane**

<u>Semantic scale</u>			
	<b>lax about beliefs</b>		<b>strict about beliefs</b>
Mean distances			Lax about beliefs 1.208 rated against
Overall	<b>1.208</b>	–	<b>0.208</b> strict 0.208 overall. A distance matched
Males	<b>1.1</b>	–	<b>0.1</b> in both how males and females scored,
Females	<b>1.285</b>	–	<b>0.285</b> 1.1 and 0.1 and 1.285 and 0.285
Meeting A	<b>2.0</b>	–	<b>0.25</b> respectively.
Meeting B	<b>1.0</b>	–	<b>0.25</b>
Meeting C	<b>0.625</b>	–	<b>0.375</b>

**Figure 5.18 Semantic Scale: lax about beliefs – strict about beliefs**

<u>Semantic scale</u>			
	<b>strict about</b>		<b>lax about</b>
	<b>behaviour</b>		<b>behaviour</b>
	Mean distances		‘Strict’ about behaviour surpassed ‘lax’
			but the men were almost twice as strict
Overall	<b>0.875</b>	–	<b>0.375</b> as the women.
Males	<b>1.2</b>	–	<b>0.4</b>
Females	<b>0.642</b>	–	<b>0.357</b> The smallest meeting was unanimously
Meeting A	<b>0.5</b>	–	<b>0.5</b> strict.
Meeting B	<b>1.0</b>	–	<b>0.0</b>
Meeting C	<b>1.125</b>	–	<b>0.375</b>

**Figure 5.19 Semantic scale: strict about behaviour – lax about behaviour**

<u>Semantic scale</u>			
	<b>inner directed</b>		<b>other directed</b>
	Mean distances		‘inner directed’ overwhelmed
			‘other directed’ 1.916 to 0.083
Overall	<b>1.196</b>	–	<b>0.083</b>
Males	<b>1.4</b>	–	<b>0.2</b>
Females	<b>2.285</b>	–	<b>0.0</b>
Meeting A	<b>2.25</b>	–	<b>0.25</b>
Meeting B	<b>1.875</b>	–	<b>0.125</b>
Meeting C	<b>1.625</b>	–	<b>0.125</b>

Over all, and unanimously among the women, 2.285. The direction was repeated across the three meetings ranging from 2.25 in A, through 1.875 in B, to 1.125 in C.

**Figure 5.20 Semantic scale: inner directed – other directed**

<u>Semantic scale</u>			Self-actualisation, scored six more times heavily than minimising self, 1.25 to 0.25, a choice that was stronger among the women: 1.375 to 0.357 compared with the en's 1.2 to 0.4. The trend was weakest in the smallest meeting B, 0.875 to 0.625.
	<b>Self-actualisation</b>	<b>minimising self</b>	
	Mean distances		
Overall	<b>1.2</b>	– <b>0.25</b>	
Males	<b>1.2</b>	– <b>0.4</b>	
Females	<b>1.357</b>	– <b>0.357</b>	
Meeting A	<b>1.5</b>	– <b>0.25</b>	
Meeting B	<b>1.875</b>	– <b>0.625</b>	
Meeting C	<b>1.375</b>	– <b>0.375</b>	

**Figure 5.21 Semantic scale: self-actualisation – minimising self**

<u>Semantic scale</u>			
	<b>following the testimonies</b>	<b>living the testimonies</b>	
	Mean distances		
Overall	<b>0.333</b>	– <b>1.333</b>	Finally Quaker Spirituality was Seen overall as a matter of living the testimonies: 1.333 rather than following them 0.333. Here the men 0.2 to 1.6, were stronger than the women, 0.428 to 1.142.
Males	<b>0.2</b>	– <b>1.6</b>	This sentiment was strongest in the smallest Meeting B.
Females	<b>0.428</b>	– <b>1.142</b>	
Meeting A	<b>0.125</b>	– <b>1.375</b>	
Meeting B	<b>0.5</b>	– <b>1.75</b>	
Meeting C	<b>0.375</b>	– <b>0.875</b>	

**Figure 15.22 Semantic scale: following testimonies – living the testimonies**

## 5.6 Chapter summary

I have demonstrated that the semantic differential has a face value. It also had usefulness in providing a yardstick against which I could consider each interviewee's transcript. With such small samples one must be cautious about making wider claims or generalising about the meaning of Quaker Spirituality for Friends in general.

## **CHAPTER SIX**

### **IS THE TAXONOMY FIT FOR PURPOSE?**

#### **6.1 How it is proposed to test the robustness of the revised taxonomy**

This chapter tests the robustness of the revised taxonomy in three similar ways, called cuts, but submits different inventories of material for classification in each cut. Every text is presented in the same format with an identifier or reference, the text itself, and then its adjudicated coded place in the taxonomy. Obviously these judgements are all my own, and I am evidently gaining experience as I go along. It would be preferable if this task could be shared, and, if enough scholars could be assembled to do it, could use an inventory and voting system similar to that adopted by the Jesus Seminar (Funk, 1996:34).

#### **6.2 Cut 1 using material from the interviews**

These texts have been selected directly from the transcripts arranged by subject and assigned a place in the adapted taxonomy without further comment.

##### **6.2.1 Meeting for Worship**

Friend's Identifier	Text 1.1 About Meeting for worship	Taxonomy placing
Female 3	<p>I: So could you talk me through how you typically deal with the silence in the meetings of worship?</p> <p>R (F3): It's different on different Sundays. It's not always the same, it partly depends how you feel yourself. I enjoy the silence. It most probably takes me a few minutes to get into the silence, to relax and settle down and everything else, but I enjoy the silence. Sometimes I suppose worship is a little bit selfish in the sense you work through what is right for you. Other Sundays you can work through what you feel is wider things, if that makes sense. Sometimes you've got to work through whatever has happened during the week or whatever is affecting you at that particular moment. Other times you become more relaxed and you're ready to perhaps look outwards. I enjoy spoken ministry sometimes, not always. Sometimes it's quite a challenge what someone else says. Sometimes it just hits the nail on the head. Sometimes the worship, if more than one person speaks, flows wonderfully, other times it just rubs a little bit. It varies but, yes, I think the silence is quite important to me, the actual silence.</p>	6.K.5

Friend's Identifier	Text 1.2	Taxonomy placing
Male 2	<p>I: Does ministry have to be a condition of that high, this peak experience?</p> <p>R (M2): No, well I mean I think when you get this sort of peak experience usually it comes out of some shared experience by the group. It may of course be that there is a shared experience because of something that is happening in the meeting, but I think if it is just an ordinary Sunday with people coming together from their different places, it probably requires the ministry just to draw the group together, the ministry has a role of pulling the group together because it provides some shared experience and I am just trying to think if I can, I can't really think of occasions of a meeting being of that high level, without a ministry. Unless it is in the context of some other, I mean sometimes when someone has perhaps had died in the meeting or the meeting is about to, oh one occasion we always remember at **** * ** was actually not a regular Sunday Morning meeting for worship, but when we were on a meeting outing – this is years and years ago – and we were just in Macclesfield, and we were just sitting having had tea together in the café, round some tables, and we just spontaneously fell into silence and had a 20 minutes half hour, really had no idea how long it was, meeting to worship. And that was a peak experience and there wasn't any ministry in that, but that was in the context of a shared experience, of the meeting, and having spent the afternoon together and talking together and so on.</p>	6.A.5

Friend's Identifier	Text 1.3	Taxonomy placing
Male 4	<p>I: So what makes a good meeting? You were saying it was a good meeting, what makes a good meeting?</p> <p>R (M4): Well I'm aware of a gathered meeting and it depends who speaks and what they say. Since becoming a co-clerk my ministry has dried up. I don't minister at the moment because my head is too full of worries, well concerns about the clerkship. [Pause]. Obviously I ... I don't know it's right to say I enjoy the silence. There is a quality which appeals to me, but it doesn't touch me very deeply.</p>	8.A.2

Friend's Identifier	Text 1.4	Taxonomy placing
American Friend Male	<p>I: Do you ever offer prayer in a meeting of that sort of ...yeah?</p> <p>R (AFM): I do.</p> <p>I: Yeah.</p> <p>R (AFM): And generally I will kneel in prayer when I offer prayer. And I don't have a restriction on myself as if it ... if I'm called to prayer and I've spoken already and I've given ministry, I will go ahead and pray because that's different than –</p> <p>I: And you'd be on your feet at that point?</p> <p>R (AFM): If I have vocal ministry I would stand.</p> <p>I: Yes.</p> <p>R (AFM): If I were to give prayer I'm persuaded, but I don't do all the time, but I'm generally persuaded, moved to prayer on one knee in the way that conservative Friends have done that, and I've done that here in England, I've been moved to do that. And sometimes one of the things that I do for myself is to in my word of working with gifts is to labour for a gift for what the meeting needs. I pray for that. What does the meeting need? Do I have something that I can give to the meeting that comes through me? And sometimes I find that it is a prayer for the welfare and I know I've done that at Woodbrooke and I particularly felt called to pray for the staff that were there and appreciate the work that they have done. Sometimes I catch myself saying I'm being too active and then I said I just need to listen, just listen, so that's how I also spend my time.</p>	7.K.5

Friend's Identifier	Text 1.5	Taxonomy placing
Male 3	<p>I: Are we entering a new sort of spirituality then, or inter-spirituality, or inter-faith?</p> <p>R (M3): I think inter-faith's is probably the closest way I can probably articulate it, as I said earlier, you know, there can't just be one faith that's right and the rest are gonna be sent to hell and damnation. And I've felt that since I was about 14 or 15, it's been around in my head, and I've had this picture of various faiths represented by individuals standing on soap boxes saying this is the whitest, no this is whiter than white, no, no, no –</p> <p>I They're all exclusivist –</p> <p>R (M3): Well exactly.</p> <p>I Inclusive?</p> <p>R (M3): Exactly that, and for me Quakerism is inclusive of whatever, and that for me is what makes it where I need to be.</p>	7.K.4

### 6.2.2 Meeting for Church Affairs

Friend's Identifier	Text 1.6	Taxonomy placing
Male 1	<p>I: On the other hand you hear people complaining of negative experiences and it's all taking too long and people becoming impatient.</p> <p>R (M1): We've had area meeting clerks or local meeting ... names change, don't they, where the clerk and the assistant clerk have worked well together but I've also been in other times we've had different clerks, assistant clerks, where it's been very much the clerk does all the organising, if you like, and the assistant clerk might read the odd thing out. So, yes, sometimes they work far better together than they do at other times. But, there again, I've been on the nominations committee as well and so you're trying to discern things with that and it's sometimes easier than others. So trying to get the right people to do the right job and fit in and everything else.</p>	11.K.3

Friend's Identifier	Text 1.7	Taxonomy placing
Male 5	R (M5): But that's just to give you an example of – that was just really to flush out the sense that sometimes the fruits of the decisions do seem to be not really, you know, have not really done any good at all and, you know, maybe it wasn't the right decision, however there are times when – in my memory goes back to one of my first meetings in Glasgow where I first – my first meetings for business when I first joined as a member in Glasgow where there was a very sensible feeling that, you know, before the meeting there were these different factions and after the meetings we really had come together in the spirit which was a very powerful kind of feeling. We had allowed the spirit to draw us into unity	11.A.4

Friend's Identifier	Text 1.8	Taxonomy placing
Female 4	R (F4): We had to write a journal in our training, so I had several years of writing a journal which is an amazing process as well because of course you're writing your thoughts each day or whatever as you go along in relation to what you're learning, very much in relation to the sort of internal world and of course being a Quaker, or attending Quaker as I was, has always been very much and the more and more I internally journeyed the more and more I understand how much that part of my life was so central to who I am. It was becoming so central to who I am, because we were also being taught to be reflective practitioners, to think about, and therapy today in the way I practise it and the way I'm taught and supervised and the network I belong to, is very much about teaching the people you're working with to reflect on their own lives. It's not about pathology, it's about meaning and purpose and how they understand their own life and life experiences.	12.A.4

Friend's Identifier	Text 1.9	Taxonomy placing
Female 5	<p>R (F5): Well sometimes at our area meeting at the moment, it's very well clerked and the clerk who is there at the moment has been there the last couple of years, uses laughter. He likes jokes and visual jokes and all sorts of things. He's quite a witty man in himself. And I think he does use that just to lighten things up and, you know, release energy. You know, it's sort of quite ... when you go into a long meeting, you need little breaks and things don't you, really. And I think he uses it in that way. And it's very useful and he's a very good clerk as I say, and it does help the meeting to move on and everything to just sort of happen that's meant to happen as it were in that time.</p>	11.A.5

Friend's Identifier	Text 1.10	Taxonomy placing
Female 2	<p>R (F2): But Quakerism suits me. I need the silence and I need the community and I need the supporting worship. It's something very special. We're very different people, we come from very different backgrounds but there's something that holds us together. *** ** meeting has been through some very difficult times. Sometimes it's big personalities and because I've been clerk *** times of the local meeting and *** times of area meeting, I've found it's been possible to help people to open up and be honest with where they are, what they don't like, what they do like and I do feel I've been able to help *** ** meeting turn round from very difficult situations, and the area meeting as well, quite often with people who have got very direct ideas and things, which may not be appropriate. But we seem to have been able to have come through all this and it's the meeting for worship, to me, I think it's given me the confidence, it sounds arrogant.</p>	8.K.4

### 6.2.3. Does Quaker Business Method have something to offer the world?

Friend's Identifier	Text 1.11	Taxonomy placing
Female 1	<p>I: So, on the whole you value Quaker business method?</p> <p>R (F1): Yes but it doesn't always happen.</p> <p>I: So we ought to address the issue of, I suppose teaching it and explaining it it?</p> <p>R (F1): Yes because we have problem with Quakers I think, that we have children's classes, but we don't really have adult classes, and new people coming in are supposed to pick things up by osmosis it doesn't always work. And it is difficult because often when we try to put things on, the new people don't want to come; it tends to be the old hands, telling the old hands what to do which doesn't really help. But on the other hand if the old hands really knew what they were doing I suppose then the new people would be more likely to imitate it and to pick it up by osmosis but you can't pick it up if it's not there.</p>	10.K.3

Friend's Identifier	Text 1.12	Taxonomy placing
Female 6	<p>I: Because I was wondering to what extent you feel, because in a sense the question is, 'Does Quaker business method have something to offer the world, really?' I mean, is this the way of other people making ... getting their, steering their community the way they want to?</p> <p>R (F6): I think it does, Chris, and I'm still always quite, I'm still impressed when I go along to business meetings because, on the whole, I've always been aware. Maybe, I'll tell you what, when I was younger – I started going along to them when I was about 21, not understanding a lot, but after being away from Friends three and a half years, I gladly embraced it. So I was going along to, as we called them then 'monthly meetings', and I think I remember in those days if, not even a disagreement or somebody, it wasn't even that, but if there was an air of unsureness of something, we'd just go into the silence for a short time. Now I'm not saying that's not done now.</p>	11.K.2

Friend's Identifier	Text 1.13	Taxonomy placing
Female 7	<p>I: I just wonder to what extent we have something to offer the world at large, and other organisations?</p> <p>R (F7): Oh, endless. I was chair of the *** **  ***Association for Tourism and I conducted the meetings as nearly as I could as a meeting for worship for business, and I made the minutes as we went along. They didn't know what I was doing, but I definitely was consciously working it as a ...and of course</p> <p>I: Did this come to be noticed, do you think? I mean, as a lovely example</p> <p>R (F7): One person asked me about it, but then unfortunately, I mean, we had to move. My husband was too ill and we moved here, but I was just getting it so, because they'd had a bad experience of a very domineering person. So they were all, to begin with, they were all very much on edge. You can imagine to go from that sort of scenario to a meeting for business, worship for business. It took a while for them not to be waiting for the attack to come and to be pushed into doing something they didn't want to do. And they were gradually relaxing and realising, well, oh right, yes, we can come together on this. But, so yes, the world needs it! Most definitely the world needs it. But the only proviso, the only problem with it is the minute you get a disruptive in, they can, who's not prepared and is not influenced by that way of working, they can just shatter the whole thing. So I don't know how you'd deal with that.</p>	11.K.4

APOPHATIC					KATAPHATIC				
A5	A4	A3	A2	A1	Cut 1				
					K1	K2	K3	K4	K5
<b>1. RECEIVING</b>									
				1		1			
				2		2			
				3		3			
<b>2. RESPONDING</b>									
				4		4			
				5		5			
1.2				6		6			1.1
<b>3. VALUING</b>									
				7		7		1.5	1.4
			1.3	8		8			
				9		9		1.10	
<b>4. ORGANISATION</b>									
				10		10		1.11	
1.9	1.7			11		11	1.12	1.6	1.13
<b>5. CHARACTERISATION</b>									
	1.8			12		12			
				13		13			
Humour and paradox	Refusing orientating structures	Avoiding arguments & conclusions	Contradicting myself	Talking to myself	Cut 1				
<p>First digit refers to number of Cut, those after decimal point refer to the numbering of text within each cut.</p>					interest	appreciation	attitudes	values	adjustment
					K1	K2	K3	K4	K5

Figure 6.2.4 Cut 1. Spread of texts from interview transcripts

### 6.3 Cut 2. TWO – Quaker Faith and Practice

This cut seeks to test the usefulness of the proposed taxonomy in classifying the accumulated experience contained in *Quaker Faith and Practice* (1994 edition) of what is described in the following way: ‘This book of faith and practice constitutes the Christian discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain.’ It was first issued – in manuscript form – in 1738.

#### 6.3.1 The chapter paragraphs consulted

In particular, chapter 2 ‘Approaches to God – worship and prayer’ (92 paragraphs) and chapter 3 ‘General counsel on church affairs’ (30 paragraphs), will be sampled and presented and assigned a place in the taxonomy in a similar way.

#### 6.3.2 Meetings for Worship

QF&P Paragraph	Text 2.1	Taxonomy placing
2.35	Friends, meet together and know one another in that which is eternal, which was before the world was. (George Fox, 1657)	1.A.1

QF&P Paragraph	Text 2.2	Taxonomy placing
2.51	<p>When meeting for worship begins, I like to look around and see who is there, and this normally leads to a feeling of gratitude for the friendship, warmth, and support I've found among Friends. If I know of any difficulties or problems being experienced by anyone present, I would think along these lines. Or perhaps I would think of someone missing from their usual seat, and this might lead me to think of others who were ill, bereaved, anxious or overworked. I might then reflect on my own many and great blessings, and seek direction in using my time and talents. Or I might see someone unemployed, and be led to think of some of our social problems. It's a sort of chain reaction.</p> <p style="text-align: right;">(Dorothy Marshall, 1987)</p>	6.K.5

QF&P Paragraph	Text 2.3	Taxonomy placing
2.50	<p>At meeting for worship relax and let your baby be with you; my small daughter called it 'the best cuddle of the week' when I couldn't rush off and do something busy. It's not easy for the parents to believe that their child's gurglings actually help the meeting rather than interrupt it. Nonetheless, that is true, and you shouldn't give way to the temptation to take a happily babbling child out of the meeting (though howling is something different!).</p> <p>(Anne Hosking, 1986)</p>	5.K.2

QF&P Paragraph	Text 2.4	Taxonomy Placing
2.66	<p><b>Vocal ministry</b> Ministry is what is on one's soul, and it can be in direct contradiction to what is on one's mind. It's what the Inner Light gently pushes you toward or suddenly dumps in your lap. It is rooted in the eternity, divinity, and selflessness of the Inner Light; not in the worldly, egoistic functions of the conscious mind.</p> <p>(Marrienne McMullen, 1987)</p>	6.A.5

QF&P Paragraph	Text 2.5	Taxonomy placing
2.64	<p><b>Vocal ministry</b> Each Friend who feels called upon to rise and deliver a lengthy discourse might question himself – and herself – most searchingly, as to whether the message could not be more lastingly given in the fewest possible words, or even through his or her personality alone, in entire and trustful silence. 'Cream must always rise to the surface.' True. But other substances rise to the surface besides cream; substances that may have to be skimmed off and thrown away before bodies and souls can be duly nourished. 'Is my message cream or scum?' may be an unusual and is certainly a very homely query. Still it is one that every speaker, in a crowded gathering especially, should honestly face. Some of the dangers of silent worship can best be guarded against by its courtesies.</p> <p style="text-align: right;">(Violet Holdsworth, 1919)</p>	8.K.3

QF&P Paragraph	Text 2.6	Taxonomy placing
21.27	<p>A sudden concentration of attention on a rainy August morning. Clusters of bright red berries, some wrinkled, some blemished, others perfect, hanging among green leaves. The experience could not have lasted more than a few seconds, but that was a moment out of time. I was caught up in what I saw: I became a part of it: the berries, the leaves, the raindrops and I, we were all of a piece. A moment of beauty and harmony and meaning. A moment of understanding.</p> <p style="text-align: right;">(Ralph Hetherington, 1975)</p>	8.A.5

### 6.3.3 Meetings for Worship for Church Affairs

QF&P Paragraph	Text 2.7	Taxonomy placing
3.08	Are your meetings for church affairs held in loving dependence upon the spirit of God, and are they vigilant in the discharge of their duties? ... Do you individually take your right share in the attendance and service of these meetings so that the burden may not rest upon a few? (Queries, 1928)	2.K.4

QF&P Paragraph	Text 2.8	Taxonomy placing
3.09	<p>All members are entitled to attend their local, area and general meetings, which are the units of Britain Yearly Meeting's regional organisation, and Yearly Meeting itself. You are encouraged to do so as regularly as you are able, because our business method depends on the widest possible participation by our members. Friends may be appointed to attend area and general meetings in order to ensure that enough Friends will be present but this does not excuse or prevent others from being there. It is recommended that those appointed be asked to report back to their own meetings ...</p> <p>On taking your seat, try to achieve quietness of mind and spirit. Try to avoid having subcommittees or conversations just as the meeting is about to begin. Turn inwardly to God, praying that the meeting may be guided in the matters before it and that the clerk may be enabled faithfully to discern and record the mind of the meeting.</p>	5.K.3

QF&P Paragraph	Text 2.9	Taxonomy placing
2.92 (part)	<p>However, something happened which transformed the feeling of our meeting... [A New England Friend] said something like 'I know that the blood of Christ and the Atonement are very important issues for some Friends, and I don't see anything in the epistle which addresses those convictions ...'</p> <p>In the discussion that followed, [an] evangelical Friend expressed his concern that the number of references to Christ might be difficult for Friends not used to Christ-language. What had begun as an act of loving concern for other Friends transformed the meeting into a unified whole. The discussion had changed from persons wanting to ensure that their concerns were heard to wanting to ensure that the concerns of others were heard and that their needs were met. We had indeed experienced the transforming power of God's love. (Paul Anderson, Report of the World Gathering of Young Friends, 1985)</p>	11.K.4

QF&P Paragraph	Text 2.10	Taxonomy placing
3.02	<p>In our meetings for worship we seek through the stillness to know God's will for ourselves and for the gathered group. Our meetings for church affairs, in which we conduct our business, are also meetings for worship based on silence, and they carry the same expectation that God's guidance can be discerned if we are truly listening together and to each other, and are not blinkered by preconceived opinions. It is this belief that God's will can be recognised through the discipline of silent waiting which distinguishes our decision-making process from the secular idea of consensus. We have a common purpose in seeking God's will through waiting and listening, believing that every activity of life should be subject to divine guidance. This does not mean that laughter and a sense of humour should be absent from our meetings for church affairs. It does mean that at all times there should be an inward recollection: out of this will spring a right dignity, flexible and free from pomp and formality. We meet together for common worship, for the pastoral care of our membership, for needful administration, for unhurried deliberation on matters of common concern, for testing personal concerns that are brought before us, and to get to know one another better in things that are eternal as in things that are temporal</p>	11.K.5

QF&P Paragraph	Text 2.11	Taxonomy placing
2.91	It has been the experience of this yearly meeting in the past to know that Friends have met in division and uncertainty, and that then guidance has come, and light has been given to us, and we have become finders of God's purpose. This gives us ground for confidence. We shall not be held back by the magnitude of the questions which are to come before us, nor by a sense of our own unworthiness. (London Yearly Meeting, 1936)	12.A.1

QF&P Paragraph	Text 2.12	Taxonomy placing
21.73	As we open ourselves to become the channel of God's healing grace we shall find that healing is given to those who pray as well as to those for whom we are praying. (Jack Dobbs 1984)	5.A.3

QF&P Paragraph	Text 2.13	Taxonomy Placing
25.01	The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be an injury to the succeeding age. (John Woolman, 1772)	11.A.1

QF&P Paragraph	Text 2.14	Taxonomy Placing
25.04	All species and the Earth itself have interdependent roles within Creation. Humankind is not the species, to whom all others are subservient, but one among many. All parts, all issues, are inextricably intertwined. Indeed the web of creation could be described as of three-ply thread: wherever we touch it we affect justice and peace and the health of all everywhere. So all our testimonies, all our Quaker work, all our Quaker lives are part of one process, of striving towards a flourishing, just and peaceful Creation - the Kingdom of God. (Audrey Urry, 1994)	11.A.4

QF&P Paragraph	Text 2.15	Taxonomy Placing
10.24	In our desire to be kind to everybody, to appear united in spirit, to have no majorities and minorities, we minimise our divisions and draw a veil over our doubts. We fail to recognise that tension is not only inescapable, however much hidden, but when brought into the open is a positive good. (Kenneth C Barnes, 1984)	7.A.4

APOPHATIC					KATAPHATIC						
A5	A4	A3	A2	A1	Cut 2		K1	K2	K3	K4	K5
<b>1. RECEIVING</b>											
				2.1	1		1				
					2		2			2.7	
					3		3				
<b>2 RESPONDING</b>											
					4		4				
		2.12			5		5	2.3	2.8		
2.4					6		6				2.2
<b>3 VALUING</b>											
	2.15				7		7				
2.6					8		8		2.5		
					9		9				
<b>4 ORGANISATION</b>											
					10		10				
	2.14			2.13	11		11			2.9	2.10
<b>5.CHARACTERISATION</b>											
				2.11	12		12				
					13		13				
					Cut 2						
					First digit refers to number of Cut, those after decimal point refer to the numbering of text within each cut.						
							interest	appreciation	attitudes	values	adjustment
Humour and paradox	Refusing orientating structures	Avoiding arguments & conclusions	Contradicting myself	Talking to myself							
A5	A4	A3	A2	A1			K1	K2	K3	K4	K5

6.3.4 Cut 2. Spread of texts from *Quaker Faith & Practice*

#### 6.4 Cut 3. Texts from the Academy and other sources

This cut is the third method employed in seeking to test the robustness of the proposed revised taxonomy, classifying what writers, both inside and outside the academic community, have to say about worship in general and Quaker silent worship in particular. The difficulty is that there is a quietist strain in the Quaker tradition in which worship is seen to be about being and not thinking. Some Quakers seem to have been interested in a sort of approach in which all creaturely activity like thinking is deliberately suppressed to make way for the Spirit to enable the Friend to be a sort of infallible oracle if moved to speak. The story is told (and repeated in the *Oxford Companion to Christian Thought*) of a young Quaker rising to speak for the first time in a Quaker meeting 'Jesus, I think' he began, only to be interrupted by a formidable Friend who rebuked him, 'Friend thou should not be thinking.' The article on Quaker thought then went on to comment that from its inception members of the Religious Society of Friends has had 'an ambivalent attitude to the tradition of Christian thought'. In practice this amounts to a reluctance to theologise.

I start with a text that is neither a propositional-cognitive nor an experiential-expressive understanding of religion, categories which Lindbeck recognises, but is his own. It offers a perspective that appeals to non-theists.

Reference	Text 3.1	Taxonomy placing
Hedges, Paul (2010:153)	The core of Linbeck's argument is that we should understand religion as a set of constructs learned in cultural and linguistic contexts.	1.K.3

Academic Reference	Text 3.2	Taxonomy placing
Lindbeck, George (1984:39-40)	Adherents of different religions do not diversely thematise the same experience; rather they have different experiences.	3.A.5

Ever since I reading this, I have wondered if the Quaker reluctance to thematise is because, although they all sit in the same meeting for worship, they are experiencing it differently.

Reference	Text 3.3	Taxonomy placing
Mitlehner, Michael (1989:103-7)	It is not often that one hears about the way the Society of Friends (the Quakers) work out their theology. Indeed, it is true to say that the very word, theology, is almost anathema to Quakers, and if used at all, is nearly always preceded by an apology. That is not to say that there is no 'God thinking' going on; it is merely the Quaker way of trying to avoid being tied up by what they call 'notions'. Classically, Quaker practice is described as a 'Way' rather than a 'notion'. We are here more in the realms of orthopraxis rather than of orthodoxy; a way of life that pays attention more to the seeking after Truth than the proclamation of Truth. It is not only for historical reasons that Friends refer to themselves as Seekers, it is a term that accurately reflects what they feel they are about.	2.K.3

Reference	Text 3.4	Taxonomy placing
Milbank, John (2006:104)	Thus religion is regarded by sociology as belonging to the Kantian sublime: a realm of ineffable majesty beyond the bounds of the possibility of theoretical knowledge, a domain which cannot be imaginatively represented, and yet whose overwhelming presence can be acknowledged by our frustrated imaginative powers.	5.K.4

Reference	Text 3.5 Meeting for worship	Taxonomy placing
Punshon, John (1987:616) (QF&P) 2.37	Friends have never regarded [worship] as an individual activity. People who regard Friends' meetings as opportunities for meditation have failed to appreciate this corporate aspect. The waiting and listening are activities in which everybody is engaged and produce spoken ministry which helps to articulate the common guidance which the Holy Spirit is believed to give the group as a whole. So the waiting and listening is corporate also. This is why Friends emphasise the 'ministry of silence' and the importance of coming to meeting regularly and with heart and mind prepared.	4.K.1

Reference	Text 3.6	Taxonomy placing
Wittgenstein, Ludwig.(1961, <i>TLP</i> ;6.44)	It is not how things are that are in the world that is mystical, but that it exists.	8.K.4

Reference	Text 3.7	Taxonomy placing
Genova, Judith. (1995) Page 130	The world is full of problems and points of view; Wittgenstein wanted to capture this polyphony—to show that there isn't only one view and its antithesis, but a rich profusion of beliefs. Dialogues, monologues, and treatises fail to capture this chaos. He prefers, rather, to reduce everything to a few lines of thought. Not prepared for such confusion, many readers get mad, bored, or frustrated. However, perhaps one can have more patience when this point is appreciated.	3.K.5

Reference	Text 3.8	Taxonomy placing
<p>Genova, Judith. (1995: 134)</p>	<p>The rhetoric of reminders lets us re-experience ourselves as language in such a way that what is taken for granted becomes special once again.</p> <p>Don't take it as a matter of course, but as a remarkable fact, that pictures and fictitious narratives give us pleasure, occupy our minds.</p> <p>(‘Don't take it as a matter of course’ means: find it surprising, as you do some things which disturb you. Then the puzzling aspect of the latter will disappear, by your accepting this fact as you do the other.)</p> <p>((The transition from patent nonsense to something which is disguised nonsense.)) (P1 pg.524)</p> <p>((One can see Wittgenstein's orthographical passion and the levels of philosophical comment in his move from no parentheses to two. I could not resist taking things a step further.))) First comes the direct address to make the familiar strange; then, the effect of this is evaluated:</p> <p>Nothing is more important for teaching us to understand the concepts we have than constructing fictitious ones. (CV pg.74)</p> <p>Its goal is ultimately to reduce puzzlement. Lastly, the whole process is named for the purposes of identifying philosophical practice. Philosophy can disguise itself as nonsense as long as it recognizes nonsense for nonsense and does not fool itself.</p> <p>Don't for heaven's sake, be afraid of talking nonsense! But you must pay attention to your nonsense. (CV pg. 56)</p> <p>By playing the clown, it gets the last laugh if its antics free one from a fly- bottle; this is true even if one is last to arrive:</p> <p>In philosophy the winner of the race is the one who can run most slowly. Or: the one who gets there last. (CV pg. 34)</p> <p>Philosophy must carry on; it is a game whose ‘etcetera’ is not an abbreviation for continuing in the same manner. Rather, one must generate new values.</p>	<p>12.A.5</p>

Reference	Text 3.9	Taxonomy placing
Banner, M. (2009)	<p>Central to the shift in Wittgenstein's thinking was his coming to see that the account of meaning underlying the Tractatus involved, to use his words, 'grave mistakes'. Language does not work by picturing in the way he had supposed – in particular, meaning is not a matter of a word standing for an object. The meaning of a word lies in its use in the language game of which it is a part – and describing or picturing is only one of the things we do with language. Thus the task of the philosopher is not to act as the Positivists supposed, as a sort of linguistic policeman, taking various portions of language into custody for failing to live up to the demands of a theory of language which takes one portion of discourse, such as scientific, as normative. Instead, the philosopher has the humble task of attending to the myriad purposes, forms and complexities of language, and so helping us to avoid the bewitchments which philosophy itself casts over understanding when it offers general theories of the proposition and the like.</p>	10.K.4

Reference	Text 3.10	Taxonomy placing
Lazenby, J. (2006: chapter 4 section 71 of 72 eBook edition)	<p>This failure, though, is key. With it in mind, we can now say what the relation of the logical to the religious is in the Tractatus. What Wittgenstein wrote in the book is, by its own account of logic, nonsensical, but it is non-sense, in that it conveys the insights necessary for the mystic to transcend the world. This insight is: if the mystic is to transcend the world, all speech must be factual, and so the mystic must give up non-sense, no matter how illuminating. One way for the mystic to keep speech factual is to reconstruct the meanings of words so that they have factual meanings and the Tractarian test whether they have factual meanings is if by them one can live purposively. In other words, the reconstruction of meanings of words must force agreement between behaviour and use. The other way to keep speech factual is to be silent, and there is in this silence an agreement in behaviour and use (or in this case, non-use).</p>	5.A.4

The following text was critical in developing my proposal for the apophatic side of the taxonomy.

Reference	Text 3.11	Taxonomy placing
Genova, (1995:130)	To renounce theory, explanation, truth, and persuasion, the one-time goals of rhetoric and logic, Wittgenstein engages in a number of subversive strategies aimed at undermining standard philosophical styles: 1) he talks to himself; 2) he contradicts himself often; 3) he avoids arguments and conclusions, 4) he refuses any orientating structures, e.g., introductions, chapters, footnotes, formal dialogue procedures, etc.	5.A.3

The next text is from a philosopher who thinks that Quakerism is ‘one good way and community in which to pursue the spiritual quest’.

Reference	Text 3.12	Taxonomy placing
Stevenson, (2012:150)	The ‘surface grammar’ of talk about God is reference to a conscious being of some sort – usually a disembodied (yet male!) person. But if we interpret this theological language in terms of our actual experience and practice, we find that its ‘depth grammar’ is rather different. The concept of God is part of a story or theory or interpretative scheme we tell in order to convey something of the depth and mystery and creative power that we experience among ourselves and in the universe and that we are hoping to trust and act upon in the conduct of our lives. The concept of God is a metaphor for this kind of reality, which cannot be adequately described by scientific theory or in metaphysical philosophy either. Yet the time-hallowed monotheist language-game of God-talk is not absolutely compulsory for experiencing and responding to the reality it is supposed to be referring to; other traditions use different figures of speech for the same purpose.	10.A.3

The proposed taxonomy is about promoting practical consequences. This text is by the teacher to whom I had to submit my essays as a student. The collect referred to is the one set for Ascension Day.

Reference	Text 3.13	Taxonomy placing
Williams, Harry. (1982:379)	<p>As one fed by the Christian Religion I find it necessary to distinguish between the historical Jesus and what could be described as the Christ Reality.....</p> <p>But I can speak here only as a Christian. And for a Christian, what he calls the Christ Reality is recognized as the presence within people and around them of God's costly self-giving love, the love by which people can become fully themselves and the world the place where God reigns.</p> <p>For a Christian the Christ Reality is found wherever people are no longer the slaves of the changes and chances of this mortal life because they can 'in heart and mind thither ascend and with him continually dwell' to use the words of the Prayer Book collect. And this ascent by the Christian into heaven will have practical earthly consequences. It will lead to the active demand that justice overcome injustice, and to compassion overcoming indifference and confidence overcoming suspicion and fear.</p>	<p>Seems more Extrovertive (see Appendix 5) and prophetic in tone rather than Apophatic</p> <p>13.K.4</p>

Turning to another Anglican, with whose retirement the species of scholar/diocesan bishop sadly becomes extinct, we have:

Reference	Text 3.14	Taxonomy placing
Williams, Rowan (1979:18.	<p>The practice of selfless attention, self-forgetful attention, to any task is a proper preparation for contemplating God. To be absorbed in the sheer otherness of any created order or beauty is to open the door to God, because it involves that basic displacement of the dominating ego without which there can be no spiritual growth.</p>	5.K.2

In this next text the ‘I’ is not the author himself but the identity we as reader, he hopes will assume.

Reference	Text 3.15	Taxonomy placing
Fichte, J.G. (1925:165)	Blessed be the hour in which I first resolved to inquire into myself and my vocation! All my doubts are solved; I know what I can know, and have no apprehensions regarding that which I cannot know. I am satisfied; perfect harmony and clearness reign in my soul, and a new and more glorious spiritual existence begins for me.	5.A.1

Reference	Text 3.16	Taxonomy placing
Burrows, R. (1976:59)	If we consider deeply what faith in God or faith in Jesus means we sense, though perhaps dimly, that it involves a total dying to self. St Paul points this out. By faith we 'die'. It means renouncing myself as my own base, my own centre, my own end. It means so casting myself on another, so making that other my <i>raison d'être</i> that it is, in truth, a death to the ego. The whole of the spiritual journey can be seen in terms of trust, growing in trust until one has lost oneself in God. But we are mistaken if we think that we can do this for ourselves. Not only can we not do it, we cannot even dream of what is meant by it, what it is like. True, we grasp the words: trust, giving, no confidence in self, poverty, humility . . . but they are words to us, though we think we really do grasp the concepts. What we are talking about is so much a part of our fabric that we cannot stand out of it and look on. It is our way of being to be our own centre, and we do not realise it until God begins to shift us. It is only one in whom God has worked profoundly who can see the difference. The rest have no yardstick.	The tone is kataphatic but with the use of the words 'shift' and 'see' there are apophatic undertones emerging.  9.K.2

Reference	Text 3.17 Meeting for worship for Church Affairs	Taxonomy placing
Grace, Eden. (2000)	<p>Quakers profess a theocratic understanding of authority. 'The primary authority is that of God, as the God whose will is sought, as Christ who presides, and as the Holy Spirit who inspires and empowers. Thus the task of the meeting is to listen in worship, putting itself under that authority, to discern the right way forward on any piece of business.'<sup>3</sup> All human leadership is subordinated to the authority of Christ, the true shepherd of any gathering of Christians. All participants in the Meeting are equally capable of being used by the Holy Spirit, and those who moderate the Meeting are seen as servants of the gathering discernment process.</p> <p>3. Janet Scott, 'Business Meetings'. Manuscript submitted for inclusion in the forthcoming <i>Dictionary of the Religious Society of Friends</i>, 1999.</p>	9.K.4

Reference	Text 3.18	Taxonomy placing
Wajda, Michael, a Quaker travelling in Ministry (2007:16)	<p>One of the fruits of expectant listening is greater faithfulness, both at the individual and corporate levels. How does expectant listening increase our faithfulness as Friends? I can hear a close Quaker friend of mine saying, "It's all about God." Whenever Friends would talk about listening, worship, social testimonies, or faithfulness, he would say, "It's all about God." And it is.</p> <p>It is God who gives its glimpses of God. It is God who teaches us to pay attention, to notice the Living Presence. It is God who gives us hunger for Divine Reality. It is God who beckons us and gives us the ability to sink deep and to listen expectantly for the Light. Thomas Kelly (1941) called this experience the inner drama in which the hound of heaven is constantly baying at our heels.</p>	5 but could be K.1 or A.3. 5.K.1 chosen

Reference	Text 3.19	Taxonomy placing
Allen, Beth (2007:113)	<p>By 'God' I mean the energy flowing through all the created universe, beyond us all and yet at the same time giving God's nature to be known – transcendent yet immanent, loving yet full of truth, eternal, outside time yet working in time, the source of all that is, yet incarnate, given particular voice and form in Jesus yet also a light within every person, a powerful transforming Spirit, fluid, elusive, which is also a still small voice asking for our co-operation in cherishing real overflowing abundant life in every single thing.</p> <p>Because of this, we can be held securely and confidently in our deepest being.</p>	<p>5.K.3 Seems to be about preparing reader to respond</p>

Reference	Text 3.20	Taxonomy placing
Otto, Rudolph (1924:150)	<p>What Schleiermacher is feeling after is really the faculty or capacity of deeply absorbed contemplation, when confronted by the vast, living totality and reality of things as it is in nature and history. Wherever a mind is exposed in a spirit of absorbed submission to impressions of the universe, it becomes capable—so he lays it down—of experiencing 'intuitions' and 'feelings' (Anschauungen and Gefühle) of something that is, as it were, a sheer overplus, in addition to empirical reality. This overplus, while it cannot be apprehended by mere theoretic cognition of the world and the cosmic system in the form it assumes for science, can nevertheless be really and truly grasped and experienced in intuition, and is given form in single 'intuitions'. And these, in turn, assume shape in definite statements and propositions, capable of a certain groping formulation, which are not without analogy with theoretic propositions, but are to be clearly distinguished from them by their free and merely felt, not reasoned character.</p>	<p>12.A.4</p>

The following final text is not about worship, but demonstrates, it seems to me, several of Genova's (1995:130) Wittgensteinian subversive strategies. The discussion, particularly the questions, is in the style of talking with oneself. The drift of the argument, which embodies much experience of academic research, seems to me to breathe elements of seeking to break out of any structures that are too orientating, rigid or fixed. While relishing arguments and conclusions there seem to be elements of mischievous humour in conspiring with 'colleagues in the International Association for Critical Realism' re-write the textbook. The discussion about value freedom seems healthily paradoxical, and underlines the need for a wider appreciation of Brameld's work on the convergence of goals approaching universality (Paterson, 1970:216), see Appendix 4. Here is someone who 'sees' what needs to be done and gets on doing it.

Reference	Text 3.21	Taxonomy placing
Olsen, Wendy (2010)	<p>My research under all my funded projects has led me to question the traditional 'divide' between QUAL and QUANT. In doing so I have worked on realist reconceptualisations of objectivity as a bridging mechanism through which we link US (the 'me') to THEM (the 'other') and hence create a revised, reflexive understanding of reality. In other words objectivity has huge subjective and even inter-subjective components. The objective reality, which is better termed 'the real', also is substantively and strongly constituted by people's subjectivities. Current research questions in this area include: what is the epistemology of statisticians? what values are associated with their knowledge-claims? What value is there in ordinal measurement and how does social theory inform our choice of measures? When we use cluster, factor, or correspondence analysis, aren't we actually doing objective bridging work? Don't we iterate between theory, empirical investigation and analytical frames? – hence, aren't we purposive creatures? If so – and I think this is correct – then neither induction nor deduction is a good description of the mode of inference that we normally use 'as statisticians'. I and my colleagues in the International Association for Critical Realism are re-writing the textbook for what scientists do when they do the very best science. Value freedom plays a new role which is much more of a pro-pluralism than an anti-values role. Updating the role of values in science is badly needed in British social statistics. My work on this project is leading to contributions to textbooks on 'the case study method', 'methodology for village studies', 'updating Eurocentric social theory for Asian contexts', 'heterodox economic research methods' and others.</p>	<p>This is difficult because there are so many possibilities, in that Olsen not only 'sees' what needs to be done but, with colleagues, is doing something about it which aims to be transforming.</p> <p>13.A.5</p>

APOPHATIC					Cut 3	KATAPHATIC					
A5	A4	A3	A2	A1		K1	K2	K3	K4	K5	
<b>1. RECEIVING</b>											
					1		1			3.1	
					2		2			3.3	
3.2					3		3			3.7	
<b>2. RESPONDING</b>											
					4		4	3.5			
	3.10	3.11		3.15	5		5	3.18	3.14	3.19	
					6		6				
<b>3. VALUING</b>											
					7		7				
					8		8			3.6	
					9		9	3.16		3.17	
<b>4. ORGANISATION</b>											
		3.12			10		10			3.9	
					11		11				
<b>5. CHARACTERISATION</b>											
3.8	3.20				12		12				
3.21					13		13			3.13	
Humour and paradox	Refusing orientating structures	Avoiding arguments & conclusions	Contradicting myself	Talking to myself	Cut 3		interest	appreciation	attitudes	values	adjustment
					First digit refers to number of Cut, those after decimal point refer to the numbering of text within each cut.						
A5	A4	A3	A2	A1			K1	K2	K3	K4	K5

Figure 6.4.1 Cut 3 Spread of texts from the academy and other writers

## 6.5 Chapter summary

This chapter has demonstrated the robustness of the taxonomy through the wide spread in which the texts of all three cuts are distributed across the five levels and thirteen stages of the continuum both on the apophatic and the kataphatic side.

## CHAPTER SEVEN

### CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH

In this thesis I have explored both the modification of Bloom's taxonomy for Quaker worship and also what twelve Friends (and an American visitor) experience when they attend a Meeting for Worship or Meeting for Worship for Church Affairs.

#### 7.1 Findings

In terms of Quakerism, I conclude:

1. Friends seldom discuss their experience of, and rarely thematise about what they understand to be going on in, their worship.
2. I found a reticence in speaking of God, as if Richard Dawkins (2006:5) has somehow intimidated Friends into remaining silent, lest they be thought deluded.
3. Behind this reticence was steadfastness in coming together in a purposeful way, because there seemed to be a general understanding that, whatever the variety of meanings that worship might have for them as individuals, it was more worthwhile if it was done with other Friends rather than on one's own.
4. In this coming together there seemed to be a strong feeling of what Fox called fellowship, a sense of being caring and cared for, and using the synergies that arise from this, to build community both internally and externally.
5. Early Quakers described themselves as Friends of the Truth and were clear in their own consciences how and where Truth was to be found. This is not to say that I found Friends uninterested in it, or in new forms of knowledge. It is just that I

am left with the impression that when it comes to anything beyond the creedal belief of 'that of God in everyone' (Fox:1656: QF&P 19.32) and a willingness to be 'open to new light from whatever source it may come' (QF&P 1.02.7) there is an extreme reluctance to theologise. Friends seem content to believe, as it were, in whatever of *Quaker Faith and Practice* may turn out, in their own personal experience, to be true.

6. Only two of those interviewed mentioned spoken praise and thanksgiving in ministry. This made me wonder if some Friends, in enjoying the stillness of their meeting, are worshipping the silence rather than God and thereby becoming, unintentionally, idolatrous.

7. When pressed, Friends did value Quaker Business Method and feel that it has something to offer society at large. What they said was, however, a far cry from Anderson's (2006:45) conclusion: 'As Friends come together, endeavouring to participate meaningfully in the meeting for worship in which business is conducted, we really do put into practice what the Bible, our history, our hearts, and our minds tell us about Christ's living Presence in the world.'

8. Whilst I did not discover, as hoped in chapter One, 'a new way of relating' or 'new forms of knowledge' (Packer, 2011:395), I found a strong sense of Quakers having potential as instruments of change, but there was a lack of confidence that this has anything to do with God's will. Put another way, there seemed to be no sense of prevenient grace, or valliant imperative, which characterised early Quakers. Friends are more comfortable with the idea that the clerks are trying to record the sense of their Meeting for Church Affairs.

9. What I heard gave me the strong sense that participating in Quaker worship turns the personal saga from an autobiographical exercise in the first person singular to one in the first person plural.

## **7.2 Conclusions and suggestions for further research**

a. This enquiry turned out to be an exercise in exploring Quaker praxis. Olsen (2012:104) has defined praxis as ‘the special kind of calculative or planned behaviour that is strategic and can cause change’.

b. I have demonstrated that Osgood’s semantic differential is useful in exploring Friends’ understanding of a concept – in this case ‘Quaker Spirituality’. The existing data could be re-examined by comparing the observed data in a cumulative way against a theoretical assumption that it should be level. This would involve making use of the table of critical values of D provided in the Kolmogorov-Smirnoff one-sample test (Siegel and Castellan, 1988:53).

A revised ‘Quaker Spirituality’ sheet, with more carefully designed semantic scales that are properly adjectival, could be tried among a much larger population of Quakers. Likewise it might usefully be used to explore other kinds of spirituality – Christian, Islamic, Jewish, agnostic, atheistic, pagan, and New World.

c. In this thesis I have successfully adapted Bloom’s taxonomy for Quaker use, as a way for Friends to sort and classify both their experiences in worship and also any writings that they come across.

d. In effect, I also used it as an over-elaborate coding sheet, with which to analyse my interview data. There is further research on how the taxonomy might be

used to track and characterise the progress of issues or ‘concerns’ as they progress up and down the three levels of decision making within Britain Yearly Meeting.

e. A research question, arising out of strategies in apophatic worship, might be to explore how strategies that are quite appropriate to worship may get carried over into life where they are not. For example, do the strategies of avoiding arguments and conclusions, or refusing orientating structures, account for some of the difficulties Friends have in dealing with conflict, or in avoiding decisions or taking stances, when clearly they should (Robson, 2008:140)?

f. There is also work to be done in exploring the two other domains of Bloom’s taxonomy. In the cognitive we might explore what body of knowledge one needs to know, as a minimum, to be a Quaker. This might take the form of a basic syllabus of Quaker education and perhaps a revival of something resembling the Adult School movement.

The concept of Adult Schools was simple and the aims modest: a Sunday morning meeting to teach reading and Christianity to the unlettered working classes using the Bible as primer ... featured activities, including formal readings from Scripture and hymn-singing, that were outside regular Quaker religious practice ... Whatever form it took, the Adult School movement seems to have provided considerable spiritual stimulation to Quaker teachers ... and had the added virtue of providing Quakerism with a unifying vehicle for Christian witness ... By 1870, 1,200 Quaker Adult School teachers were instructing over 15,000 pupils (a larger number than was in membership with the entire British Society of Friends) in the rudiments of literacy and Christian doctrine. (Kennedy, 2001:120)

It would be desirable to design something to meet current needs. Given the popularity of Religious Studies at A level, is there not a need for local Quaker madrasahs where pupils could come and explore what the Religious Society of

Friends has to offer? In the motor domain there is clearly a need to explore how Quakers observe, listen, breathe, sit, stand, and speak; how they model appropriate behaviour to each other; and how they design the spaces in which they meet for worship.

### **7.3 Using the Taxonomy among other Christian and other faith groups.**

The national Standing Advisory Councils for Religious Education are places where Abrahamic and other faiths work together, and where this idea might be explored collaboratively.

### **7.4 Chapter summary and health warning**

This chapter has moved through accounts of the main findings, conclusions and suggestions for further research, and concluded with a suggestion of where explorations, of how the revised taxonomy might be used with other faith groups, might begin. As chapter two demonstrated, the work on modifying Bloom's taxonomy is soundly based on the ideas of Taylor, Weitz and Zohar. It is strengthened by my argument that the process of Quaker worship is best viewed in terms of McClelland et al.'s understanding of collective control processes (2006:31)

The thesis perhaps needs to conclude with a health warning. The proposed taxonomy is not seeking to be prescriptive. It is intended to help those, seeking to navigate Quaker, or other religious praxis, to see a way through it for themselves, and provide them with a 'feel for the game' (Packer, 2011:318); or, to put it another way, develop a sensitivity to 'unattended moments' that 'do not seem to fit into our ordinary pattern of experience and are therefore difficult to come to terms with, to think about or to communicate.' (Paffard, 1976:8). 19983 Words 24528 3 Jan

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## APPENDIX 1 Information leaflet

If you have agreed to participate in this enquiry  
**please retain this leaflet together with your copy of the Consent Form**  
which you have signed

**Reminder:** You can withdraw from the study at any time, and you do not have to give any reasons why, however consideration will have to be given to your wishes regarding the disposal of not only of the electronic recording, but also any transcript made.

You may contact me, or my supervisor Professor Ben Pink Dandelion, as follows:-

in writing to:-

Centre for Post Graduate Quaker Studies,  
Woodbrooke Quaker Study Centre,  
1046 Bristol Road, Birmingham B29 6LJ

by email:-

[christopherjohn.green@ntlworld.com](mailto:christopherjohn.green@ntlworld.com)

[b.p.dandelion@bham.ac.uk](mailto:b.p.dandelion@bham.ac.uk)

if an arrangement has to be cancelled in an emergency, I can be contacted by telephone on 0161 432 1142

Centre for Postgraduate Quaker Studies  
1046 Bristol Road, Birmingham, B29 6LJ, UK



The

**"Exploring Friends' experience of worship  
as a basis for a taxonomy of Quaker worship  
in Britain Yearly Meeting"**

Project

in association with  
the University of Birmingham



Information Sheet dated 1/11/2011

Hello, Friend,

My name is Chris Green and I am a member of Manchester & Warrington Area Meeting, who worships regularly at Central Manchester Local Quaker Meeting (Mount Street). I am also a part-time student at the University of Birmingham, pursuing a course of study and research for the degree of M. Phil. (B) in Quaker Studies, and where Professor Ben Pink Dandelion is my supervisor.

I need your help. I am wondering if any of those who are adult Members of our Society might be willing to assist me in my research by being interviewed by me for somewhere between forty and sixty minutes.

I am particularly interested in what Friends' experience of worship has been, *not only* in their Local Meeting for Worship *but also* the various Meetings for Worship for church affairs at *Local, Area and Yearly Meeting level*.

If you are interested, perhaps we could meet briefly so that I can give you further particulars and we might make mutually convenient arrangements. Taking part means being interviewed and recorded (audio). The interviews will be transcribed and the data collected used in writing my theses and related publications.

I am hoping that what Friends report of their experiences of worship can be used to test the robustness of a taxonomy of worship within Britain Yearly that I am proposing.

I hope too, that my taxonomy, will not only promote further discussion and research amongst scholars, but also encourage, among Friends, a greater sharing of the 'things that are eternal'.

To this end, those who participate, are asked to agree that the data they provide (what they say) be archived the Centre for Postgraduate Studies at Woodbrooke where it will be preserved and accessible to other genuine researchers for a period of ten years. Please see the Archive Consent Form for fuller details.

Everything that is said to me will be kept confidential. It will go into the archive so that people in the future will be able to understand something of Quakers' experience of unprogrammed silent worship to-day. Your identity will be protected at all times.

So that the information you provide can be used legally you will be asked to agree to assign the copyright you hold in any materials related to this project to me.

In Friendship, and collaborative research,

Christopher J Green

## APPENDIX 2 Consent form

Archived with the  
Centre for Post-  
Graduate Quaker  
Studies at Woodbrooke  
B29 6LJ

***Consent Form for the  
“Exploring Friends’ experience of worship as a basis for  
a taxonomy of Quaker worship in Britain Yearly Meeting”  
Project***

*Please tick the appropriate boxes*

	Yes	No
<b>Taking Part</b>		
I have read and understood the project information sheet dated 01/11/2011.	<input type="checkbox"/>	<input type="checkbox"/>
I have been given the opportunity to ask questions about the project which is being supervised by Professor Ben Pink Dandelion at Woodbrooke Quaker Study Centre.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in the project. Taking part in the project will include being interviewed and recorded (audio)	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my taking part is voluntary; I can withdraw from the study at any time and I do not have to give any reasons for why I no longer want to take part. If I do withdraw I understand that any data that has been collected will be destroyed.	<input type="checkbox"/>	<input type="checkbox"/>
<b>Use of the information I provide for this project only</b>		
I understand my personal details such as phone number and address will not be revealed to people outside the project.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my words may be quoted in the resulting thesis and any other publications, reports, web pages, and research outputs arising from it.	<input type="checkbox"/>	<input type="checkbox"/>
<i>Please choose <b>one</b> of the following two options:</i>		
I would like my real name used in the above	<input type="checkbox"/>	<input type="checkbox"/>
I would <b>not</b> like my real name to be used in the above.	<input type="checkbox"/>	<input type="checkbox"/>
<b>Use of the information I provide beyond this project</b>		
I agree for the data I provide to be archived at the Centre for Postgraduate Studies at Woodbrooke where it will be preserved and accessible for a period of ten years.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that other genuine researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that other genuine researchers may use my words in publications, reports, web pages, and other research outputs, only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
<b>So we can use the information you provide legally</b>		
I agree to assign the copyright I hold in any materials related to this project to Christopher J Green who is researching for the award of the Degree of M.Phil. in Quaker Studies at the University of Birmingham.	<input type="checkbox"/>	<input type="checkbox"/>

Name of participant	Signature	Date
CHRISTOPHER J GREEN Researcher [printed]		

Project contact details for further information:

Christopher J Green, **Woodbrooke Quaker Study Centre**, 1046 Bristol Road, Birmingham, B29 6LJ  
Telephone +44 (0)121 472 5171 email [christopherjohn.green@ntlworld.com](mailto:christopherjohn.green@ntlworld.com)

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### APPENDIX 3 Semantic differential sheet used in this research

#### Quaker Spirituality

active	<input type="checkbox"/>	passive
valuing tradition	<input type="checkbox"/>	seeking something new
inclusive	<input type="checkbox"/>	exclusive
atheistic	<input type="checkbox"/>	theistic
freedom	<input type="checkbox"/>	captivity
rational	<input type="checkbox"/>	intuitive
natural	<input type="checkbox"/>	supernatural
convergent	<input type="checkbox"/>	divergent
feeling	<input type="checkbox"/>	thinking
private prayer	<input type="checkbox"/>	communal worship
centred on scriptures	<input type="checkbox"/>	centred on experience
contemplative	<input type="checkbox"/>	ethical
awesome	<input type="checkbox"/>	mundane
lax about beliefs	<input type="checkbox"/>	strict about beliefs
strict about behaviour	<input type="checkbox"/>	lax about behaviour
inner directed	<input type="checkbox"/>	other directed
self actualisation	<input type="checkbox"/>	minimising self
following testimonies	<input type="checkbox"/>	living the testimonies

Semantic scales

CJG October 2011

## APPENDIX 4 Values that approach universality

### Values that approach universality

Theodore Brameld suggests the following as an example of goals approaching universality:-

1. Most people do not want to be hungry;  
they cherish the value of sufficient  
nourishment.
2. Most people do not want to be cold or ragged;  
they cherish the value of adequate dress.
3. Most people do not want uncontrolled exposure, either to the elements or to people;  
they cherish the value of shelter and privacy.
4. Most people do not want celibacy;  
they cherish the value of sexual expression.
5. Most people do not want illness;  
they cherish the value of physiological and mental health
6. Most people do not want chronic insecurity;  
they cherish the value of steady work, steady income.
7. Most people do not want loneliness;  
they cherish the value of companionship, mutual devotion,  
belongingness.
8. Most people do not want indifference;  
they cherish the value of recognition, appreciation, status.
9. Most people do not want constant monotony, routine or drudgery;  
they cherish the value of novelty, curiosity,  
variation, adventure, growth, creativity.
10. Most people do not want ignorance;  
they cherish the value of literacy, skill, information.
11. Most people do not want to be continually dominated;  
they cherish the value of participation, sharing.
12. Most people do not want bewilderment;  
they cherish the value of fairly immediate meaning significance,  
order, direction.

Brameld, Theodore. *Toward a Reconstructed Philosophy of Education*. (New York: Dryden Press, 1956)

**APPENDIX 5 The qualities of mystical experience based on Stace**

<b>Extrovertive</b>
The unifying vision—all things are One Perceived through the senses Concrete understanding of the One in all things.
<b>Introvertive</b>
Unitary consciousness; the One, ‘pure consciousness’. Beyond space and time.
<b>Both</b>
Sense of objective reality. Blessedness, peace, or joy. Feeling the holy, sacred, or divine has been touched. Paradoxicality. Ineffable.*
<b>* Only with reservation does Stace consider extrovertive mystical experience ineffable.</b>
Reproduced from Table 9 on page 299 among the References and Resources in Kevin Nelson’s <i>The God Impulse: Is Religion Hardwired into our Brains?</i> (London: Simon & Schuster 2012 paperback edition).

**APPENDIX 6 Descriptors for Meetings for Worship and Meetings for Church Affairs added to Bloom’s basic continuum**

Bloom's taxonomy continuum	Meeting for Worship	Meeting for Church Affairs
<b>1. RECEIVING</b>	Silent waiting	Attentive listening
<p><b><u>1.1 Awareness</u></b>            In many ways appears to be cognitive but the statement ‘I am aware of it. But I couldn't care less about it’, Bloom thinks catches the feeling of almost indifference.</p>	<p>On entering a Meeting for Worship one may simply observe others present and that they are sitting and are silent.            (interest)</p>	<p>In a Meeting for Church Affairs, casting a cursory glance over the agenda.            (interest)</p>
<p><b><u>1.2 Willingness to respond</u></b>            Subject can differentiate the stimuli. Again appears to cognitive but the tone may be caring even affectionate.</p>	<p>Noting who is present.            (interest)</p>	<p>Listening to others with respect.            (interest)</p>
<p><b><u>1.3 Controlled or selected attention</u></b>            Looking for characteristics to differentiate.</p>	<p>Looking for who is absent.            (interest)</p>	<p>Sensing where discussion might be leading.            (interest)</p>

Bloom's taxonomy continuum	Meeting for Worship	Meeting for Church Affairs
<b>2. RESPONDING</b>		
<p><b><u>2.1 Acquiescence in responding</u></b>  There may be a 'passiveness so far as the initiation of the behaviour is concerned'.</p>	<p>Complying with the expectation to keep still and remain silent in expectant waiting.</p> <p>(appreciation)</p>	<p>Remaining silent while the clerk and assistant clerk present the business for discussion or minutes for acceptance.</p> <p>(appreciation)</p>
<p><b><u>2.2 Willingness to respond</u></b>  'The key to this level is in the term "willingness", with its implication of capacity for voluntary activity. This is not so much a response to outside prompting as it is a voluntary response from choice.'</p>	<p>By experimenting with breathing and posture exploring ways of becoming more attentive to the promptings of one's heart, and the feelings one has about others in the meeting.</p> <p>(appreciation)</p>	<p>Asking pertinent questions when the topic is of interest.</p> <p>(appreciation)</p>
<p><b><u>2.3 Satisfaction in response</u></b>  'The essential testing task at this level is to determine whether a feeling of satisfaction or a positive emotional reaction accompanies a behaviour.'</p>	<p>Sensing that one's feeling that 'it's good to be here' is shared by others in the meeting and that one's responses are moving from being singular and personal towards being shared and communal.</p> <p>(appreciation)</p> <p>'When a number of people assemble reverently, and all engage in similar inward practices with the same aim and expectancy, life currents pass between them; a spiritual atmosphere is formed; and in this atmosphere things are possible that are impossible without it.'</p> <p>(Toomer 1947:21)</p>	<p>The way in which Friends practise listening to each other, are willing to give and take over agenda items, and work towards achieving unity, leads them to experience new synergies and the feeling that they have experience that can be valuable in other organisations too.</p> <p>(appreciation) (valuing)</p> <p>'For by drinking into that one Spirit, we are made one people to God, and by it we are continued in the unity of the faith, and the bond of peace.'</p> <p>(Penn 1803:81)  quoting Fox</p>

<b>3. VALUING</b>		
‘Viewed from another standpoint, the objectives classified here are the prime stuff from which the conscience of the individual is developed into active control of behaviour.’		
Bloom's Taxonomy Continuum	Meeting for Worship	Meeting for Church Affairs
<p><b><u>3.1 Acceptance of value</u></b> ‘At this level we are concerned with the ascribing of worth to a phenomenon, behaviour, object, etc...’</p> <p>At this lowest of <i>Valuing</i> we are concerned with the lowest levels of certainty; that is, there is more of a readiness to re-evaluate one's position than at the higher levels.’</p>	<p>Growing ‘in a sense of kinship with human beings of all nations.’ ( Bloom)</p> <p>‘Feeling that one should devote time to worth-while community activities.... These are expressions of sentiments. They indicate that the affect which has been attached to an object or phenomenon has become internalised.’ (Bloom)</p>	<p>Acknowledging that some values are universal (see Appendix 4).</p>
<p><b><u>3.2 Preference for a value</u></b> ‘The provision for this subdivision arose out of a feeling that there were objectives that expressed a level of internalisation between the mere acceptance of a value and commitment or conviction in the usual connotation of deep involvement in an area. Behaviour at this level implies not just the acceptance of a value to the point of being identified with it, but the individual is sufficiently committed to the value to pursue it, to see it out, to want it.’</p>	<p>‘Interest in enabling others’ (Bloom), perhaps through spoken ministry, to come an understanding of Quaker Testimonies of Equality, Peace, Simplicity etc.</p> <p>Walking, cycling to meeting rather than using a car</p>	<p>‘The meeting for business cannot be understood isolation; it is part of a spiritual discipline.’ (Punshon 1987)</p>
<p>3.3 Commitment (conviction) At this level ‘the action is the result of an aroused need or drive. There is a real motivation to act out the behaviour.’</p>	<p>‘Loyalty to the various groups in which one holds membership.’ (Bloom)</p> <p>‘Accepting the role of religion in personal and family living.’ (Bloom)</p> <p>‘Loyalty to the social goals of a free society and a world community.’ (Bloom)</p>	<p>‘No envying, no bitterness, no strife, can have place with us. We shall watch always for good, and not for evil, one over another, and rejoice exceedingly, and not begrudge at one another's .increase in the riches of the grace with which God replenisheth his faithful servants.’ (Penn 1803:81)</p>

Bloom's Taxonomy Continuum	Meeting for Worship	Meeting for Church Affairs
<b>4. ORGANISATION</b>		
<p>‘As the learner successively internalizes values, he encounters situations for which more than one value is relevant. Thus necessity arises for</p> <p>(a) the organisation of the values into a system,</p> <p>(b) the determination of the interrelationship among them, and</p> <p>(c) the establishment of the dominant and persuasive ones.’</p>	<p>‘Discernment</p> <p>Not a specifically Quaker term, but found generally in writings on the spiritual life, referring to the process of perceiving the will of God through close attention to the leadings of the Spirit. It is therefore important for Quakers in their individual lives and in corporate decision-making.’</p> <p>(Heron 1994)</p>	<p>‘Right Ordering (In</p> <p>Carried out in a manner consistent with the accumulated experience and insights of the Society, and with the relevant guidelines provided in <i>Quaker Faith and Practice</i>.’</p> <p>(Heron 1994)</p>
<p><b>4.1 Conceptualisation of a value</b></p> <p>‘Finding out and crystalizing the basic assumptions which underlie codes of ethics and are the basis of faith. Forms judgements as to the responsibility of society for conserving human and material resources.’</p>	<p>Reflecting carefully upon what is heard during spoken ministry. Sensing the feeling with which it was delivered.</p> <p>Relating what is said to the situation of the speaker and the relevant Quaker testimonies.</p> <p>Noting one’s feelings in response.</p> <p>In effect taking a ‘navigational fix’ during the Mf W or MWCA.</p>	
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<p><b>4.2 Organisation of a value system</b></p> <p>‘Bringing together a complex of values, possibly disparate values into an ordered relationship with one another. Ideally, the ordered relationship will be one that is harmonious and internally consistent. This is, of course, the goal of such objectives, which seek to have the student formulate a philosophy of life.’</p>	<p>If it can be achieved without disturbing the stillness of the meeting or the Friends around one, referring to <i>Quaker Faith and Practice</i> or <i>Advices and Queries</i>.</p> <p>Not being afraid, if so moved and it feels strongly to be appropriate, to rise and give some teaching ministry.</p>	<p>If one feels one has a contribution to make, standing and waiting until invited by the clerk to speak.</p> <p>Speaking only once upon each item on the agenda.</p>

Bloom's Taxonomy Continuum	Meeting for Worship	Meeting for Church Affairs
<p><b>5. CHARACTERISATION BY A VALUE COMPLEX</b>            ‘At this level of internalisation the values already have a place in the individuals value hierarchy, are organised into some sort of internally consistent system, have controlled the behaviour for a sufficient time that he has adapted to behaving this way...            Rarely, if ever, are the sight of educational objectives set at this level of the <i>Affective Taxonomy</i>.’</p>		
<p><b>5.1 Generalised set</b></p> <p>‘The generalized set is that which gives an internal consistency to the system of attitudes and values at any particular moment. It is selective responding at a very high level. It is sometimes spoken of as a determining tendency, an orientation toward phenomena, or a predisposition to act in a certain way. But unlike the track star poised for the starter's gun, the generalized set is a response to highly generalized phenomena. It is a persistent and consistent response to a family of related situations or objects.’</p>	<p>Being a good listener, and feeling that one is holding everyone present in unconditional positive regard.</p> <p>‘We sit in silence so as not to trip over words; and we trust the good in each other which is from God, so that we may be kept from the evil.’</p> <p>(J Omerod Greenwood, 1980)</p>	<p>If undertaken at Area Meeting level (the level of Membership) then on the way to becoming a ‘Seasoned’ Friend.</p> <p>‘Seasoned. A peculiarly apt Quaker term to describe a member with a considerable experience of the faith and practice of the Society, and evidencing through her or his ministry and life a good measure of spiritual maturity and depth.’</p> <p>(Alastair Heron, 1994:46)</p>
<p>5.2 Characterisation</p> <p>‘This, the peak of the internalization process, includes those objectives which are broadest with respect both to the phenomena covered and to the range of behaviour which they comprise. Thus, here are found those objectives which concern one's view of the universe, one's philosophy of life, one's <i>Weltanschauung</i> - a value system having as its object the whole of what is known or knowable.’</p>	<p>Becoming ‘someone who has made deeply his own the experience of the Church... for whom theology is not a system of thought, or an intellectual construction, but a progression in the experience of the mystery, the way of union with God in the communion of the Church.’</p> <p>(Nicholas Lossky, 2003)</p>	<p>Crafting minutes that help our Society “walk the talk” and thereby perhaps assist mankind in working globally towards what Olsen ( 2010) describes as ‘a revised, reflexive understanding of reality.’</p>

**3.3 Commitment** (conviction)

‘At this level the action is the result of an aroused need or drive. There is a real motivation to act out the behaviour.’

‘In the current context of religious, ethnic and cultural pluralism, much affected by the ongoing processes of globalization, the different faiths are faced with similar challenges of modernity and postmodernity. These can only be met by initiating thorough-going reforms and by fostering a genuine openness to new developments... Such returns to “tradition” are often accompanied by narrow, restrictive spiritualities that do not foster, but hinder human growth. They make dialogue and collaboration with people outside one's faith impossible. What the world needs instead are transformative approaches, new visions to build a better future, a world more at peace with itself, more accepting of the diversity of its people, cultures, and religions.’  
(Ursula King 2012:118)