

**The religious curriculum writer's dilemma:
vocational self-identity meets institutional loyalty.**

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ABSTRACT

Making curriculum is more than making content choices. Its complexities are always being reconstructed by those who live it (Marsh & Willis, 2007). Makers of religious curriculum respond to additional sets of sub-cultural voices in their curriculum 'making' work. Taking notice of these whilst doing the work of curriculum making within prescribed frameworks is key to understanding the vocational and loyalty tensions religious curriculum makers experience. This study focused on the curriculum making activity of a team of curriculum writers during the national restructure of The Salvation Army, Australia in 2018. It explores questions related to vocational self-identity, institutional loyalty and voice using a combination of self-study and narrative inquiry approaches. Meaning is constructed through a thematic analysis of storied journal and narrative data. These data are a set of vignettes written by me in an attempt to account for my experience during the curriculum making process connected to the national restructure of the organisation. Analysis of these narratives shows that several common stories shaped the curriculum maker's experience: the curriculum maker's silenced voice, defined as an internal struggle, and a struggle with other voices, including those of institutional authority. Voice, constituted as speaking out against organisational demands was least represented in the narratives, counteracted by a strong sense of institutional loyalty. I argue that vocational-self-identity challenges manifest externally as perceived competence, corporatisation and control over curriculum output and internally as fear, dissonance and pedagogical disruption. Further, the religious curriculum maker's voice can be silenced by the pull of institutional loyalty, where loyalty is revealed in both self-protection and the protection of others.

Keywords: curriculum makers; vocational self-identity; fearless speech; religious curriculum; institutional loyalty; internal struggle; living educational theory.

CONTENTS

DECLARATON & ACKNOWLEDGEMENTS	5
PREAMBLE <i>In the kitchen</i>	6
CONTEXTUALISING CURRICULUM MAKING	
1.1 The problem in context	7
1.2 The Salvation Army International	8
1.3 The Salvation Army in Australia	10
1.4 Australia One: The Salvation Army merges...	10
1.5 The researcher's context	11
1.6 The researcher's questions	12
1.7 The researcher's considerations	12
1.8 Outline of document	14
CURRICULUM CONSIDERATIONS	
2.1 What is curriculum?	15
2.2 Making my own literature choices	17
<i>Voice: to speak</i>	18
<i>Religious Curriculum: to value</i>	19
<i>Internal Struggle: to shift</i>	20
2.3 Emerging questions	20
THE METHODOLOGY	
1.1 Starting with 'the self'	22
1.2 Guiding principles: self-study or narrative inquiry?	23
1.3 Writing the narratives	24
1.4 Finding my narrative voice: on becoming through writing	25
1.5 The living contradiction – towards a Living Educational Theory	26
THE NARRATIVE ANALYSIS	
4.1 The narratives	28
<i>The boss's office...</i>	28
<i>The writing process (23 days)</i>	29
<i>The launch</i>	30
<i>Can I buy you a coffee?</i>	31

4.2	Authority	32
4.3	Internal struggle	33
4.4	Other voices	34
4.5	Speaking out: ‘voice’	35
4.6	Institutional loyalty	36
4.7	Summary	37

NARRATIVE DISCUSSION

5.1	Vocational self-identity in my curriculum making	38
5.2	Voice and loyalty in my curriculum making	40
5.3	<i>This</i> curriculum writer’s dilemma	41

CONCLUSIONS & CHALLENGES

6.1	What does this project say about curriculum and curriculum making?	43
6.2	Limitations of this project	43
6.3	Final thoughts	44

REFERENCES		45
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APPENDECIES

TABLES

Table 1:	Salvation Army terminology	48
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FIGURES

Figure 1:	<i>Living our Vision</i> curriculum examples	49
Figure 2:	Kids and <i>Living our Vision</i> YouTube link	50

DECLARATION

I acknowledge that this project contains no material that has been accepted for the award for any other qualification in any educational institution and, to the best of my knowledge and understanding does not contain any previously published material written by other persons that has not been attributed to those persons in the work.

Signed: 

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For Christopher. Live, love, fight.

PREAMBLE

In the kitchen

March 2020. Two years since the *Living our Vision* curriculum was out there – I was out too. Out of the role, out of the loop, out of the inner circle and in a new circle now. I was preparing dinner and thought I'd log onto the live stream of the installation of our new South Australian divisional leaders. My relationship had grown with them because of the *Australia One* merger; because of *Living our Vision*.

The service was nice; full house, vibrant mood – happy faces for a crowd that seemed to be coming out of the dark of change upon change. Lots of kids in the crowd too. I wondered briefly if the kids and families would be publicly acknowledged in some way. About half way through the service, the new State kids' director took the stage for a presentation. I didn't know this new leader as she had been recruited outside of the organisation, after my departure from the National role. I was keen to see how she engaged the crowd.

She had a male co-host on the stage, and together they dragged in a kid-style wheelie bin where they had set up two chairs. She lifted the lid of the bin and it overflowed with a variety of dress-ups, wigs and crazy accessories. She invited the newly minted State leaders onstage whilst she engaged with light-hearted banter, her co-host, kids and families in the crowd. Stopping my mundane kitchen activity, I stared into my tiny phone:

This was my ice-breaker.

These were my words.

This was my curriculum.

And. She. Was. Using. It.

As the demonstration continued, I recognised changes that had been made to the content and script. At first this was fine. But it was the growing angst within me that was more telling. This was the first time any part of the *Living our Vision* curriculum – any object lesson, game, story or question had been re-used to my knowledge – I had never seen it put into use so publicly, and certainly not two years on.

I was put out. This curriculum was written for a certain place and time, and here it was repurposed in gimmicky fashion. The preceding years spent developing specifically targeted work with my team; using framework and theory to invite children to engage with questions of faith didn't fit here. I didn't fit here. Not anymore.

These feelings have welled up consistently over the years as my curriculum has been used, abused and critiqued. Who takes that stuff well? This angst has something to do with having to produce work en-mass for the church and then leaving it to volunteers to deliver the teaching. The hours in training, of unpacking strategies and concepts with others cannot shake the feeling of knowing that what you produce is not quite appreciated or understood.

Coming face to face with your work is confronting. I have relinquished control over this; laid down my sword. I never really controlled the curriculum, only imagined some idealistic influence over its delivery. I just could not bear to see those kids hurt by bad teaching.

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1. CONTEXTUALISING CURRICULUM MAKING

And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. Join with me in suffering. (St. Paul, 2 Timothy 2:2-3)

1.1 The problem in context

I knew when I was 12 years old that I was called to be a minister of the gospel of Jesus Christ. At 15, I was teaching scripture to my peers, and by 20 writing basic bible studies for local denominational congregations. At 27, I took my first curriculum writing assignment for my entire denomination, which heralded the pathway to my ordination within it.

Unbeknownst to me, I had become a maker of curriculum.

Curriculum making is the functional work of many of educational and organisational structures. The curriculum reinforces what should or should not be taught. At its most basic, the formal curriculum – what is to be taught, is contained within curriculum documents (Gobby & Walker, 2017) and at its most complex, is enacted in the lived experiences of its learners (Marsh & Willis, 2007).

This study is focused on the curriculum maker, and more specifically, the religious curriculum maker. Curriculum makers have many things to consider and respond to in curriculum 'making'. Such considerations can be amplified within contexts where a curriculum is both made and delivered from the top down; where an organisation produces a curriculum in a 'head office' and disseminates it to multiple sites for teaching. Whether this is an official curriculum, such as a formal educational study design, or a professional development tool made to 'upskill' workforce and volunteer bases, curriculum is often made

in a different context than its eventual ‘delivery’ and use. And it is in this ‘making’ context - where the ‘work’ assigned to the curriculum maker may expose an internal struggle between both their vocation and educational values and the curriculum making, knowing that ‘their’ curriculum will eventually be taught and experienced by others with a variety of values and motivations.

This study is built on narrative data generated by me of the making of a six-week curriculum package for children, *Living Our Vision*. My curriculum writing team and I were engaged to design, write and deliver this package to coincide with the National restructure of The Salvation Army, Australia in early 2018 (The Salvation Army Australia, 2018). I have reflected upon how this ‘making’ process signalled an internal shift in my vocational self-identity, resulting in my current role inside the organisation. I explored how I, an ordained minister of religion continued to form and reform my vocational identity (as minister and educator) inside a faith-based organisation as it called upon me to make religious curriculum for delivery. This specific curriculum project assigned to my team represented additional work - including the work of making the curriculum within an already specified framework.

1.2 The Salvation Army International

The Salvation Army, an international movement¹ is an evangelical part of the universal Christian Church and operates in 131 countries, divided into territories. Its International Headquarters in London, England is led by an elected General, who is voted in by the leaders of each territory every five years. Both processes of election and appointment of The General are considered spiritual. The movement’s clergy base is referred to as ‘officers’ and its local

¹ Throughout this paper, the word “movement” will also be used interchangeably to describe The Salvation Army.

church members as ‘soldiers’ and ‘adherents’. The organisation also includes those identifying in less formal ways such as local volunteers and other worshipping congregants. Together, these groups, both clerical and non-clerical self-identify as ‘salvationists’.

At significant decision-making junctures, a Territorial Commander, responsible for all Salvation Army personnel, religious and business processes in a particular global region, is required to brief the International Management Council on decisions taken by their Cabinet and governance boards. Accompanying this exists an International accountability framework, which each territory should uphold regarding operational decision-making concerning finances, safe guarding of young people and legal matters (The Salvation Army, 2016). Here, a high level of surveillance and control is present. The organisation operates in a quasi-military structured model, employing a well-rehearsed internal terminology and culture. This structure, replicated at the national level, is a deliberate and expected outcome of any military-styled outfit.

Such models of global governance are features of some educational infrastructure. Resulting from the globalising of education policy, an ‘infrastructure of accountability’ has developed. Lingard and Martino (2013) discuss an example of such accountability, a form of global panopticism, operating via global high stakes testing regimes, educational governance and data collection. Specifically, “in terms of educational governance, the global eye complements the national eye” (p. 540). In similar fashion the International Salvation Army ‘eyes’ its territories, with most, including Australia adopting a colonised evangelical operating model, subject to the movement’s international Orders and Regulations.

This colonised movement, borne from Wesleyan Methodist Protestantism offers not only to the individual transformation via the spiritual experience, but reaches out “through people to a suffering and needy world, a world that [God] loves” (Street, 1999, p. 7). This mission is expressed in word (the holy scriptures centred on the person of Jesus Christ) and

deed (practical actions) through the totality of salvationists' lives and the "compassion of God for the lost" (p. 7). This coming together of the inward (spiritual) and outward (practical) is globally branded as 'salvationism'.

1.3 The Salvation Army in Australia

The Salvation Army's humble 1880 beginnings in Adelaide's Botanic Park were inspired by the same colonised model of evangelicalism to working classes that its proponents, John Gore and Edward Saunders experienced in the East End of London, where it was established in 1865. There, it was known first as *The Christian Mission* before *The Salvation Army* became its official name in 1878. The aim for these British migrants "was the conversion of the working-classes" and the method employed, "noisy, unconventional, colourful and down-to-earth", a stark contrast to the backdrop of Adelaide's graceful and 'sanctified' churches. (Bolton, 1980, p. 9)

Today, the Salvation Army has an established and prominent reputation in Australia, with its well-recognised Red Shield a symbol to many of its work in local communities to serve the most marginalised. Its mission in "caring for people, creating faith pathways, building healthy communities and working for justice" positions it as both an incorporated charity and part of the evangelical Christian church, for which both its ordained and employed members, together with its strong volunteer base are colloquially known as 'Salvos'. (The Salvation Army Australia, 2020)

1.4 Australia One: The Salvation Army merges...

Internationally, a decision was taken in 2015 that the Australian territories, then operating as two, would undergo a restructure, merging them into one. Since 1921, the organisation functioned in two halves, with dual headquarters in Sydney and Melbourne - essentially

birthing two cultures. Notwithstanding the mechanics of any corporate-style merger, requiring painful yet necessary change, was the way each milestone was communicated to the rank and file of the organisation: the officers (clergy), employees, volunteers and worshipping congregants. The *Living our Vision* campaign, the focus of my work as curriculum maker, was designated by leadership as the medium to crystallise the restructure that had spanned across eighteen months of external consultative work.

Internal communications via various platforms added to an idea that stakeholders were well-versed with organisational mechanics. The reality of the restructure though, challenged this idea and communications required rebuilding. Leadership across various levels appeared disconnected with how ‘the faithful’ within would be impacted at the mergers’ conclusion. The design and delivery of the *Living our Vision* curriculum became the key communication and motivational tool needed to embed internal organisational culture and retain loyalty. Hence, the goals of the *Living our Vision* curriculum appeared twofold. First, to teach and embed a new national vision statement to employees, volunteers and members of the organisation, thus aiding their contextualisation to everyday work and Christian ministry. Second was a ‘call to arms’ around the new vision; each Salvationist’s vow of ongoing obligation to the renewed organisation.

1.5 The researcher’s context

I became ordained as a minister of religion, a Salvation Army officer in 2009, having been an employee for 15 years prior. The Salvation Army identifies me by the rank of Captain, based on years of service. At the time of writing the *Living Our Vision* curriculum my formal role as Territorial Children’s Ministries Secretary carried a Brief of Appointment (roles and responsibilities) for which I was not legally bound in the same way as an employee. I had direct supervision of two employees and several support staff across our departments whom I

could call on to deliver work for our team. My role and position at national middle management level allowed me to leverage control of projects and placement of some personnel across the country.

During this project, I was called away from my wider team, knowing that the making and dissemination of this curriculum would affect their workloads and have flow-on implications across the organisation. Writing for *Living our Vision* was not optional for me as the merger was well underway. But in saying yes, a new set of challenges for my team and wider department emerged.

1.6 The researcher's questions

The questions being pursued in this research relate to myself as one who identifies, – and is strongly identified, within a faith sub-culture, whilst wrestling with the issues that emerged as a maker of curriculum. Taking notice of internal voices whilst doing the work of curriculum making within the context of pre-set outcomes is key to understanding both the vocational and loyalty tensions curriculum makers experience. This project asks:

1. How was my vocational self-identity challenged throughout the process of making the *Living our Vision* children's curriculum?
2. How did I voice these challenges whilst retaining loyalty to the organisation?

1.7 The researcher's considerations

Although the methodological choices made in this project mean that it did not generate data with any other person and so did not require ethics review, I have had assistance from a critical friend (Samaras, 2011) who has helped shape my reflections. This person has been a regular discussant across the project and our conversations have aided my attempts at

reflexivity. There do remain however, other more complex ethical concerns which I have addressed in the following ways:

- *Identity of colleagues mentioned in my narratives:*

All data generated has been stored in a password protected digital system. Data that was retrieved for inclusion into this project has had all the names of individuals changed to protect their identity.

- *Ownership of Salvation Army documentation:*

As a Salvation Army officer all curriculum produced remains the intellectual property of The Salvation Army and I receive no additional remuneration for it. The curriculum authored by me is copyrighted to the organisation. I understand that any criticisms I have made of the work are reflective of my own experience, and that I remain in active engaged ministry with the organisation.

- *Defamation and threat to my current role with The Salvation Army:*

This project would make little sense if I did not name the context of my work and ministry engagement. It is from here that tensions, and the continual work of vocational self-identity is found. It is not my intention to defame the organisation that has provided me with income and meaning for 26 years, giving practical opportunity for the application of my spiritual and vocational calling. I have sought advice from both The Salvation Army and my supervisors in the Faculty of Education, Monash University during the project.

1.8 Outline of document

This chapter has given context for this study. In chapter 2, I draw on curriculum theorising which shaped the literature that was useful for this project. Chapter 3 outlines my methodological and theoretical choices. In chapter 4, I provide the narrative data for analysis and continue through chapter 6, discussing it further with links to literature and my research questions. The final chapter considers limitations of this project and curriculum implications.

2. CURRICULUM CONSIDERATIONS

This chapter is concerned with understanding some broad-based curriculum definitions and literature surrounding curriculums made for others to teach. The chapter is in three sections. In the first, I discuss some generalised curriculum understandings, followed by what writers consider in their ‘work’ of curriculum making. The discussion that follows is focused on the teaching of prescribed curriculums and is structured around three dimensions evident in my literature choices which I describe as ‘voice’, ‘religious curriculum’ and ‘internal struggle’. These emerged through a critical analysis of the literature related to the project.

To conclude the chapter, I move to my own questions, which emerge from my reading of the selected literature. These questions stretched beyond those of curriculum delivery to the internal struggles faced during the work of curriculum making, taking notice of how vocational identity challenges and speaking out impacted institutional loyalties.

2.1 What is curriculum?

Curriculum has wide ranging definitions. If curriculum definitions were to be imagined on a spectrum, at one end a basic curriculum explanation might be the totality of meanings students experience as they participate in the whole of school life and activities, both planned and unplanned (Dewey, 1959). At the spectrum’s end, this definition may extend to the sum of experience all learners have over their course of living. (Pinar & Grumet, 1976). Along this spectrum sit definitions related to subject matter, technical knowledge, capabilities, skills and the place and questioning of authority.

As a starting place, Marsh and Willis (2004) have defined curriculum as “an interrelated set of plans and experiences that a student undertakes under the guidance of the school” (p. 15). Expanding this idea, is the interaction between teachers and students – the ‘actors’ - which result in a curriculum that is essentially ‘lived out’ in the lives of the learners.

Within these lived out complexities, and between what is planned and what is unplanned, sits a curriculum itself: documents that ‘actually’ provide what is to be taught inside a classroom. How these documents are received and taught can be understood in several ways.

Curriculum that is ‘intended’ to be taught in schools or institutions is known as the official curriculum. It contains what is required to be delivered and assessed across age groups and subjects and provided by official and government bodies. For example, in Australia, such curriculums include the *Australian Curriculum* (ACARA, 2015) and *The Early Years Framework for Australia* (DEEWR, 2009).

Intended curriculums raise ideological considerations regarding what educational theorist Michael Apple (2004) calls the politics of ‘official knowledge’. Apple asks what dominant cultures feed the production of knowledge that influences the traditions within curriculum. Asking ‘which knowledge is more (or less) important’ or ‘which groups are benefited or marginalised’ where specific types of knowledge are being presented over others, are pertinent in the making of values-based or religious curriculum.

When issued by a government body or organisation, there are inevitably gaps between what is intended and what is enacted - how a curriculum is ‘taught’ to the students. The enacted curriculum is always an interpretation of what was intended formally. It is a diverse combination of what is happening in the lives of communities of students, parents, and educators, influencing its implementation; often distancing it from its makers intentions. When enacted, this “invites educators to move beyond thinking of curriculum as planning documents and statements of content to be simply implemented and assessed” (Gobby & Walker, 2017, p. 19). In this project, how the *Living Our Vision* curriculum was enacted was not perceived as its goal, only that it was ‘out there’ in a timely manner for use.

Unveiled complexities and learnings about the world comprise the hidden curriculum. Although not part of official curriculum documents, hidden curriculum practices are played

out ‘as normal’ routines and rituals that occur around the teaching, or within the culture of a learning environment. Gendered tasks assigned to students in classrooms, or degrees of agency given to children to direct their own learning can be examples of this. Apple (2004) links these hidden practices to the imbalances of power in educational settings, specifically referencing setting up visible power structures that will later enable conforming young people to become productive members of economic societies, or in the case of religious curriculums, conforming members of the church.

How these curriculum features play out are not the only considerations for curriculum makers. Eisner in his major work *The Educational Imagination* (1979) described an artistic approach to education, a 7-step model moving from curriculum goals, to organisation of both learning opportunities through to evaluation procedures. Of interest to Eisner was the construction of social reality within which a curriculum maker and those who teach it, need to make; choices not simply about content, but choices that are “constantly constructed and reconstructed by those people who live it” (Marsh & Willis, 2007, p. 87). Drawing on these ideas have influenced my approach in my curriculum making work, but in the context of *Living our Vision*, I observed features of the hidden curriculum functioning through institutional mechanisms, threatening what was to be formally delivered.

2.2 Making my own literature choices

The literature I chose to explore covered a range of teacher experiences in relationship to authority, exploring vocational self-identity, with some focus given to teachers of religious curriculum. Making such literature choices was important because it provided a way into my own context as a maker of religious curriculum, operating within frameworks of both a Christian organisation and the Church it represents.

I selected studies that concentrated on perceptions of a variety of educators, including the delivery of religious curriculum in settings where such curriculums had been prescribed (mandated), either from a governing body (education department) or institution (Church or not-for-profit organisation). Perceptions stemmed from the teacher's perspective and encompassed broad pedagogical and interpersonal challenges such as 'who owns and creates knowledge' (Apple, 1993), 'how do educators conform (or not) to the challenges of curriculum delivery based on their own cultural capital' (Bourdieu, 1974) and 'what pedagogical or vocational shifts occur in educators when they are leading or implementing curriculum change in their own settings?' (MacBeath, 2008)

The following discussion is shaped around three broad dimensions that emerged from these studies (speaking out, religious education, internal struggle) to ascertain whether a gap was present for my own research questions to emerge. Self-study and narrative literature surrounding the teachers' work of 'becoming', encompassing the teacher-researcher as both the subject and the object of the research was also evident and is integrated into my methodological approach (see 3.4).

Voice: To speak

'To speak out' emerged as a strong and confronting dimension within several studies. Golann's (2018) ethnographic work in a so called "no excuses" school describes teachers who speak out against the dominant school culture as *rejecters*, also displaying values that do not align with the discipline measures employed by such schools. The dissonance this causes within the teacher is overwhelming, often resulting in teacher resignation. Golann argues that one's ability to speak out with strength arises when personal cultural values are translated into practice. The idea of 'speaking out' is taken up slightly differently in research by Niesche (2013). In this work, Niesche describes what he calls 'counter-conduct', a form of resistance.

This strengthened this narrative as it drew upon Foucault's (2001) thesis of resistance to authority in the form of 'fearless speech'. The case study highlights a school principal, couching her as a 'political player' who speaks fearlessly, refusing to respond to education department demands. Nietzsche argues that speaking fearlessly exposes this resistant behaviour. Such disruption – a political stance, stronger than internal emotional responses to deeply held values, informs and is played out in practice. In Hallett's (2010) work across teacher educators in the UK, 'speaking out' is reflected in self-reported dissonance in teaching to external regulation, resulting in "pressure to teach in ways that conflict with personal ideologies" (p. 446). The thematic combination of resistance to authority, speaking out (voice) and clashes with vocational values confirmed my initial questions arising around the research problem.

Religious curriculum: to value

As the landscape of public school based religious education continues to embrace multi-faith student groups, the place of singular religious education and those who make and teach it is challenged. South African education reformer Cornelia Roux in her work names this "paradigm shift" (1998, p. 25) in teaching religious curriculum. Roux's work highlights the role of the teacher being sensitive to the needs of learners in multi-faith contexts, and the work of training educators where they are not skilled or 'called' to deliver religious curriculum. Roux's work contrasts strongly with that of Farrell (2016) based in Foucauldian critical theory, focused on the teaching of 'British Values' by religious education teachers in public schools. Farrell's study showed that British values named in the curriculum are disguised as conservative Christian ones. Farrell frames this study on the UK's geo-political context of the domestic war on terror, harkening a political rallying call to reclaim teaching 'British' values. In both studies, religious curriculums were shown to have been rebranded as values-based curriculums, whilst subversively retaining a mainline Christian framework.

These insights enlighten this study in questioning the motivation of a curriculum framework and its intended audience. Here, the making of religious curriculum on behalf of the institution is handed to others to teach. Where curriculum is commissioned to be made for wide spread use and for broad audiences, similar motivations should be considered.

Internal struggle: to shift

The shift inside teacher psyche is evident in Pajak's (2012) consideration of Waller's lens of psychoanalytic theory. Reframed through the lens of Ovid's Narcissus, Pajak argues for the transformation of the teacher which "reinforce[s] a narcissistic pattern of behaviour which influenced identity formation and teacher stereotypes in the 1930's, contributing to an institutional formalism" (Pajak, p. 1182). How teachers try to escape these patterns form the body of this study and is a parallel stereotype placed upon clergy, which aided my reflection into vocational self-identity. The "special status" (p. 1191) imposed on teachers is discussed, which forced deeper self-reflection on my perceived clerical status within the organisation. Janzen's (2015) work highlighted an opposite tension in the educators' struggle for recognition. Janzen (2015) asked participants to 'free themselves' from forces that could produce a tug-of-war effect on their identity as teacher practitioners. Janzen's participants were the very antithesis of the narcissist; attempting to free themselves from the prescribed script "when the normative discourses of teacher have already decided who one will be in advance" (p. 126.). Such internal tensions challenge similarities present in my struggle to act in both clergy and educator identities simultaneously in the work of curriculum making.

2.3 Emerging Questions

Considering the three dimensions of speaking out, religious values and internal struggle, a gap in the literature remains around religious curriculum makers (not teachers), which I have

explored in this project via self-study and narrative methodologies. The dimensions across these studies raised questions beyond, ‘do I have to teach this curriculum?’ to the one I confronted being, ‘do I have to make this curriculum, and have others teach it?’ In this emerging gap between those struggling whilst making curriculum and struggling whilst delivering it, my own questions have arisen. Questions related to voice, values and vocational identity comprise what is explored in this project.

The personal nature of these questions of voice, values and vocational identity have strengthened my resolve to apply reflective and narrative methodological approaches to my analysis. These choices will now be discussed in the following chapter.

3. METHODOLOGY

This chapter outlines the methodological choices I have made in this project and what has led to them. I initially provide an overview of Samaras (2011) self-study work which enabled me to move forward with writing a series of self-reflective narratives. My wrestling between self-study and narrative inquiry approaches is unpacked, using both Bullough & Pinnegar's (2001) and Lyons & Laboskey's (2002) differing characteristics to bring clarity to knowing and storying my data. A summary of how each narrative vignette was crafted is then shown, detailing thematic approaches taken in relation to both research questions. This chapter concludes by considering literature themes of 'becoming' and 'voice', strengthening my methodological choices and building into my understanding of Whitehead's (1989) *Living Educational Theory*.

3.1 Starting with 'the self'

Self-study was the initial methodological approach I chose as I wanted the goal of my reflection to be improvement of my educational practice, specifically as maker of religious curriculum. Considering the educational and faith values I held in my work, I 'brought myself' to this project, thinking about a specific timeframe in my curriculum making. Samaras' (2011) framework helped me to "engage in a process that [began] with [my] questions and curiosities about [my] practice". I viewed this questioning as more than mere curiosity. I needed to get past surface questions of 'what's happening around me as I write?' and dig deeper to "take notice of" what had been "bothering me" (Samaras, 2011, p. 24) during the *Living our Vision* project. The questions I explored through my writing involved the invitation of a critical friend, who assisted in self-reflection over two sessions, acting as a mirror to them. This 'mirror' provoked me to see patterns in the writing that I could not see, even though I had crafted each vignette, reflecting my inconsistencies back onto myself.

3.2 Guiding principles: Self-study or narrative inquiry?

Throughout this project's unfolding, my methodological allegiances floated between two approaches, self-study and narrative inquiry, prompting me to evaluate my initial self-study choice. Hamilton, Smith & Worthington (2008) provided a signpost, distinguishing the features between self-study, narrative inquiry and auto-ethnographical work. I was concerned that what I had claimed to be self-study, may have contained more features of narrative inquiry, raising the question, "when is a self-study a narrative?" (p. 19) Because narrative inquiry work "situate[es] the research in the text" (p.19) and describes things common in the researcher's workplace I immediately identified this practice as one I was already doing.

Bullough and Pinnegar's (2001) self-study insights continued to assist in encapsulating how I could approach each narrative. Although not a purely auto-biographical exercise, there were elements of my vocational and faith history written into the narratives. I was keen to capture the "nodal moment", a learning moment centred on teaching or learning to how to teach. Where these moments are well articulated and connected, "the reader experiences or re-experiences and better understands the influence of institutional restraint" (p. 16). This idea resonated with my internal workplace struggles, magnifying the institutional loyalty question in me.

Aware that self-reflective narratives should not provide "aesthetic value" alone, but should dig into honest and engaging evidence, connecting both educator and organisation, I understood that "something genuine [was] at stake in the story" (p.17). My emotional connection to vocational self-identity was not lost here. This meant that data was not manipulated or contrived, but that honest reflection could drive change in my practice.

Lyons and LaBoskey's (2002) narrative elements, characterised as modes of inquiring about data, opened my understanding of "ways of knowing" (p. 21). "Intentional reflective human actions", (p. 21) or meaningful activity, helped me craft meaning into my stories,

understanding that this was an act of my own mind and recall. Being “socially and contextually situated” (p. 21), having taken place within a given timeframe and involving real people, it represented systems of authority into which I constructed the knowledge and meaning.

By ‘storying’ my experiences, generation of the data brought to “consciousness knowledge that may or may not have been realized, even though acted upon” (2002, p. 21). If new knowledge has been constructed, it is knowledge about the making of curriculum, its relation to organisational authority, and reflection upon pedagogical practice, observed after the curriculum was delivered. Together, my experiences of the self, both storied and imbued with knowledge and meaning have provided ‘the best of both worlds’ as a constructivist methodological approach.

3.3 Writing the narratives

At the commencement of the project, I planned to generate five self-reflective narrative vignettes, to be read as a journal. The simple, self-imposed rules were that each entry was to be written in one sitting, in a continuous stream-of-consciousness writing. I described this process to my peers as a ‘brain dump’ of memory and emotion as I recalled moments in time that tested my resolve as both curriculum maker and minister of the gospel.

The prompts for each entry were chosen in advance, based on thematic ideas I had extracted from the literature. Although not written in chronological order (the prompts however, are listed in chronological order), **Table 1** outlines my approach for the generation of data for each entry.

Table 1: Journal entry timeline and literature themes for the generation of data journals

Date written	journal entry prompt	literature themes explored	research question addressed
26/03/20	<i>The bosses’ office</i>	Relation to authority	Q1
08/04/20	<i>The writing process</i>	Values, internal struggle	Q1
20/05/20	<i>After the launch</i>	Identity shift, speaking out	Q2

Date written	journal entry prompt	literature themes explored	research question addressed
22/05/20	<i>Can I buy you a coffee?</i>	Institutional loyalty, speaking out	Q2
29/03/20	<i>In the kitchen (preamble)</i>	Internal struggle, control	Q1

Research question 1 relates to themes surrounding vocational self-identity challenges whereas **research question 2** reflects upon voicing those challenges whilst retaining institutional loyalty. The journal entries totalled 3000 words of narrative data. Supplementary to these journal entries was the retrieval of the *Living our Vision* curriculum documents from The Salvation Army’s public resource database; the resources produced in their final format for release (see appendix, Figure 1). Whilst not being provided in this project for document analysis, the curriculum documents are rereferred to throughout, with those specifically cited in the journal data included in the appendices.

3.4 Finding my narrative voice: On becoming through writing

‘Becoming’ was explored in several ways in the literature and what I anticipated emerging as a dynamic finding within my own project. Dix’s (2012) study of New Zealand primary school teachers reflecting upon approaches to various writing discourses, unveiled complexities within their writing pedagogies and exposed biases contained in their teaching beliefs and practice. “When elements of the writing discourses collided with teachers’ practices and experiences, frustration resulted with them either attempting to ‘play the game’ or they entered into oppositional discourses, hiding their own teacher identities” (p. 415). Aitkin’s (2010) self-study on professional identity was also explored through the act of writing, with focus on post-doctoral academic tenure. Although different questions emerged within both researchers, their arrival at similar vocational formational junctures was striking: *how does my writing inform my identity as a teacher educator?* Here the question of voice, though present in the research questions also emerges in the writing itself. The work of Dyson (2007)

voiced the struggle of autoethnographic research design and complements that of Dix and Atkins. Dyson records the tension of being both “the subject and the object of the research” (p. 39) and provides a powerful insight when added to the reading of Dix’s reflective work. Dyson’s narrative speaks also to metaphor; something that generates life. Although helpful in Dyson’s work, metaphor was not a style of writing discourse I had considered could emerge from my own journals. What is common amongst this work is the result: of self-identity emerging through writing.

3.5 The living contradiction: towards a Living Educational Theory

I am mindful that the voice in the narrative data is my own and that in the act of reflection I come face to face with the inconsistencies in my own practice when held up to my espoused values. Whitehead’s (1989) Living Educational Theory was key to grounding my methodological choices and a lens through which I attempt to make claims regarding my struggles as a religious curriculum maker. I have not embarked here on a classical action/reflection cycle, in that I was not situated in the classroom with space for immediate reflection on teacher practice. Instead, my reflection was situated in both the challenges of the process of curriculum making and using my voice to speak out against issues that arose during this ‘making’ process.

I was moved when noticing how Whitehead (1994) laboured with his research students to help them uncover their voices in the work; the clear goal to hear them speak in their own voices and generate values-based learning, which has in this research influenced my choice to write in my own voice:

How do I help my students to improve the quality of their learning? or ‘How do I improve my practice? I wonder what the respondents to this paper think of my point that educational theory could be constituted by the accounts of our productive lives and educative relationships in ways which show how we are supporting the power of truth against distortions by the truth of power in our workplaces and societies and

which show our students are speaking in their own voices and making their own contributions to the creation of a better world. (p.17)

Whitehead refers to the teacher subject 'I' as looking back upon the work of teaching, remaining subjective, making changes to the teaching practice. I have attempted to apply this method to my reflected self on the journaling page. Whitehead's term the "living contradiction" (1989, p. 44) has been an essential thread throughout the development of my reflective process as it explains how the educator (or in this case, the curriculum maker) "sees [them]self as a living contradiction, holding educational values whilst at the same time negating them" (p.45). Whitehead questions how such tensions - these contradictions cause educators to imagine new and better ways of doing things; daring to improve the situations they find themselves in. It has been in these very contradictions that any shift in my vocational identity could lead to improvement or change in my practice or vocational circumstances. It has exposed values contradictions within me as both Christian minister and curriculum maker. It is in this place my own 'living' educational theory begins to develop.

4. THE NARRATIVE ANALYSIS

This chapter combines the narrative data and its analysis. Narrative vignettes appear in full, original form. The narratives are intimate, written in the first person, following which their analysis takes an approach ‘over’ the text, allowing me to step outside the stories in order to know them (Lyons & LaBoskey, 2002). Themes of ‘authority’, ‘internal struggle’, ‘institutional loyalty’, ‘voice and speaking’ and ‘other voices’ are captured and discussed throughout. As I inquire into accounts of my experience, occurrences of textual phrases are drawn out, seeking to understand how meanings within the text are being constructed.

This chapter contains three sections. In the first I include four², full narratives, following which the thematic analysis begins. Throughout the analysis, consideration is given to the weight of thematic threads throughout the series. The chapter concludes with an analytic summary, allowing claims to be argued in relation to the literature in the following discussion chapter.

4.1 The Narratives

The boss’s office...

In the car, late August 2017. The phone rings. It’s the TC’s PA. I let it go to voicemail. I’ll pick it up when I get to my desk. My mind races: Am I in trouble? Drive to the office, park the car – up to my desk, listen to the voicemail. He wants a meeting with me. “I can’t be getting a move” — the TC doesn’t call for a move – unless it’s overseas.

I still have the voicemail saved on my phone...

A week later I’m on the third floor. I enter his office. “Come in, Sonia”. His wife is there too. I sit. His computer is open to a webpage. He begins. We are in the throes of A1, surrounded by consultants upon consultants. My staff and team are starting to worry for their job losses. We have endured the town hall meetings. I have heard whispers of ways to “sell” the new National vision statement that was only released on us weeks before. And then he says it: Sonia, we want you to write a 6-week curriculum campaign to sell our National vision

² The final narrative in the series, “In the Kitchen” appears as a preamble to this research paper, to provide context, and, for the sake of brevity has not been included for analysis or discussion.

to every child and family in Australia. You'll need to have it done by the January 2018. And I want it to look something like this:

On his computer was a b-grade website from the Canada Territory of some kids' curriculum he wanted my team to emulate. I didn't want a bar of it. "Make it look like this, Sonia". Before me was a curriculum called 'Painting the Future' which was frankly about...nothing. It was basically a bunch of craft activities overlaid with bible verses and games. I wasn't giving 4000 young people that.

I asked about a framework - a support and approach and was met with a couple of platitudes. I left the meeting reeling. When I met Kris back in the office, I knew he'd been in the same meeting days before. We made a coffee and began to talk. This was going to be fun.

The writing process (23 days)

I was agitated that I couldn't get writing straight away. I had 6 weeks of material to write – a lesson plan that I had envisaged, not dissimilar from the years of 'special projects' I'd done for the territory - and for London. It seemed the usual ask. Something to teach in corporate worship plus an alternative curriculum for breakouts or the Sunday school and kids' church space. There needed to be notes for leaders, 'things' for the children - all electronic this time - and some visual elements, which I could liaise with the media team to deliver. I even entertained the possibility of bringing children into the recording studio if we had enough time. I knew what we had to produce. I just didn't have any content. What I did have was what everyone had – this new vision statement. And that's what I had to sell – to teach and package to our kids. I was worried because in the course of one conversation the market had widened. Leadership had asked for this material to go everywhere – to meet the needs of all our young people – those in our churches, our social centres, those we connected in at schools and after school programs. How could I write for that? I lost count of the times I spun around on my chair to rally the collective brains of my team. What are they asking us? How do we do this?

Then there was Kris. Kris was my colleague – he worked 2 desks away. He had to write the matching material – for the adults. He was about 2 weeks ahead of me. His tap on the shoulder had come earlier and he had a head start. I recall sitting in his cubicle more than once, pouring over his notes; working out if we could synchronise our material like we usually did. Some background: we usually wrote together for major things: Christmas, Easter, special events and we had a great rapport. But this job was odd. It came from nowhere, took us away from our resource development and full steam into this other...thing.

But he'd planned his weeks out carefully. And from on his desk, he showed me a bound document. I'd never seen it before. It was the "master" document for the marketing of the merger; the vision behind the vision statement – written in some other room where I was not welcome. It gave some breakdown on how leadership had arrived at the new vision statement. Fascinating. It was so weird. It was like we had to write the curriculum from someone else's playbook. For years, we wrote the playbook. He guided me through this document. It was all sorts of awful. A mixture of broad-based biblical ideas, PowerPoint slides and corporate jargon. Disjointed. That's the word. I remember saying to him "do you have any idea who put this together?" In that moment I felt defeated. I'd felt this feeling before. I remember having my curriculum work imposed and critiqued about 10 years earlier, when I worked in a different incarnation of this same department. It's the feeling when people employ you to do a very particular type of work - the type you are trained for (and even get extra training for) and then someone in a higher leadership position reads or looks at your

work and says “I don’t really like this” - and it’s just an opinion. Not based on any qualification or skill, just preference. It was that feeling. Different, flipped situation, same diseased feeling.

I wondered why the creators of this master document were not finishing the job by writing this curriculum. Why push us to write when we couldn’t design the framework? I felt like I was writing in the dark. I could feel the critique coming. But this was all I had. And I had 23 days to get my drafts up to Sydney for layout.

The launch

Our curriculum looked good, well laid out and our art work was fun. Some kids had been rushed into the recording studio and I’d somehow been able to make the usual video magic happen in a euphoric rush of race to the finish madness. I was good like that. We’d squeezed the content into their framework, enough to get away with it. It wasn’t my best work, but it was the work of last-minute-moments, and I was hoping that looking back some gold would emerge from this mire. You see it was Lent really and, in this season, we would normally be giving ourselves away – corporately and personally. But Lent was off this year, and the usual rhythm of our global self-denial appeal had been bumped for this national take-over and it just did not sit right in my spirit. I was giving myself away, but not like I’d hoped.

The *Living our Vision* team had recently been baptised into the world of WebEx and it was in these unusual meetings that the dissonance around the way this launch would take place began to emerge. How we would ‘drop’ the curriculum on the organisation – how we would package up all the parts and push it out – in place of Lent was a corporate, not a spiritual ‘sell’. Between WebEx meetings I would do the rounds of colleagues’ desks, venting my thoughts, often too loudly. At times a colleague or manager would walk me around the block or to the prayer room to collect myself again. I couldn’t quite pinpoint what I was afraid of – was it the tirade of question and comments that were about to hit my inbox and Facebook feed, was this going to be another Royal Commission³ moment?

I discovered quickly that my own fears were met with generous reception in some quarters regarding the sea of the merger PR collateral whilst in others, cynicism reigned. It really depended where you stood, and for how long you had stood there. What I feared most of all was the cynics leashing their poison not only at the campaign, but at our curriculum – and what that would mean for the thousands of volunteers who were out there trying to deliver it to the kids.

Our team never agreed on how we would launch the curriculum. We were a fractured bunch, much like the two territories trying to become one. With one short trip to Sydney and the rest of the time exhausting ourselves behind various screens, we reluctantly agreed that the launch day would include a live sign up to the new vision statement. I was not amused. As part of this agreement included sets of signup cards used for this very purpose – and for kids – I felt part of me die inside. The beauty of working so beautifully with your own team for so long is that synchronicity you feel of knowing how it’s going to go – and if it doesn’t go that way, you take the fall together. In this brave new world, we had no shared histories, nothing to fall back on if we messed it up. As we wrestled over the sign-up merits, egos spewed out

³ Throughout 2015, The Salvation Army in Australia was involved was in several Case Study hearings during The Royal Commission into Intuitional Responses into Child Sexual Abuse which took significant personal toll on staff in Salvation Army children’s teams at that time.

through various email trails, resignations appeared, and people magically moved to other departments. This over a few short weeks made me utter one too many times to Kris: ‘ahh, welcome to The Salvation Army.’

Can I buy you a coffee?

My desk was right in the walkway. Over the restructure time consultant after consultant would come and walk by. I longed for them to ask me good questions, like the ones posed on the pretty pro-formas that clogged my inbox weekly. But it never eventuated. They were polite and professional; young and sassy. They asked straight forward questions like “where is the chapel?” and “how can I order my lunch?”. As the 80+ of them swarmed around our team, meeting in various rooms, designing strategies and plans around my material and how it would be delivered, an old colleague’s face appeared over my desk one day in July. “Can I buy you a coffee?”

The wash up of the *Living our Vision* launch was on slow fade now and I’d been trying not to drown in the sea of unhelpful feedback and social media storms over the usefulness or otherwise of the content and timing of our curriculum. When my coffee friend sat me down over the road, he was offering me a road out – out of this building, out from under this microscope, and early, if I wanted it.

I was honoured. Stunned, but honoured. Right there he offered me one of two roles in our Higher Educational facility – out of the kids’ space and onto the beginner’s path into Higher Education tenure. I told him how I had bravely voiced my career desires to the 2IC of the organisation in an “off the cuff” conversation earlier in the year, referring to a biblical principle that ‘you don’t have because you don’t ask’. Now here I was, being asked. The dilemma was real. I couldn’t go now, it was only the middle of the year. I had to pull off the big merger event, be loyal to my team, sit with the writing project feedback and the see that my team still had jobs by November. But I so wanted to go. I was tired and torn and sick of the merger machine. I looked him square in the face and told him “no”. I’ll come, but not now. Let me see the year out. I need to wade through this mess with my people. And so I did. And we did. And it was awful and good all at once. I didn’t hear from him again.

In August my boss led me into a small room. He was holding a piece of paper, my name on top of it. I knew what this was. “We have a new role for you starting in January, but we don’t want you to go”. He told me the details of my dream role and I couldn’t contain my joy. I was going – really going. Moving out of the National role that had consumed me, out of writing curriculum, organising events and on to training officers – on to teaching at University level – designing curriculum framework. Of course, I could tell no one. The secrecy around the appointments system is well established in me and enabled me, as always, to sit with the prospect of moving on again, of holding the news to myself. I didn’t share it with anyone for those few early days; not a soul.

I felt like I’d come full circle at this point. Earlier in the year, Kris, my writing buddy had encouraged me to upskill my education and I’d jumped in the deep end and been accepted into the Master’s program at Monash Education. I’d been eyeing off this new role or something similar, but I’d been driving the whole thing myself – and in many ways, it was beginning to mess with my calling and identity. It messed with me so much that I didn’t even tell anyone in my close personal circle that I’d gone back to uni. I couldn’t bear the interrogation of being asked how this degree might enhance my officership, who might be paying for it, or if it would really qualify me to do anything.

Territorial Headquarters had ‘pulled me back me’ in from the ‘frontline’ of pastoral ministry and I’d found myself back in a head office role again, and even though I revelled in its leadership challenges, I was tired of its content and rhetoric. I had always self-identified as disciple-maker, with 2 Timothy 2:2 the mantra of my life’s work. By the middle of 2018, my passion to ‘teach others to teach others’ had been lost in the noise of corporate speak and endless slide decks. Would my move to train adults as clergy and ignite a 2 Timothy 2 passion in them be a fresh start for me? Could I find a new identity – I longed for this to be what my calling was about. And did this whole year of writing, mess and restructure be the worst and best thing that could have happened to me?

4.2 Authority

Inside [the boss’s office](#), the voice of institutional authority is clear. Early dialogue voiced as, “am I in trouble”, “he wants a meeting with me” combined with echoes of the request’s deadline, “you’ll need to have it done” emphasise a power differential in the relationship. An authoritarian stance via ‘the establishment’ is present in phrases such as “want you to” and “make it look like this”, strengthening this and compounded by the writer’s reflections upon vocational consequences. This threads through the final thought process, “I can’t be getting a move”⁴.

As the ‘making’ is underway, the curriculum maker engages in an internal dialogue battle with the institution. Dismissed from the curriculum framework process, (“where I was not welcome”) the work begins for the maker in unfamiliar territory. In this hearing the authoritarian voice, amplifying loss of control over the accustomed, is understood.

Specifically, the phrases “I had” or “I had to” appear seven times in [the writing process](#), representing a level of stress under such writing conditions:

I had 6 weeks of material to write
 I knew what we **had to** produce
 that’s what I **had to** sell
 He **had to** write the matching material
 We **had to** write the curriculum from someone else’s playbook

⁴ A personal meeting called by the Territorial Commander (TC) with an individual Salvation Army officer with no mediator present, often leads to a limited range of assumptions. These include disciplinary action or an out-of-Territory (usually overseas) appointment request, requiring prompt consideration and response.

But this was all **I had**
I had 23 days to get my drafts up

Connections between authority including the will and drive to complete the project are evident, and loyalty, exposing a desire to remain faithful to both project and organisation.

The authoritarian voice gives way to institutional loyalty in [the launch](#), rendering it almost silent throughout. With the ‘making’ nearing completion, focus shifts on how to “drop the curriculum on the organisation” – a common authoritarian process. The leadership gaze shifts from the curriculum maker to curriculum’s authority and its message over the entire organisation. Evidenced in the movement of the Lenten⁵ year, the curriculum supersedes it, establishing its “take-over”.

Institutional authority speaks in two moments into the vocational future of the writer in [can I buy you a coffee?](#) These are welcomed rather than viewed as fearful. The “move” into a new role that was nervously contemplated in the opening narrative, [the boss’s office](#), is welcomed, offering fresh opportunities to embrace “new identity” and frame a sense of what “calling was about”.

4.3 Internal struggle

Internal struggle, operating as fear, values and vocational identity is the strongest narrative theme across combined vignettes, with over thirty textual references. Initially evidenced when shown curriculum to emulate by the most senior authority figure in [the boss’s office](#), the words, “I didn’t want a bar of it” indicate this defiant struggle. This stems from content

⁵ The Lenten period describes the forty-days preceding Good Friday on the Christian calendar and is given to practices of personal humility, simplicity and self-denial. The Salvation Army holds its global Self-Denial appeal to coincide with this period, encouraging salvationists to donate sacrificially to the missionary work of The Salvation Army in developing nations.

quality (“I wasn’t giving 4000 young people that”; “which was frankly about nothing”) representing a curriculum framework disconnect. This raises the questions, ‘who has authority over the curriculum product’; who is ‘making’ it?’ The first use of the term “sell” indicates the curriculum is viewed by the writer as an organisational product. The larger unanswered question, in *the boss’s office* is, ‘on what curriculum framework will the *Living our Vision* product be based?’

The writing process is heavily seasoned with language of unspoken personal struggle and is directly concerned with the very act of ‘making’ curriculum. Sub-themes of fear, identity, and values develop from textual statements, “I was agitated; I was worried; I felt defeated; I wondered”. These reflective phrases prompt the writer to consider her own response, “what are they asking?”; “how do we do this?”

“Dissonance” is named as the struggle between the corporate and spiritual “sell” of the curriculum product during *the launch*. The use of the word “spirit” pinpoints the location where this dissonance, later referred to as “wrestle” takes place. The work of “squeezing the content into their framework” builds an understanding that this was not the writer’s “best work”. This builds on the dissonance brought about by corporatisation of the curriculum, exposing the angst between corporate and spiritual.

The internal struggle has almost ceased in the final narrative, now showing itself in personal loyalties over institutional ones. Colleagues engaged in the curriculum making project are in view as it fades to the background, with focus on a desire to “see the year out”.

4.4 Other voices

Other voices are not evident until *the writing process* begins. When they appear, several are present. Those of leadership, critics (from the past and projected) appear together with the anticipated voices of children whom the writer envisages bringing life to in the recording

studio. The leadership voice presents in the “master document”; in the “playbook”. This is where the curriculum maker had once been welcomed, as author of this playbook. The “master document” represents curriculum framework, placing the curriculum maker in a “defeated” position to commence writing. Leadership voices provide critique, judging the product before its completion, reinforcing messages “not based on qualification or skill” which is received as seeking to undermine the curriculum maker’s educational vocational identity.

Voices of others converge strongly in [the launch](#), evidenced in “tirades of questions”; critiques from potential volunteer teachers, seeking to apply pedagogical skills to the curriculum and the “fractured” team unable to agree on an outcome for its delivery. At this crucial point, the curriculum maker’s voice rises only in frustration of the making process, not to challenge authority. When consultant’s voices ask ‘wrong’ questions, rendering the curriculum maker silent, frustration results. An internal shift can only occur when better questions are asked. A welcomed voice of authority over coffee invites the writer to a new role, “out from under this microscope”, challenging vocational identity in positive ways.

4.5 Speaking out: ‘voice’

The writers own voice is silenced almost entirely throughout the narrative series, being raised only nine times. Questions posed to authority in [the boss’s office](#) connect to the curriculum framework, where asking “about a framework – a support and approach” although brief, reveal two things. First, that a framework is considered essential for curriculum making and second, that support is required to complete the commissioned assignment under the current conditions. The voice was used only to *ask* questions, not to *push back* against the curriculum making task; not to challenge authority, being used specifically to clarify the task which is unquestionably accepted.

The curriculum maker's silent voice throughout [the writing process](#), is raised once when questioning an understanding of the framework to a colleague (“do you have any idea who put this together”). Voice relates to *what is being asked* of the curriculum maker not of what is *able to be asked*. Limited agency appears for the curriculum maker when reference is made to “bringing children into the recording studio”. This captures the writer's understanding of the requirements of the ‘making’ task - what ‘had to’ be produced, whilst bringing the voice of the child to the curriculum output, a feature of the curriculum and the maker's pedagogical values.

The voice holds confidence in the final narrative. Once the ‘making’ task is over, the curriculum maker can speak up and does so in order to move out – speaking into new requests, negotiating the exit terms via the phrase, “I’ll come, but not now”.

4.6 Institutional loyalty

Institutional loyalty pulls the writer ‘in’ as institutional authority ‘gazes’ from above. Here, themes of loyalty and authority become interconnected. Textual instances of the terms “had to/I had” build through [the writing process](#) to reveal the writer's focus on the task's completion, even though it “took [her] away” from other projects. Loyalty is to this curriculum task – effectively to the organisation.

Fear comes to the fore as the ‘work’ of curriculum making ends, ready for [the launch](#). This loyalty response is evident in repeated phrases “I was afraid”; “my own fears” and “what I feared most”. It is associated with a perceived pedagogical value of the curriculum and vocational consequences if not well received (“nothing to fall back on if we messed it up”). With the ‘loyal’ task complete, fear indicates a reluctance to release the curriculum for use.

Loyalty is tempered internally and silently. Couched as “secrecy”, a choice not to speak, knowing to do so breaks loyalty to the process, as speaking up risks vocational opportunities. Loyalty then shifts from the institutional process towards its people, desiring to protect their organisational futures over career self-interest.

4.7 Summary

The common thread across all themes is the silenced voice within, defined as ‘internal struggle’ and ‘other voices’, including ‘authority’. I will argue this reflects vocational self-identity challenges. Voice, represented by ‘speaking out’ against organisational demands was least common, countered by a strong sense of ‘institutional loyalty’. In the next chapter I discuss how voice and loyalty are held in tension during the curriculum making process.

5. NARRATIVE DISCUSSION

In this chapter I provide some additional analysis of my accounts of my curriculum making work. The discussion around the narratives is structured in three parts. The first relates to ‘vocational self-identity’ and the second to ‘voice’ within a culture of institutional loyalty. Where *other voices*, including those of authority influence internal struggle, I discuss how my understanding of vocational self-identity was challenged. Where *my own* voice is silenced, and control over the curriculum design is lost, I reflect how ‘voice’ and loyalty are held in tension.

The chapter concludes with reflections on my values in the development of my own Living Educational Theory (Whitehead, 1989).

5.1 Vocational self-identity in my curriculum making

In the narrative analysis summary (see 4.7) the data showed vocational self-identity can be challenged in the process of curriculum making by internal and external voices. The meanings and representations constructed from the narrative data include assumptions about how I frame my **vocational self-identity** as both a Salvation Army officer and curriculum maker. One assumption arises from my vocation as a minister of religion. The struggle of educator hidden identity (Dix, 2010; Janzen 2015) is less familiar to me as vocational identity is deeply entrenched, both in my persona and work. Neither is my religious identity something to be hidden in the curriculum making work, as was present in the struggle’s faced by Roux’s (1998) and Farrell’s (2016) participants. Considering this, I have constructed and named my vocational self-identity as being challenged in other ways: both external and internal

I have named the external challenge to vocational self-identity as authority, manifesting as competence, corporatisation and critique around the curriculum output.

When I was considering what meaning I was attaching to ‘vocational self-identity’ and how that might unfold throughout the analysis, I constructed the links to be about authoritarian pressures, seen and unseen, that were bearing down on the curriculum making work. The external voices of control were described throughout my narrative imagination as being “made”, “needed” or “having” to produce a particular curriculum output result. The curriculum considerations of having to produce ‘sellable’ work that was, from my understanding a corporate, not spiritual framework, questioned my competence. Whilst I was ‘authorised’ with the task, I was not in control of it. Even where similar feelings are present in teachers, as in Janzen’s (2015) work, and evident throughout the “angst of simultaneously wanting to comply with and resist the forces of authorised curriculum”, the “authoritative forces of discursive power are constituted materially and are exemplified through...pressures of curriculum” (p. 121). For the teacher, or in this case, the curriculum maker, to free themselves from authoritarian pressure occurs “within these moments” and was recognised, by me in conflict, being able to “name the possibilities of recognising the authoritative discourses” (p. 125) imposing upon my work.

The internal challenges to vocational self-identity were connected deeply to external ones. Fear and dissonance exposed a difficult struggle that tested both what I named as educational (pedagogical) and vocational values. These were evolving and articulated in self-reflection, even as I crafted the narratives. The rhetoric language I posed in questions, “what were they asking?”; “how can I write for this?” exposed this wrestle that was not always about identity, but about pedagogical disruption – having to write outside my regular way for teaching – or at least needing to reimagine how the curriculum might work or ‘fit’ to be delivered. When dissonances were clearly named as “not fitting” or “sitting right”, I exposed the struggle; the dilemma. I found it not dissimilar to struggles Dix (2012) named in writing discourse amongst English teacher educators. In one narrative, the teacher’s “engagement

with particular theoretical and pedagogical perspectives of writing either ‘fitted’ with their beliefs about how children learn, or their personal knowledge limited alternative ways of saying, doing and being” a teacher educator. (p. 415) I argue that both “content and rhetoric” of both the *Living our Vision* framework and the broader Australia One narratives did not ‘fit’ with how I would normally make curriculum for children, and the struggle to make these narratives fit exposed my very real wrestling.

There is always an anticipated level of outside criticism in these kinds of organisational projects. Here, loss of control over the curriculum framework and pedagogical disruptions fed into narratives of other voices, especially those critiquing the curriculum after its delivery. I argue that the anticipated critique of the curriculum work and the questions of those attempting to teach the material, reflected onto the formation of my identity, destabilising it. The stabilising voices I *was* able to discover were those of the children, whom I gave literal voice to in the recording studio. These voices were a product of the curriculum design – the answers to their questions prompted by how I framed them in the content. Open questions posed to the children around the new national vision statement invited them to ‘speak into’ the future of The Salvation Army. This style of questioning, common throughout my curriculum making, asked children to ‘imagine’ around prompts such as, ‘I wonder’ and ‘if you could’. Positive outcomes in the curriculum package are evidenced by these voices remaining uncriticised, even where mine was.

5.2 Voice and loyalty in my curriculum making

The data suggests that curriculum maker’s **voice** can be silenced by the pull of **institutional loyalty**. Claims around voice were not limited to internal dialogue and struggle. They were intrinsically tied to the physical act of speaking; of speaking up and out against perceived authority and power structures. I argue that what eventuated in my physical silenced voice

was an invisible ‘pull’ of loyalty to the institution – to an organisation that is also layered in my vocational identity. This pull is not into authority figures, but into organisational processes and an insider understanding of how things are done, and how things can ‘get done’.

The narratives constructed my awareness of the rules of the loyalty game, particularly pertaining to operational processes around my vocational future. Where loyalty manifested consistently, it was in both self-protection (including reputation) and the protection of others and colleagues, including their employment futures. Here, a connection to Golann’s (2018) work is useful, in particular her labels of conformers, adaptors, imitators, and rejecters as descriptors of teacher responses to controlled environments. These mimicked my writing environment. ‘Conformers’ and ‘adaptors’ best matched the narrative of loyalty, ‘imitators’ and ‘rejecters’ described a tension, of either going under the ‘loyalty radar’ or rejecting it entirely through speaking out.

The connection between loyalty and a voice that speaks ‘fearlessly’ were held in tension and was confirmed through my choice to remain silent until the curriculum making work was complete. Neiche’s (2013) commentary on this disruptive kind of Foucauldian speak was evidenced in me ‘fearlessly’ asking for a new role, and then driving the timing of my exit. Conversely, the voice that would *not* speak was one that I controlled as a mechanism of loyalty around institutional processes in this case, not allegiance to any one authority figure. The ability to be able to hold these in tension was crucial to both the success of the curriculum project and my own vocational future.

5.3 *This curriculum writer’s dilemma*

I had two goals throughout this analysis. First, to improve my practice as a curriculum maker and minister of the gospel and second, to not only write in my own voice in the narrative

constructions, but to reflect on how I had used my own voice to shape my vocational identity into the future. Looking at Whitehead's (1989) approach, I did not want to come out of the *Living our Vision* project with bland or simple reflections. I didn't want to just "imagine ways of overcoming my problems" (p. 43); I wanted to solve them. The modification of these problems was imperative, even though the project's timing or framework was not ideal.

Within the project's timeframe, I noticed a "living contradiction" (p. 45) rising within me but could not yet articulate it. I understand now that I was acting and working in ways that negated, or at least challenged the very educational values I held. This tension formed the dialogue within me, eventually enabling me to construct the narrative reflections I've been able to use in this project. Here was the crux of my dilemma: when vocational self-identity met institutional loyalty, I lost control of my deeply held pedagogical and vocational values and fell silent. The solution: by understanding the organisational rules, I timed my own speaking into a new vocational future.

6. CONCLUSIONS & CHALLENGES

This project sought to ask specific questions about a particular kind of curriculum making, and the dilemma that this making work presents. It has gone some way in establishing links between vocational self-identity and authority, voice and institutional loyalty. It has exposed the curriculum maker's dilemma when operating in ways that ask the writer to act in multiple identities simultaneously.

6.1 What does this project say about curriculum and curriculum making?

What has been evident is that the discourse around formal, hidden and enacted curriculums are not just reserved for 'traditional' classrooms. Formal curriculum, such as *Living our Vision* in a not-for-profit, yet highly understood institutional environment was packaged and delivered in similar ways to state or government sponsored curriculums.

A hidden curriculum was operational, evidenced in a what was emerging as corporatisation behind the framework, and storied around the rituals of an institutional merger. What remains to be seen was how this enacted curriculum was played out, especially in the hands of many hundreds of volunteer educators. This should challenge how future curriculums are made in these environments, prompting conversations about more open-ended curriculum's in which children can give their voices to both content and framework.

6.2 Limitations of this project

One joy of creating the *Living our Vision* curriculum was a two-minute video that was produced from open-ended questioning of children around the new vision statement of The Salvation Army (see appendix, figure 2). As children gave their honest reflections about the future of The Salvation Army, it was clear their agency confirmed my long-held pedagogical values. I had hoped to extend some thoughts about student's voices being heard via an

enacted curriculum, something to be developed in future research. These values are grounded in the United Nations Convention on the Rights of the Child (CRC) (United Nations, 1989) which form part of a larger Salvation Army International framework for how children's curriculum should be approached globally. The emergence of student voice (Lundy & Cook-Sather, 2016) including these rights and how they collide with both curriculum development and pedagogy are outside the immediate scope of, but pertinent to projects of this kind.

6.3 Final thoughts

This research should be more than a series of reflections constructing a situated workplace narrative, or one's personal struggles in curriculum making. It should challenge the hidden authority and official knowledge discourse (Apple, 1993; 2004), open questions regarding pedagogical and vocational shift (MacBeath, 2008) and help the curriculum maker find and raise her voice, both inside and outside the curriculum making work.

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TABLES

Table 1: Salvation Army terminology

TERM or ABBREVIATION	MEANING
THQ	Territorial Headquarters of any territory
IHQ	International Headquarters (London)
Officer	Clergy/minister of religion
appointment	Appointed role given to an Officer for a specified period
Officership	The timeframe in which The Salvation Army engages its Officers as clergy once ordination has taken place
appointment system	Annual process of appointing Salvation Army officers to new appointments, which can include interstate and inter-territorial
Territory	A designated country or part of a country where The Salvation Army operates
Territorial Commander	A Salvation Army officer who is chief commander of a territory
Consultant	An external consultant, hired by The Salvation Army to provide consultative services
Pro-formas	Pre-filled and goal-oriented paperwork used in consultative and change management environments
Social centre	A Salvation Army managed centre which provides professional services to the community, in accordance with Government guidelines
Sunday school/kids church	A local space, connected to a Salvation Army congregation where children gather under local, usually volunteer leadership to discover the Christian faith in a safe and fun environment

FIGURES

Living our Vision Kids Resource Pack Preview

Introduction: The need for vision
 Meet Bartimaeus in Mark chapter 10. The children will be introduced to the "Vision Map" which will be the main visual aid for the six week campaign.

The map can be printed as an enlarged PDF or used as a powerpoint background.

As we travel The Salvos journey, we will encounter many people like "Bart" who Jesus reached out to. For our journey we will need a few things (map, compass, rope) that we will unpack from our backpack each week.

Week One: Hardship and Injustice
 Ice-cream for breakfast anyone? It's easy to do the fun thing, but much harder to do the right thing. This week, we follow Jesus to the hard places and remind kids that Salvos have a history and a future of standing for justice in the most unpopular situations.

Week Two: Live Love and Fight
 We introduce the kids today to our key phrase of the campaign. How Salvos Live Love and Fight is at the heart of God's work of restoration. Today we look at a broken man, play a game of "60 second makeover" and travel back in time to re-live the Booths vision.

Week Three: Alongside Others
 What happens when four mates come alongside each other and get a friend to Jesus? This week the children will explore how The Salvos can partner with friends and neighbours to bring others to Jesus.

Week Four: One Life at a time
 How does God change people? Can God use us in this? Transformation is not all about the outside, it's about the inside and it takes time. Today we see how Jesus changed Levi's life and how God's love urges us to change and see others change.

Week Five: With the Love of Jesus
 Today we gather in corporate worship as families. Children will be encouraged to find their place in the vision for The Salvos, and see how they can live, love and fight with the love of Jesus. Junior Soldiers will also be given the opportunity to renew their promise.

Where to use the resources
 Included each week is an interactive Children's message, Children's activities and Home and Beyond cards that correspond with the resources provided during the Living our Vision booster campaign.

Use the interactive message in corporate worship OR to open the teaching time in a dedicated Kids space, such as Kids Church or Junior Soldiers.

How to use the resources
 We have provided six interactive messages (introduction plus 5 weeks for each line of the vision statement) five hour-long Children's programs, as well as weekly Home and Beyond printable cards to resource families to continue the Vision conversation at home. The resources are yours to choose from and fit into your space.

Home and Beyond cards can be used each week to give to families as an extension to what has been explored during the messages or activities.

Leaders are encouraged to give these to all families connected with your Corps or centre to equip them to engage in conversation and activities around the Living Our Vision campaign.

Live Love Fight 60 second makeover

Interactive Message

The 60 second makeover

For this activity you will need:

- A bucket or kids wheelite bin full of dress ups. Try to include some of the following: wigs, oversized glasses, fake nose or beard, cape, wings, shower cap.
- 4 volunteers from the congregation – 2 adults and 2 children .
- A one minute timer (on screen or an egg style timer).
- 2 chairs for each person being "made-over".

Opening chat

In this activity the children will be making over the 2 adults. Ask the congregation if they know the British television show "60 minute makeover". Explain that two designers come into a family home and "transform" two or three rooms in 60 minutes. They bring a team of friends and cameras in and in "real time" transform the house in an hour. After the hour is up, the owners come back in for the big "reveal".

The idea of this activity is help the children and the congregation understand that the goal of knowing Jesus is transformation and that Jesus can make us unrecognisable in the best possible ways. But that change is not always quick.

Activity steps

Ask each adult to sit on the chair. On the count of three, each child races against the timer to transform their person into a brand new person.

- Set the timer for 60 seconds to complete the makeover.
- Engage the congregation to cheer for each couple.
- You are the timekeeper so count down the last few seconds.

Link

Point one: Well, who can recognise our adults now (point to person in chair). How does it feel to be transformed into something new? (interview for responses)

Point two: Stress the point that transformation takes work and time, but happens real and permanently when we encounter Jesus. As you get the adults to pack up their costumes and assume their natural identities, ask the congregation:

- ▶ I wonder what it takes to make real transformation happen?
- ▶ I wonder what it took The Salvation Army to see real transformation happen?
- ▶ I wonder what it would take for us to see real transformation happen?

Today, we are talking about the second line of our new vision:

Salvos will live love and fight. You will hear this a lot this year. You will even see this as a hashtag, #livelovefight. (Ask the congregation to make the hashtag sign and say "livelovefight")

Later in the message, we will see how Salvos are living loving and fighting. We will see Salvos do transformation, and how Jesus did it with the most broken, scared man. Can you #livelovefight with us?

-1/-

Figure 1: Living our vision curriculum examples

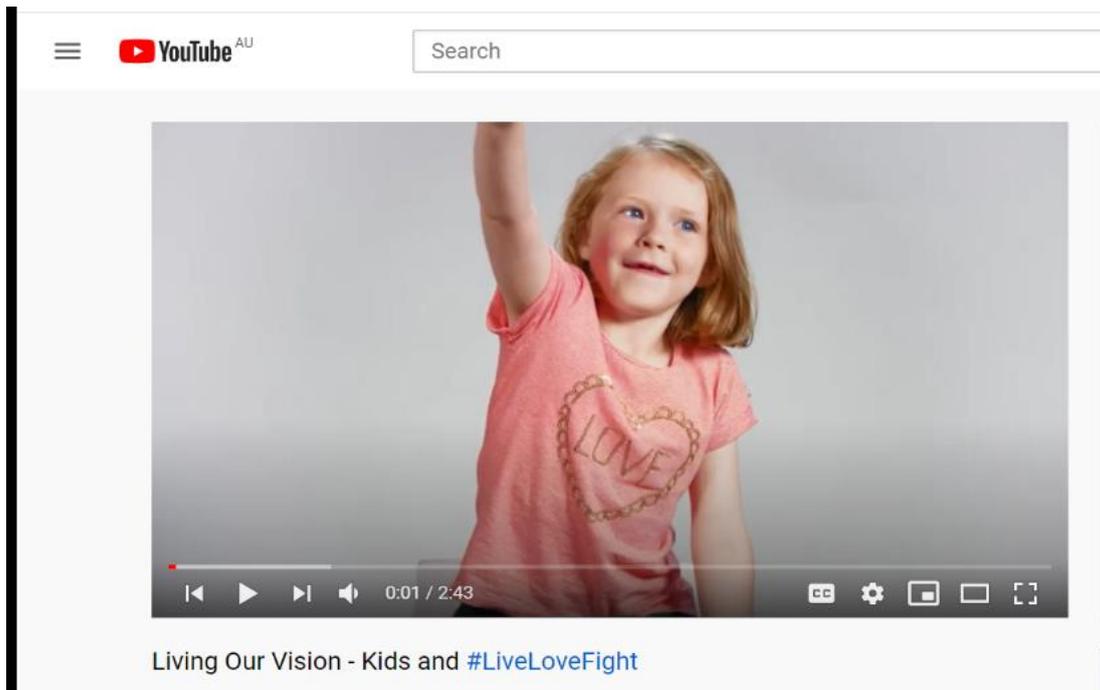


Figure 2: Kids and *Living our Vision* YouTube <https://www.youtube.com/watch?v=e9C-IgWO2rU&index=7&list=PLnVZ6uQsvgjV6aXJav8L1Q6uj5PNBC30A&t=0s>