# Philosophy of Childhood: The Foundational Childhood Needs and Wellbeing

By

Maxine Therese

BA (Hons)

Submitted in fulfilment of the requirements for the degree of

Doctor of Philosophy

Deakin University, 14th October 2013

**DEAKIN UNIVERSITY**

**ACCESS TO THESIS - A**

I am the author of the thesis entitled:  Philosophy of Childhood:
The Foundational Childhood Needs and Wellbeing

Submitted for the degree of Doctor of Philosophy

This thesis may be made available for consultation, loan, and limited copying in accordance with the Copyright Act 1968.

*'I certify that I am the student named below and that the information provided in the form is correct'*

**Full Name: Maxine Therese**

**Signed:**     Signature Redacted by Library

**Date:  26<sup>th</sup> February, 2014**

**DEAKIN UNIVERSITY**

**CANDIDATE DECLARATION**

# Candidate Declaration

I certify the following about the thesis entitled

## *Philosophy of Childhood:*

## *The Foundational Childhood Needs and Wellbeing*

Submitted for the degree of Doctor of Philosophy

1. I am the creator of all or part of the whole work(s) (including content and layout) and that where reference is made to the work of others, due acknowledgment is given.

2. The work(s) are not in any way a violation or infringement of any copyright, trademark, patent, or other rights whatsoever of any person.

3. That if the work(s) have been commissioned, sponsored, or supported by any organisation, I have fulfilled all of the obligations required by such contract or agreement.

*I also certify that any material in the thesis which has been accepted for a degree or diploma by any university or institution is identified in the text.*

*'I certify that I am the student named below and that the information provided in the form is correct'*

**Full Name: Maxine Therese**

**Signed:**

**Date:**                                                     **14th October 2013**

# Abstract

What are the foundational needs of children that support their wellbeing? The quality of a child's wellbeing serves as a critical platform from which the child meets itself and the world; either positively or negatively. I argue in this thesis that in order to support the development of the child in a way that capitalises on their full potential, it is necessary to adopt a needs-based model for childhood (and later adulthood) wellbeing. That is, one that encapsulates the self-embracing mind, body, and spirit into a composite whole. Advancing knowledge in many divergent fields of childhood research calls for a re-examination of the foundational needs of children. In the past when the needs of the child have been considered, it has been from an adult-centric model that predominately views the child as deficient. This thesis departs from adult-centric and deficit models of children, arguing that children possess nascent, but fully functioning capacities. Since there are no theories in Western psychological, philosophical, psychiatric, or medical disciplines that convey this paradigm, I expropriate a map of childhood needs and capabilities from chakra theory. This paradigm situates the lived experiences of the child (mind, body, and spirit) at all stages of their otherwise noted developmental processes. This model: therefore, offers a pivotal distinction in managing childhood wellbeing because it allows parents, teachers, and therapists to engage the child as a co-creator of his own destiny and to be a participant in solving his own problems. This prospectus map offers a wellbeing model for children by setting out the guidance required for addressing the needs of children, and meeting the challenges that arise in promoting the wellbeing of children.

# Acknowledgements

# TABLE OF CONTENTS

# List of Figures

# List of Images

# List of Tables

# Glossary

**Adultism:** A belief that adult ways of interpreting reality are superior to that of children.

**Chakras**: Chakras are energy within our physical body that links our energetic body to the external world.

**Energetic:** The unseen aspects of feelings and thoughts, as well as emotions and intuitions.

**Energetic integrative self:** refers to the 'energetic' integrative nature of body, mind, and spirit; a connection that is constant and ever present.

**God**: The field of energy that is invested in creating and sustaining life and supporting optimal growth by unfolding the highest of human potential.

**Internal Integrity**: The body, mind, and spirit connection (feeling, thinking, acting in alignment) – variations: unified being, complete being.

**Kundalini:** Energetic source in the human body –the universe force with the self.

**Soul:** The composite whole (body, mind, and spirit), which is self-moving toward greatest expression.

**Spirit:** The aspect of the composite self (body, mind. and spirit) that is concerned with one's internal set of values - a sense of meaning, inner wholeness, and connection with others.

**Spirituality**: Acting on one's internal set of values- a sense of meaning, inner wholeness, and connection with others.

**Tantra:** *Theory*: viewing ALL reality to be a manifestation of the divine energy of the universe. *Practice*: transforming the emotions to reflect this reality.

**Wellbeing**: The result of the composite, whole self working in harmony and aligned with God (see definition).

**Yoga**:

1. Union - implying harmony, unity, and stability.

2. Yoke - signifying the unification of the individual self with the divine.

# Abbreviations of Sources

Abbreviations used in this thesis are as follows:

AI: Artificial Intelligence

CIIS: California Institute for Integral Studies

DMS:   The *Diagnostic and Statistical Manual of Mental Disorders* (DSM)

MDR: Model Dependent Realism

MI: Multiple Intelligence

UN: United Nations

UNESCO: United Nations Educational Scientific and Cultural Organisation

UNICEF: United Nations Children's Fund *(formerly United Nations International Children's Emergency Fund)*

RRSA: Rights Respecting School Award *(UK; UNICEF)*

SEAL: Social and Emotional Aspects of Learning *(UK education)*

# Introduction

**Opening**

This study builds upon and contributes to work undertaken in the philosophy of childhood. In particular it examines the relationship between foundational human needs in childhood and childhood wellbeing. This body of work relies upon an understanding of the self as connected in mind, body, and spirit as a composite whole. This is captured as a critical component of the thesis in regard to the child. The overall wellbeing of the child is thus considered, as it manifests in feelings, thoughts, and actions, along with the degree to which these markers are acknowledged and affirmed in the child's life.

Given the overarching framework applied here, the consideration of childhood wellbeing includes a framework that draws together the various aspects of consciousness that include body, mind, and spirit.[1] The definition of spirit is expanded upon later in this chapter, but spirit basically refers to the aspect of the self that concerns one's "internal set of values – a sense of meaning, inner wholeness, and connection with others" (Walsh, 1998, p. 72). From this position an exploration that addresses foundational human needs can be applied to what I will argue are the limits of Western philosophical discourse; a discourse which privileges models of the self based upon isolation and separation over models of the self as internally integrated and whole. Exemplifying the application of 'rational' over more integrated modes, is psychological needs theory that separates adult and child by holding to a predominately adult-centred approach that views the child as deficient. Current needs discourse for children are critiqued for focusing on the child as 'in need' and reflecting a myopic vision of the child (Woodhead, 1999). The child excised from any consideration of 'need' in this way, by implication, also invokes a hierarchy within which these

---

[1] The definitions of these terms are explained in full detail in the next section of this Introduction.

separations between the two states of development (adult and child) become the logical binary expression.

The counterpoint to this Eurocentric philosophical tradition lies in many of the Eastern philosophical ideas about the self[2], which are aligned with an idea that wellbeing results when the aspects of the self – namely body, mind, and spirit, are harmonised. This idea of the self was also developed in the early Western philosophical traditions of Plato and Aristotle but has largely lost favour to ideas from science. In turning to the challenges that these quite different philosophical traditions present I have taken a hermeneutic approach. The thesis blends an integral approach to consciousness[3] that considers the self within the larger forces and environments that shape it, along with the Indian chakra theory as described in *The Yoga Sutras of Patanjali* (Dvivedi, 1980; Prabhavananda, Huxley and Isherwood 1953, 1995) *Vedas* and *Upanishads* (Muller, 1879; Eknath & Nagler, 2007). I will argue that chakra theory provides an important map through which understandings of foundational childhood needs and wellbeing from a unity of body, mind, and spirit can be more profitably navigated. In more grounded terms, an examination of the chakras as energetic centres within the human body will expose correlations between various aspects of human consciousness, the anatomy of the human body and body systems, as well as spiritual themes that are common to all of humanity (Judith, 2004).[4]

---

[2] Eastern Philosophy or Eastern Philosophical ideas as statements are difficult to define as Oliver Leaman (2000) points out in *Eastern Philosophy: Key Readings*. He says that the concept of Eastern Philosophy is an artificial one. He explains that borders of East and West are ill defined, especially when looking back historically many similarities in thought between Eastern and Western are found. The use of Eastern Philosophy or Eastern traditions in this thesis refers mainly to the systems from Tibet, India, China, Japan and Islam and the aspects of these philosophies that speak to a unity and wholeness as opposed to duality and separation when considering self and world. These distinctions become more apparent as the thesis progresses.

[3] Ken Wilber is a large figure in the Integral movement and what are termed Integral approaches to consciousness cf. Wilber, (1977), pp.71-92. There are others such as Sri Aurobindo (1977), and Haridas Chaudhuri (1960), who have used the word Integral to speak of the connection of body, mind, and spirit. The discussion of this is found in Chapter Two.

[4] Anodea Judith uses the model of the chakras as a tool for diagnosis and healing. This work is a synthesis of what is termed East and West psychology. Judith's work correlates the chakras with the developmental stages of growth in the individual and adopts a view of the developing self through the lens of the chakras. In particular, the activation of certain energy centres at certain ages of growth. This thesis departs from Judith's work in the regard that I position all of the chakra energies to be

I contend that the chakra's paradigm offers a way to address what I have termed 'Foundational Childhood Needs' (inclusive of all aspects of consciousness: body, mind, and spirit). Additionally, the chakras as a model support the idea of an *energetic integrative self*[5] and as such enable a fuller consideration of childhood wellbeing. My concern here is to explore a prospective model that includes and accounts for those foundational childhood needs that ought to be incorporated into the child's lived experience.

This model situates the lived experiences of the child (mind, body, and spirit) at all stages of their otherwise noted developmental processes. It is positioned here that the nascent capacities of the child should be cultivated simultaneously at each age and stage of their growth in order to support and enable a full flourishing. Simultaneous building of these diverse capacities optimises the wellbeing of children. Without such an approach, that is, without a simultaneous development of capacities, which requires recognition of such capacities, we see the expression of physical, emotional, and psychological malaise. The symptoms children exhibit are therefore seen here as a result of the absence of the recognition and nurturance of these foundational needs. Currently, many of the symptoms occurring in children are diagnosed as pathology and are often attributed to biochemical or genetic causes alone and are largely treated with a variety of medical and therapeutic interventions. Not only are some of these treatments further damaging to the child, they discount that the child may be normal, yet highly inquisitive, and having difficulty adjusting to both social and institutional expectations (Breggin, 2001).[6]

---

active and present from birth, an idea that forms a main thread of the argument. See Judith, A (2004), *Eastern Body, Western Mind: Psychology and the Chakra system as a path to self,* Celestial Arts, California

[5] The energetic integrative self refers to the 'energetic' integration of body, mind, and spirit a connection that is constant and ever present. The details of this are found in the assumptions in the Philosophies of Childhood section of this chapter.

[6] Breggin's advocates the use of humanistic approaches like psychotherapy and education rather than psychiatric medication (such as Ritalin for treatment of ADHD). Breggin, (2001), *Talking Back to Ritalin: What Doctors Aren't Telling You About Stimulants ... The effects of drugging children.*

Children are influenced and affected by all the environments they encounter on a day-to-day basis, as well as by their thoughts, feelings, emotions, and behaviours. Understanding how the various environments, such as the people, places, situations, and larger structures that frame the child's world, impact the internal integrity of the child and its wellbeing is fundamentally important to the ways in which they will navigate life. When we have a way of understanding the foundational needs of the child's consciousness, (mind, body, and spirit extending into the wider world) we have a way of supporting the child's wellbeing that has not been available before.

By offering a model such as this, which grounds the various dimensions of the child's life at all ages and stages of their otherwise predominately hierarchical development, we make available a broader and fuller range of understandings in regard to their wellbeing. Furthermore, the management of childhood wellbeing in this way engages the child as co-creators of their own destiny and participants in solving their own problems.[7] Being aware of the foundational needs of children and cultivating and affirming them in the child's life by way of inclusion within the other frameworks of the developing child, a full spectrum of the child's experience can be honoured.

Those who care for children, as well as children themselves, will then have access to a new way of staying connected to their inherent wellbeing across their entire lifespan. Additionally, we have a way of discerning when the child's needs are not being met. This model of childhood wellbeing will offer an important map in our understanding of the evolving life of the child as it incorporates both the material and immaterial needs of children in a way that has not been done

---

[7] The idea that children are active participants and creators is supported by child-centered approaches, which are further discussed throughout the thesis. Legal recognition has been sought for the approach toward children to come in the form of child-centred approaches. Such approaches see adults nurturing the next generation by way of a shift from ownership to a trusteeship as a touchstone for families and societies. Cf. Woodhouse. B.B, (1993-1994) 'Out of Children's Needs, Children's Rights: The Child's Voice in Defining the Family' in *BYU Journal of Public Law*, *321:*1993-1994. (Hein Online) & Woodhouse, B.B. (2008) *Hidden in Plain Sight: The tragedy of children's rights from Ben Franklin to Lionel Tate*, Princeton University Press.

before.[8]  Offering a deep understanding of both the internal and external world of the child's consciousness at all stages of its development, and a simple way of cultivating the foundational needs in childhood, allows children to remain integrated in mind, body, and spirit across all aspects of the lived experience. From this basis children may reach beyond the limits of what has thus far been envisaged for them.

**Concepts**

The impetus that drove this investigation is threefold. The first centres on the more **personal** dimension of the work and relates to how I understand my own childhood and its bearing on my life now – that is, in the overall wellbeing that I hold as an adult and the way in which I understand children more broadly as a mother. This is the **nurturing** role that we assume when responsibility for and responsiveness to one's own children occupy us. The second and third concern my adult life in **the social domain** of teacher, kinesiology practitioner, and caregiver of children more generally, and also in the **domain of scholarship**. Here, I am acutely aware of the need to bring the substance of lived experience and clinical practice into the domain of scholarship. I have chosen to take this approach to a philosophy of childhood, in particular the foundational needs and wellbeing of children, because its influence has a wide reach and should, in my view, be as much informed by learning grounded in wisdom traditions that 'work' through inclusion, as well as contemporary streams of practice that submit to constant review and improvement. With these elements of the research in mind, I contribute a brief overview of my personal history and its relevance to the motivation and direction applied to the research and the background concepts that inform this work.

---

[8] Although the spiritual and emotional aspects of the child's life are gaining much more recognition there is yet no model that incorporates (mind, body, and spirit) into the lived experiences of children.

**Background to the Study**

I was born in Australia in the late 1960s at a time noted for rapid and far-reaching social change. Whilst many of these changes were global in character, Australia was slower to register their impacts. We were a somewhat sheltered society and I grew up in a very bubble-like environment; the family was the nucleus of my childhood and the main influence on my development. The social changes that were occurring at a structural level challenging dominant paradigms at the time of my childhood, especially in regard to the woman, did not transpire to real changes at the family level. To outline briefly, I grew up in a lower middle-class, Christian family in a small coastal town. I was the second youngest of seven children. The female role and identity was strongly rooted in a patriarchal model. The reason for this background is to illustrate that my own childhood serves as a motivation in my research.

The models by which I came to understand what it meant to be human when I was a child were somewhat limited. These limited frameworks, however, did not inhibit the innate connection that I felt toward natural environments, plants, and animals. Nor did they prevent the many feelings and energies that came through me when I was around others in certain places and in particular situations. They did however restrict the way that I was to come to *interpret* many of my experiences, and the important messages that I was receiving about my wellbeing. Navigating the best way forward as a child was an extensive project, ultimately characterising my adulthood and the many years engaged in a search for frameworks by which I could come to 'know myself'.

It is true that I am not the only adult to expend a good deal of energy in rewriting the imbalances of childhood. Essential to the business of moving forward in a more evolved manner is the implicit need to understand the meaning of many childhood experiences. In particular, the formation of the self in the larger fabric of life requires an active, ongoing commitment. Regardless of whether we are aware of it or not, as adults we mostly continue to search to have the unmet needs of childhood fulfilled – to have the feelings, thoughts, and emotions that

we experienced validated and recognised, and to find the larger 'story of us' reflected back by the outer world. To a greater or lesser extent, the imbalances that travel with us from childhood can be rewritten through the conscious intent to overcome limited beliefs and conditioned ways of being in adulthood. Additionally, imbalances from childhood may surface without our conscious awareness, sometimes in the form of health and psychological problems in later stages of life where they can be addressed, to varying degrees, depending upon the orientation of the 'help' we find.

But if childhood needs are acknowledged in childhood then it follows that the wellbeing of the individual can be grounded in a foundational wellness that is built upon, allowing for an expansion of the human potential in the individual. Children's needs are not understood within many of the environments that they are encountered, because adults do not always have the skills or insights to interpret their own unmet needs, let alone help children understand them for themselves.  It seems to me that for many people the transition between the stages of human growth that we call *childhood* and *adulthood* does not occur with what I call a level of 'internal integrity' (mind, body, and spirit harmony). This is because of a lack of understanding and lack of models and frameworks that promote this way of understanding the self.  Indeed, adults who become parents often carry with them many of their own unmet needs because they themselves have fragmented their own internal integrity. The child, therefore, stands as an expression of both the individual parents, as well as the collective (structural) unmet needs of the larger social and cultural milieu (deMause, 1974; Freud, 1962; Fromm, 1956; Kohut and Ornstein, 1978; Lacan and Miller, 1988).

In the many active roles I have had with children as a mother, aide, teacher, and a kinesiology practitioner, I have observed that many childhood symptoms, and many of the behavioural concerns children exhibit that affect their level of wellbeing, have a root cause in an unmet need. I have also witnessed that once the unmet need is acknowledged and affirmed in the child's life, the symptom or concern does not remain. In effect, this awareness re-establishes a balance and

wellbeing within the child. The desire for children to make sense of what goes on in their lives is very strong. Teaching children about their important needs is a principal task in helping our children to maintain wellbeing, yet it became clear to me over time that many adults in the role of parent, teacher, or aide to children are not aware of these foundational needs within themselves.[9]

When my own children were at primary school level, I worked as a caregiver of children with severe medical challenges, as well as an integration aide in the Australian education system. During this time I witnessed many gaps both in the professional understanding of the child's experiences, what we broadly term their health and wellbeing, and the ways that adults and institutions assist children to flourish. I noticed that many of the structures, namely the conceptual frameworks embedded within the educational system and educational policy that were in place to support the child, actually created more imbalances and inhibitions to childhood wellbeing than they resolved. In 2002 I returned to study undergraduate psychology at Deakin University as part of a Bachelor of Arts degree, motivated by this 'lack of fit' that I saw for our children. I found that it was difficult to locate the 'child' in the academy; the child's voice was not heard or acknowledged. I also felt somewhat despondent when I encountered the various clinical and quantitative methodologies that characterised contemporary psychology. Here, a positivist 'statistical' approach to human experience across the lifespan, as well as the objectification of those things that give meaning to human lives, were embedded features of the discipline, especially at my own university.

I found that my search for meaning in my inquiry of childhood wellbeing lay more within the field of philosophy. Given these realisations, I took a double major in psychology and philosophy, particularly because philosophy engaged with the nature of reality and the human experience in ways that were

---

[9] Needs and Rights discourse in regard to the child as well as the various ideas about the child's development can be confusing for people to absorb, *cf*. Woodhead, M. (1999). Additionally, there are many specialty fields that focus on disparate aspects of the self rather than seeing the whole child and the many needs (physical, emotional, mental, and spiritual) of the child as working in harmony. A discussion of this is continued in more detail in Chapter Five.

meaningful for me personally and for my quest to understand wellbeing and child development. The child however was not really a strong area of inquiry in this discipline either. Just as women's rights in Australia would have been unthought-of as a 'serious' area of study in the 1960s, here I was in the first decade of the year 2000 and the child was still mostly unseen and unheard. The parallel between the feminist movement and emerging directions for children has not gone unnoticed (Alanen, 1998).[10] The degree to which women have paved the way for a new understanding of children is largely due to the fact that women and children share many of the same concerns, and literally grow up in the same space (Belenky, 1986).[11]

In my search and exploration of the idea of what I am calling the 'integral child'[12], encapsulating the idea of foundational childhood needs and wellbeing pertaining to the composite whole child, I have looked to many cultures to see how they care for, heal, and educate the child. For example, on a visit to a Krishnamurti school in India, I witnessed how a school that honoured the whole child operates. In this instance it was not in the classroom that my learning took hold. Although, it is important to note that the classrooms are structured in a very different way to how they are in the West, and most learning takes place in 'open' classrooms comprising a variety of age groups all in one class.

In the Krishnamurti School in India, children are not separated based upon chronological age, but learn together *from each other*, and from the teacher. The focus in the open classroom is on foundational skills, characteristically

---

[10] The child's perspective has often been overlooked due to a lack of power, that is, the adult power over the child. Leena Alanen placed this argument in light of a new Sociology for childhood. cf. Alanen, L. (1988). cf. Rethinking Childhood, *Acta Sociologica*, *31*, 53-67.

[11] cf: Belenky, M. (1986) *Women's Ways of Knowing*. New York: Basic Books for a detailed perspective of the woman and the issues that have faced the woman over time for the parallels of the issues that are now facing the child. A point in note is also that women still largely raise children both male and female and the percentage of women teachers is also much higher than male teachers, www.data.worldbank.org.

[12] The term integral has been variously used within philosophy and is mostly associated with Integral theory and the work of Ken Wilber (2000). In the variety of integral discourses the child has not been fully positioned. Chapter Two discusses the positioning and use of the integral approach in more detail. My use of the term her pertains more directly to the integral connection of the body, mind, and spirit of the child.

recognising the already, ever present aspects of the child, and the process is child-directed.[13] The Krishnamurti School is like many schools in the world that teach with a curriculum based upon the whole child that includes spiritual values as an integral part of the child's education. This approach arises through some fundamentally different values and belief systems. In particular, Krishnamurti believed there are two instruments available to the human being; the instrument of knowledge, (technical skills) and the instrument of intelligence (born skills of observation and self-knowledge). Children, he said, need a balance of both intellect and sensitivity. The curriculum therefore provides a context that encourages the development of the already expansive potentials within children but without reward or punishment, thus empowering children to feel and think on their own. It also sees creativity and play as paramount for children, as it is more pleasurable than structured learning. In creative play children are very watchful and responsive to things that are meaningful. I was told by the teacher drawing on the work of Krishnamurti, "If you dominate a child, compel him to fit into a pattern, however idealistic, will he be free at the end of it?" And "merely to stuff the child with a lot of information, making him pass examinations, is the most unintelligent form of education" (personal communication, January, 2008).[14]

My learning at the Krishnamurti School on that day, as mentioned, was not in the classroom, but in the yard at lunchtime. When the children left the classroom to walk to the lunch pavilion I noticed they took a variety of tracks. In fact there was no clearly delineated track from the classroom to the lunch pavilion. I noticed that many of the children diverted on the way to lunch to interact with nature. Some of the children sat in the grass, some of them climbed a large tree that was on the way, and some of them appeared to talk with the birds. They made their way in their own time, enjoying the space between activities. When it

---

[13] The theory of child directed approaches are discussed in more detail in part two of the Literature Review in Chapter One and also in Chapter Five.

[14] This as well as many of Krishnamurti's ideas on the Child and Education can be found in Krishnamurti, J. (1991). *The Collected Works of J. Krishnamurti*. Dubuque, Iowa: Kendall/Hunt.

came time for me to walk toward the pavilion I asked my guide if there was a track I should take. She looked at me and smiled; she told me that when the school was constructed there was a path made between the buildings but overtime there had become little use for it. She continued to express, "What use is a track really, when these children find their own way. The children made their own way to the lunch pavilion, a way that had meaning to them. There was no use for the track that had been constructed and it had grown over". In this moment I was struck by the metaphorical connection between knowledge and finding one's way physically. My guide must have felt this and she added, "What meaning does that track have when children make their own meaning?" (ibid)[15] Yes, I said to myself, children are meaning makers. In this environment, rather than trying to make sense of their lives from confusion or frustration, as often is the case when they are not active agents, the children were supported to enhance their sense of inner directedness and they found their own meaning and their own way forward (Adams, Hyde & Woolley, 2008; Coles, 1990; Freud, 1962; Stables, 2008; Winnicott, 1967, 1971; Vygotsky, 1978).

Children do find their way forward and, as adults, the challenge is in allowing them to do this for themselves with guidance rather than control. When childhood potentials are not recognised they go underground, and when children's self-knowledge is disregarded they are disempowered. However, if we tend to children's foundational needs and wellbeing as the issues and concerns begin to form, we can nurture rather than neglect their latent capacities. The child's needs are then attended to in a way that has meaning for the child, and this creates an environment in which children learn to integrate what may have been previously incomprehensible experiences into their consciousness and actions. The representations that we offer children need to be broadened so they may find what 'best suits' them and support what gives them their own meaning. Children need models and frameworks that fully reflect their potential and

---

[15] I wish to thank my teacher guide (who wished to remain anonymous) from my 2008 visit to the Rishi Valley School run by the J. Krishnamurti Foundation. Thank you also must go to Associate Professor Purushottama Bilimoria for organising the meeting at the school.

capacities, inclusive of the aspects of body, mind, and spirit, as these are connected to the wider world in ways that we are just beginning to understand. From such new models the subsequent integration of previously fragmented parts of the self initiates a world of possibilities rather than limitations for the wellbeing of children.

**Philosophies of Childhood**

Through a comprehensive literature search, which is fully explicated in the first and second chapters of this thesis, I found that although numerous studies on the philosophy of childhood have identified the importance of understanding how children come to know themselves and their world, they are mostly viewed from the adult position. Moreover, they are expressed within the philosophy of education that concerns itself with how we *educate* the child, rather than how we really come to *know* the child's innate capacities and their foundational needs (Stables, 2008). In other words, Western educational paradigms covertly assume a deficit model of the child rather than one that recognises nascent capacities as the building blocks of otherwise developmental milestones.

Gareth Matthews (1994) asserts that studies of childhood and children are just as worthy of philosophical examination and reflection as other philosophical fields of inquiry. Therefore, the conceptions people have of childhood are open for inquiry. The many theories of childhood, such as cognitive development, children's rights and needs, as well as theories concerning the place of children in society, should be constantly reviewed (Matthews, 1994). [16] As new information comes forth from learning grounded in multi-dimensional approaches to the child, the theories of the child and childhood should be submitted to constant review and improvement. Additionally, as new challenges arise for children it is important to consider that the best approaches to assist them may be cross-disciplinary (Smart, 2011).

---

[16] "The Philosophy of Childhood" gives a definition of what Philosophy of Childhood is. Matthews was also an advocate for the child as an active agent in their own philosophical questioning of life and self, and wrote extensively from this position cf. *Philosophy & the Young Child* Matthews G.B. (1980).

Since the mid-1990s it seems that sociology has lead the initiative toward a 'new sociology of children' predicated on the notion that, like women and minority groups, children have personal lives that researchers and theorists should take seriously. This shift in thinking toward a 'new' sociology of childhood was instigated by Allison James and Alan Prout, (1997) and many others are now contributing to this field of endeavour (Smart, 2011).[17] Carol Smart (2011) states that the challenge of this approach is two-fold: On one hand it requires a different theoretical framework that values the time of childhood as an important time in itself, not just a stage of becoming. On the other hand the child itself needs to be viewed as an active participant in its own growth, with its own voice that will offer vital insights into its own experiences (Smart, 2011, p. 100-101).

Little analytic attention had been paid, in any discipline prior to this shift, to the ways in which we perceive the child. Even with these great strides in the last decade, there is still no particular philosophical understanding or engagement with the child as a complete being that is unified in body, mind, and spirit, at all stages and states of development. There is no model of completeness that includes the full spectrum of the child's experience acknowledging that the feelings, thoughts, and actions of the child reflect the degree to which the foundational needs are acknowledged and affirmed in the child's life. Neither do any conventional models heed the proposition that children may *themselves* offer valuable information to those in caring roles, particularly when they exhibit concerns or 'issues' about how they feel, think, or behave toward themselves and their world.

My own experience of the extensive work I have undertaken with children and research into the current theories of children (from a wide multi-disciplinary search of childhood) did not seem to fit with the lived experience and reality of

---

[17] Carol Smart (2011) in a chapter titled 'Children's personal lives' in *The Sociology of Personal Life* eds May, V (2011) outlines the progression of the new sociology of childhood and cites amongst others James and Prout (1997): Alanen, (1988); Brannen and Obrein, (1996); Mayall, (1994); Qvortrup (1993), as being instrumental in this endeavour.

the child. The child's reality clearly demonstrated to me that children's 'symptoms' (physical, behavioural, and emotional) are an indication that they have become disconnected from a previously integrated state of wellbeing. The symptoms of children communicate important information to the child, and also *about* the child, for those that care for them concerning the quality of their wellbeing. In fact the child's symptoms are an aspect of their broader 'voice' (Smart, 2011), like a language that offers vital insights into the child's own experiences.

Shaped by these personal and professional insights from working with children, and further, the scholarly dearth of support for these observations, I pondered the following limits and challenges:

a) Why viewing the child as a complete being (mind-body-spirit) had not been fully embraced in the West as a viable option in our understandings of childhood;

b) Why the multidimensional forces that inform and guide the child throughout the various stages of their human development had not been fully considered in the Western scholarly literature;

c) How we might assist the child and the adults that care for them to understand the important foundational human needs, and the importance of having the needs met and affirmed in children's lives to enhance self-understanding at each stage of development; and

d) How might children access the latent potentials that reside within them at every stage of human growth and how they may carry this forth across the lifespan rather than spend their energy in adulthood trying to heal the early wounds from childhood?

With these questions in mind this study constitutes a starting point and an inquiry into the philosophy of childhood and wellbeing that rests on a set of clearly articulated assumptions. These assumptions sit within what is commonly understood to be an Energetic or Integrative approach. That is, they ascribe to the human being the following characteristics:

1) The human self is energetically integrated in body, mind, and spirit. This energetic integration is constant and ever present even at the very beginning of human development (the definitions of this triad of terms body, mind, and spirit will be explained in the next section of this Introduction);

2) The quality of this connection is variable. That is, it has a frequency that can be affected by external forces (people, places, and events) as well as internal forces (feelings, thoughts, beliefs, emotions, and behaviours). The effect can be both positive (enhancing equilibrium and wellbeing) and negative (challenging equilibrium and wellbeing) in nature. The variability or strength of this self will depend on a range of forces; and

3) If we can maintain the 'internal integrity' at all times and in each moment (beginning in childhood and continuing on into adulthood) our experiences will be informed by the full range of resources available to us through mind, body, and spirit.

These working assumptions, whilst well outside most current Western philosophical frameworks, can assist us to be open to possibilities that take us well beyond the limits of convention. The human possibility presented within these assumptions bridge the fields of science and spirituality in a way that has brought into question many beliefs about self-identity and the extent of human capacities. They find their origin and best expression in conceptualisations derived from the work of Braden (2004; 2007; 2008), Hawkins (2002; 2006), Hawking and Mlodinow (2010), Lipton (2005), Pert (1999; 2006), Sheldrake (1981; 1988), Wilber (1981; 2000; 2006), and many others. All of these thinkers, scientists, and philosophers share a common characteristic – a demonstrable capacity to both challenge and offer alternatives to the still pervasive, mechanistic worldview that informs the ways in which many Western theorists construct our social, scientific, medical models, and academic institutions and

systems. The work of the physicists Hawking and Mlodinow (2010) offers a perspective on shifting entrenched worldviews and how current worldviews might limit our understandings of the child. In their theory of Model Dependent Realism (MDR) they point out that interpreting reality or any phenomena is always undertaken based upon a model, and further they implore that it is crucial to consider the models by which we come to interpret reality. Sometimes the models by which we come to understand reality are limiting. Moreover, in the instance of several models overlapping in attempting to explain phenomena, there may be numerous, equally valid, realities that exist. Therefore, the only meaningful thing is the usefulness of the model. Reality depends on the model employed, hence the term MDR (Hawking & Mlodinow, 2010, p. 8, 16, 175).

> In the history of science we have discovered a sequence of better and better theories or models, from Plato to the classical theory of Newton to modern quantum theories. It is natural to ask: Will this sequence eventually reach an end point, an ultimate theory of the universe, that will include all forces and predict every observation we can make, or will we continue forever finding better theories, but never one that cannot be improved upon? We do not yet have a definitive answer to this question (Hawking & Mlodinow, 2010, p. 8).

Shifting the lens and expanding the models by which we view the self, others, and the world has consequences for how we understand the child. Accordingly, an inquiry of this weight must explore wisdom and knowledge from a vast array of philosophies, psychologies, and sciences. In adopting a philosophical, interpretative approach of hermeneutics we are positioned to re-examine how we understand the child, as well as given a means to reinterpret the meaning of childhood in the broader human life. In this quest, as has been indicated already, research into the life of the child faces the same issues that faced early feminist inquiry in the sense that creating new knowledge inevitably challenges dominant paradigms and discourses. However, the hermeneutic approach offers a means to suspend what is currently known in order to reposition, reimagine, or even

resurrect the meaning of childhood. Hermeneutics acknowledges that perspectives that are otherwise difficult to reconcile within particular theoretical frameworks may be explored for their fundamental value (Palmer, 1983). Therefore concepts such as God, soul, and spirit are re-positioned here within an energetic framework of the Indian Chakra system. The chakras offer the basis of a model of the self as a whole (mind, body, and spirit) that serves as the template in the interpretation of the foundational needs of the child in their overall wellbeing; one that sees latent potential and capacities residing within the child. Hermeneutics also allows for the adult-child relationship to be explored, ascertaining if there might be better ways to assist the child to have their important foundational needs affirmed at each stage and age of development.

**An Integrated Approach**

In recent decades the Western world has been witness to new ways of viewing the relationship between the interior and exterior aspects of human consciousness, informed in a large part by other cultures. A steady stream of diverse cosmologies (worldviews) and epistemologies (knowledge systems) from all parts of the globe has seen a shift in thinking at all levels about this notion of an integral self, in body, mind, and spirit, rather than the differentiated head and heart or mind/body split of the Cartesian paradigm. This is a challenge to conventional thinking and is often dismissed, as it requires a different kind of thinking about the self and the world.

Because of this different type of thinking it is imperative to firstly address the terms 'body', 'mind', and 'spirit' as they are used within this thesis. The three components of what I term the 'integral self', as outlined in the first assumption on Page 15, sees that the human self is energetically integrated in body, mind, and spirit. This energetic connection is constant and ever present. What I am arguing here is that the body does not sit apart from the mind (Grosz, 1989; Shilling, 2007; Turner, 1992) or the spirit (Aurobindo, 1977; Pert, 1999; Wilber, 1985). It is a condition of being human that we journey in a state of integral

connectedness. To speak of the body is to implicitly speak of the mind and the spirit. To speak of the spirit is also implicitly to speak of the body and mind. These seemingly separate aspects of the whole self are important to define individually first because we often conceptualise them as separate, and have been taught to understand them as separate. However, the connection and unity between them becomes apparent by viewing them as aspects of the broader human consciousness rather than as isolated entities. In fact, Plato spoke directly to this idea, but before I examine Plato's views in Chapter One there is still some clarification to be made.

In defining the triad– body, mind, and spirit – in separate terms here, one of the simplest definitions I have come across with regard to the body is along the following lines: When we ask the question, "What is 'the body'?" most people have an innate, if not always easily expressed, idea of what the human body is, and almost certainly regard that notion as shared. In the Western world, the body is usually understood to be a biological entity that is separate from the mind and spirit; as well and further, that the body is separate from the external world. By contrast, as this thesis supports, many other cultures do not see the human body, or aspects of consciousness such as mind and spirit, as separate from each other or the external world. Different cultures have imagined and experienced the nature, as well as the confines and capabilities, of the human body and its relation to the broader self and the wider world with great variability (science JRank.org, 2010). *A parallel between the body and the 'feeling' aspect of our being is brought forth in the thesis, as the body comprises the human senses and 'feeling' information is absorbed and perceived through the physical body.*

In similar fashion, the conventional (Western) understanding of the human mind is postulated as something that all human beings have, in the same way that they have a body. The mind is understood as being contained within the human body; more specifically, in the organ of the brain. By contrast, as this thesis supports, many other cultures do not see the human mind as separate from the other

aspects of consciousness, nor the external world. Clearly, the human mind has been imagined and experienced in a variety of ways in the same way the body has. The nature, as well as the limits and capacities of the mind along with its relation to the self and the wider world, are apprehended differently, and often according to the specific cultures, religions, and sciences that give it 'form' (scienceJRank.org, 2010). *Given the importance of this feature of the work, a parallel between the mind and the 'thinking' aspect of our being is made in the thesis, particularly as the mind is said to comprise the cognitive and mental functions where 'thought' information is absorbed and interpreted.*

In relation to the human spirit, it becomes a little more difficult to be definitive; largely because of the varying interpretations of the notion of spirit. The etymology of the word derives from the Latin, *spiritus*, and means breath. The breath is the life force that sustains the human life. One construction is that spirit is like an 'energy' field that leaves the human body to return to the immaterial world or formless realms of consciousness after death. On occasion, notions of a person's 'spirit' and 'soul' can overlay, and both are used in contrast to the notion of the body. Additionally, both are often understood as surviving the bodily death. Clearly, the term 'spirit' is a metaphor used in a range of philosophical traditions and cosmologies that also carry a range of complexities that are brought to bear as we consider its role and function in relation to the whole self in this thesis. *A parallel between the spirit and the 'acting' aspect of our being: spirit-in-action, or spirituality, expresses ones 'internal set of values – a sense of meaning, inner wholeness, and connection with others...'* (Walsh, 1998, p. 72).

The conceptualisation of the self as integrated in body, mind, and spirit is represented in Figure 1.
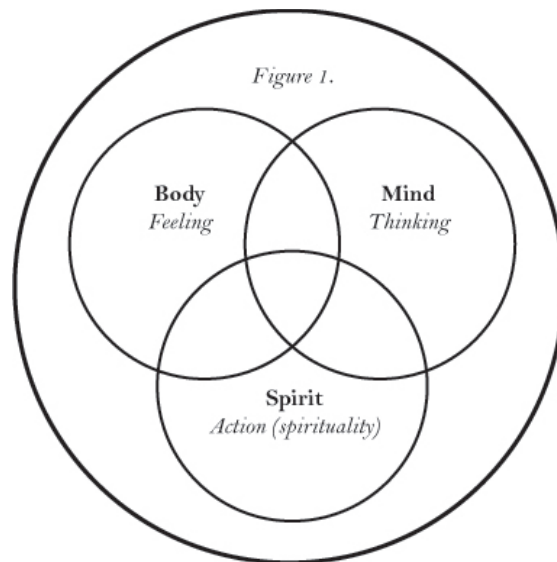
**Figure 1: The Self as integrated in body, mind and spirit.**

In Western philosophical discourse Plato first introduced the term 'spiritedness' in the *Phaedrus* where he talks about 'Thumos'. Further in *The Republic (Book IV)* Plato uses 'Thumos' to refer to the part of the soul that relates to passion. It is important to note too that spirit is thought by others to be ill defined by Plato and some consider it to be an add-on in Plato's view of the soul between reason and rational desire (Hardie, 1936). The position of Plato's concept of spirit is drawn out more in a discussion of Plato's *Chariot Soul* in Chapter One. For now, spirit is expressed as the aspect of our spiritual nature that permeates the others. We are spiritual beings having a human experience (Teilhard de Chardin, 1965). The human qualities that we term spiritual, and this vital aspect of the self, both integrate and inform all of the human dimensions (Hegel, Miller & Findlay, 1977).[18]

As we become more aware of what appear to be subtle energies that permeate both the individual and the cosmos, the spirit demands some clarification, if not definition. In responding to this challenge I return to the triad of the integral self,

---

[18] In the Hegelian dialectic of the evolution of consciousness in *The Phenomenology of Spirit* (1977) the lower levels of consciousness are the beginning of this progression, which culminates with the higher levels of consciousness.

where the spirit can be best understood as the synthesising factor. Here, the first assumption that guided this work is useful; that is, the human self is energetically integrated in body, mind, and spirit. This energetic connection should be thought of as constant and ever present. Spirituality is seen here as an equally important and innate part of the whole person, directed toward the best growth of the individual; an aspect that ideally ought to be 'nurtured and nourished in a supportive environment throughout life' (Genia, 1990; Gobbell, 1980; Helminiak, 1996; Montessori, 1967; Myers, 1997; Nelson-Jones, 2004; Steiner, 1965; Wolf, 1996).

Whilst the majority of academic disciplines in Western intellectual discourse have avoided the use or application of the term 'spirit' due to problems associated with definition, this ought not to militate against its use. Moreover, the more reductionist approach of equating spirit with mind falls short of the mark when it comes to engaging with received wisdom and cultural traditions that may well have something to offer these hegemonic intellectual forces. The cautionary note here rests with reproducing the Cartesian dualism, so despised by contemporary scholars. The mind/body split is the vehicle through which we have come to view ourselves as human beings, and yet it has long since lost favour in the academy (Foucault, 1978; Irigaray, 1985; Pateman & Gross, 1987; Ryle, 1949; Shilling, 2007; Turner, 1992). Paradoxically, its presence is still felt through the resistances of the academy to those 'other' ways of knowing that belong in many of the Eastern traditions.

A brief historical visit to the world of Descartes lends a cautionary note to these resistances. In the world of modern Europe, a human mind was deemed to be the immaterial substance that occupied a mechanical body, made up of material substance. Features such as sense perception, movement, and appetite are said to be of the body and not the mind, and these two (body and mind) are separate entities according to Descartes.

> And therefore, given the mere fact that I know I exist and that, at the moment, I look upon my nature or essence as absolutely nothing

other than that I am a thinking thing, I reasonably conclude that my essence consists of this single fact: I am a thinking thing. And although I may well possess (or rather, as I will state later, although I certainly do possess) a body which is very closely joined to me, nonetheless, because, on the one hand, I have a clear and distinct idea of myself, insofar as I am merely a thinking thing, without extension, and, on the other hand, [I have] a distinct idea of body, insofar as it is merely an extended thing which does not think, it is certain that my mind is completely distinct from my body and can exist without it (Descartes, 1951, p. 6).

Of course, many have challenged the Cartesian view, notably Ryle (1949), who argued that dualism represents the mind as if it, like a body, were a thing. Ryle says that Descartes makes a category mistake with his conceptualisation of the mind; that is, thinking of something in terms of a category in which it does not belong. Ryle claims a mind is not a thing, but that mental activity is simply a way in which bodies behave (Ryle, 1949). More recently it has been the feminist theorists that have canvassed a distinctive stance about mind/body dualism in their bid to resituate the idea of the 'body' (Alcoff, 2006; Irigaray, 1985; McClintock, 1995). Luce Irigaray (1985) points out that just as it is a category mistake to think about the mind as if it is a thing, it is also a category mistake to think about the body as a thing. Once we begin to think about the body as a thing, the body is made a concept. Then the uniqueness of individuals is lost because we begin thinking of them as abstractions. This thinking, according to Irigaray, transpires to the individual being more easily controlled and dominated (Irigaray, 1985, p. 136).

Since Descartes, the idea of the self as a split subject (split between mind, body, and spirit), and further that this subject is situated as an observer who stands in a type of opposition to observable reality, is a duality still pervasive in Western philosophy. It is this dualist thinking that has driven Western inquiry into consciousness and the ideas by which we construct our social, scientific, medical,

and academic institutions and systems, as well as the idea of what it means to be human (and a child). In contrast to these prevailing views, many cultural systems such as Hinduism and Buddhism do not mark a radical distinction between mind, body, and spirit, nor the wider world and the influence on our human experience that comes from the cosmos. New sciences, as well as many Eastern philosophies of the self, in particular the India Chakra system, indicate that the dualistic way of perceiving our self and our world may in fact be flawed. These views, therefore, further support the idea that what it means to be human should, by definition, include all aspects of body, mind, and spirit at each and every stage of our development and in relation to the wider environments that one encounters. To recapitulate, counter to the Cartesian argument that the mind and body are distinct substances, the body, mind, and spirit in this thesis are seen as interconnected; not as things or entities, but rather as integral aspects of the self that all need to be valued equally.

The spiritual aspect of our integral self which has for so long been reduced to the disembodied aspect of the mind, has more recently emerged as an important theme within academic thought, especially in relation to the child (de Souza, 2009; Hay & Nye, 2006; Coles, 1990; Hyde, Ota and Yust, 2013). Work currently undertaken with children in vast disciplines, such as anthropology, sociology, psychology, and education, focuses increasingly upon the phenomena of spirituality and the role of spirituality in promoting wellbeing. De Souza (2009) draws upon Eckersley's (2005) definition of 'wellbeing':

> We often measure wellbeing as happiness or satisfaction with life. The search for happiness is often confused with the pursuit of pleasure, but wellbeing is about more than living 'the good life'; it is about having meaning in life, about fulfilling our potential and feeling that our lives are worthwhile (Eckersley cited in de Souza, 2009, p. 182).

Indeed, says de Souza, if children feel that their lives are not worthwhile they become disconnected from their community; the experience of alienation that often follows can promote mental and emotional instability (de Souza, 2009) . The internal set of values, sense of meaning, inner wholeness, and connection to others, as spirituality was defined in the beginning, is important in regard to children also.

Many have looked to how spirituality can be nurtured in the child. Hay and Nye (2006), who have conducted extensive research on childhood spirituality, say that what they call 'relational consciousness' is central to children's spirituality and further that spirituality is universal or generic to all people (Hay and Nye, 2006).[19]  They break the concept of relational consciousness into four elements: 1) awareness of self; 2) awareness of others; 3) awareness of the environment; and 4) (for some people) awareness of a Transcendent Other (Hay and Nye, 2006 p. 109). This definition is closely linked to an emerging sense of identity, with young children, which is often centred on their own needs. Learning over time also about how they fit into a 'bigger picture'. It involves children recognising both their independence and interdependence, reflecting the importance attached by many religious traditions of being less obsessed with oneself or on material possessions (ibid). Gaining, or regaining, a sense of perspective is one reason why experiences of 'awe and wonder' are often associated with spirituality (Eaude, 2009).

Spirituality is not an uncharted domain. Nevertheless, the source of meaning, wellbeing, and direction that it offers to children is often overlooked because many expressions of spirituality are tied to religious notions. This, combined with a worldview that prioritises the scientific method has, for a long time, left the scholarly inquiry into the realm of the child's spiritual aspects as part of an integrated whole deficient. Spirituality offers a core support or ultimate concern in how we might comprehend the lived experience of the child, and this aspect of

---

[19] Hay and Nye (2006), pp. 22-24, refer to Alistair Hardy's (1965) work on religious experience having a biological basis.

the self is a part of the whole, not a portion to be added on at a later point in time (Emmons, 1999).

Perhaps one of the most significant themes in regard to children's spirituality is the relationship the child has to their feeling nature and the felt sense of their own body, often called body awareness, or body wisdom (Hyde, 2008 cited in Watson, 2013). This connection places the child's physicality as essential in the conceptualisations and discussions of spirituality. In the same way the body is not separate from the mind or the spirit, the child's body wisdom is an integral part of the whole child and to the meaning that the child attaches to its experiences. According to Hyde, et al (2013) "physicality –conscious bodily perception- as an ontological way of knowing is a natural predisposition of humankind…" (Hyde, Ota, and Yust, 2013). "Because children (and young children in particular) do not always have mastery of the verbal skills needed to give expression to their thought, they tend to be far more in tune with their physicality" (ibid p.2.). The spiritual dimensions of the child's life are expressed through their physicality. Therefore it is important to recognise the body, mind, and spirit interaction and connection in order to better understand the child, its needs and wellbeing.

The idea of embodied spirituality more generally accounts for the body-mind relationship in spirituality and considers that spirituality is an integral and active aspect that is informing a person's overall development. One conceptual framework that links the otherwise fragmented or dualistic understanding of self to include the spiritual aspects is found in the participatory perspective of knowledge and reality (Ferrer, 2003). Participatory vision comes as a revision of transpersonal theory according to Ferrer (2003): "The kernel of this participatory vision is a turn from intra-subjective experiences to participatory events in our understanding of the experience of transpersonal and spiritual phenomena" (Ferrer, 2003). Such phenomena have been overlooked outside of theological frameworks. As Ferrer observes:

Embodied spirituality, in contrast, views all human dimensions—body, vital, heart, mind, and consciousness—as equal partners in bringing self, community, and world into a fuller alignment with the Mystery out of which everything arises. Far from being an obstacle, this approach sees the engagement of the body and its vital/primary energies as crucial for not only a thorough spiritual transformation, but also the creative exploration of expanded forms of spiritual freedom. The consecration of the whole person leads naturally to the cultivation of a 'full-chakra' spirituality that seeks to make all human attributes permeable to the presence of both immanent and transcendent spiritual energies. This does not mean that embodied spirituality ignores the need to emancipate body and instinct from possible alienating tendencies; rather, it means that all human dimensions—not just somatic and primary ones—are recognised to be not only possibly alienated, but also equally capable of sharing freely in the unfolding life of the Mystery here on earth (Ferrer, 2013a)

Ferrer espouses the integral growth of the person that is accordingly defined by Ferrer as 'a developmental process that integrates all human dimensions (body, instincts, heart, mind, and consciousness) into a fully embodied spiritual life' (ibid). Ferrer sees 'spiritual bypassing' (Welwood, 2000)[20] and the difficulties in integrating spiritual experiences (Grof and Grof, 1989) as creating a lopsided development of the self. Ferrer's vision is a progression of thought from the transpersonal theories, which are discussed in more detail in Chapter One.

Awareness therefore of the spiritual dimension of childhood is paramount in the support that is offered to children according to Adams, Hyde, & Woolley (2008). Children's voices, children's worlds, and children's lives have been noted to be key issues in exploring the spirituality of childhood. The ways the child's voice is

---

[20] Spiritual bypassing is a term that was coined by John Welwood when he observed that in the spiritual communities he saw a widespread tendency to use spiritual ideas and practices to avoid facing unresolved emotional issues, psychological wounds, and unfinished developmental tasks. cf Welwood (2000).

lost and the implications of this loss, the meaning and value that children derive from the world, and the context of each child's lived experience are the 'spiritual dimension', and are all important to explore (Adams, Hyde & Woolley, 2008). Without accounting for this vital dimension the child's development is lopsided.

**The Problem**

When the philosophy of childhood in the Western academy is charted, contextualised, and analysed, it appears that the ways in which we have come to understand the concept of the child, the idea of children's foundational needs, and the relationship of these needs to the child's wellbeing, are inadequate. There is no model that includes a synthesis of body, mind, and spirit to actualise the human potential at each and every stage and age beginning in childhood. Therefore, the way that we understand and assist the child in their full flourishing has remained limited. By applying a hermeneutic approach to re-examine our understanding of childhood wellbeing with a focus on integration as a key feature of the framework, along with the Eastern theories of self and consciousness, especially that of chakra theory, this gap begins to narrow.[21]

I present a new theory, informed by both early Western and Eastern theories, which enables an appreciation of the child as an integral being. The child is a being that is always already complete in aspects of body, mind, and spirit at each and every stage of their otherwise hierarchical development. It is the 'type' of relationship one forms with self and the world that influences the unity or lack thereof. Both external forces (people, places, and events), as well as internal forces (feelings, thoughts, beliefs, emotions, and behaviours), influence the unity of body, mind, and spirit and the effect can be both positive (enhancing wellbeing) and negative (challenging equilibrium and wellbeing) in nature.[22]

---

[21] Chakra theory is central to this understanding and is detailed in full in Chapter Three. The work of Aurobindo and the concept of integral yoga is also central to the idea of mind, body, spirit integrity and is outlined in Chapter Two.

[22] My own kinesiology practice has been anchored in the assumption that the human being is unified and fundamentally geared for growth. Chapter Four speaks directly to this unity consciousness, and the

Everything 'seen or unseen' that the child experiences, shapes and forms them. Depending on the impact of the experience, it will either lead the child toward wellbeing or away from it.

There is knowledge available through body modalities such as the field of kinesiology that are congruent with yoga and chakra theory, and information from these approaches to the self offers a way of accessing feedback on the functional status of the body. This type of 'body' discourse assists us to interpret consciousness through the 'lived experience' or performative expressions of the body. In the interest of this thesis, the performative expressions of the body are also the symptoms, behaviours, and emotions of the child. Kinesiology theory supports the notion and the actuality that: 1) the organism is always geared toward growth – because it is one with the field of energy that is invested in creating and sustaining life and supports our best possible growth and unfolding of the human highest potentials; and 2) the organism stores and holds information (memory) in the body, that either supports or denies this growth. When individuals feel good about the information that they are processing then body muscles will always hold strong (Diamond, 1970; 1997; Hawkins, 2002; Krebs, 1998).

The 'body' in kinesiology is seen as both the physical as well as the metaphorical space in which one's identity is formed. To speak of the body in this sense, is to speak of the mind and spirit as well. Expressed more succinctly, kinesiology is a register of when we are feeling, acting, or thinking about things that are 'optimal' for us, as the muscles in our body support us by 'holding strong'. The muscles hold strong in order to encourage growth in the form of 'positive' associations to our life experiences. The body responds toward optimal growth when the foundational needs are met. When we are feeling, acting, or thinking something that may not be optimal for us, our body muscles go weak (Diamond, 1979, 1997; Hawkins, 2002; Krebs, 1998; Pert, 1997).

---

breakdown of this unified way of being through Object Relations Theory, and the transitional phases of growth.

The body holds a vast array of information that can benefit the individual in immeasurable ways if the interpretation of the body wisdom is possible. Extending on the idea of just holding strong or going weak, other body responses can also be measured. Body information referred to as emotions, can also be interpreted. Each emotion has a body connection and this offers a great deal of information about what a child may need, or the unmet needs that are the cause of the emotions that children experience. For example, a child may twitch its nose when nervous, hunch its shoulders when scared, or rub its eyes when too tired to focus. Hence, children who are experiencing unmet needs will restrict their body in a variety of ways and give clues to those that care for them. The body responds with an imbalance to growth when the foundational needs are not met. Chapter Five and Six detail this presentation of unmet needs in detail. The link between the body, mind, and spirit – as aspects of the self – are thus given a register through the foundational childhood needs theory as presented here.

## The Aims and Objectives of the Study

The aim of this dissertation is to offer a critical interpretive investigation that is both a challenge to rethink the life of the child, as well as an invitation to journey beyond the starkly intellectualised construction of childhood that so often dominates the academy. I will argue that current orthodox models by which we have been led to understand the child, and help children understand themselves, their foundational needs, and their wellbeing, are very limited. They have, however, been reflective of the progress in the evolution of consciousness more broadly. There is no substantive study of the wellbeing of children from an integrative perspective that includes the chakra wisdom and theory. Classifications and methods that frame childhood health and wellbeing appear to diagnose any imbalance in the self as a disorder or pathology, rather than an opportunity to discover the blockage to the innate wellbeing of the child or the unmet need(s) beneath the surface of the behaviour, symptom, or illness.

Furthermore, these models often fail to recognise the important impacts on the child's life that may not always be easy to discern because they are energetic in nature. The dominant view of the child is a developmental one, positioning the child in stages of becoming, that is, becoming more socially skilled, becoming more compliant with larger systems and, to a large degree, becoming more normalised. In this becoming it is argued that many vital aspects of what it means to be human are often left behind or bypassed. Also, it is important to note that culturally, in many developed countries, there are many demands placed upon children to perform, fit in, achieve, and excel. In effect, many children are constantly given the message that they need to be more than they are at any given moment and that the present moment experiences are not important in this becoming. The demands such as mentioned above often have a serious effect on our children's wellbeing. The role of full body awareness akin to mindfulness at each stage of growth is shown to be an extremely important factor to children's wellbeing as is a contemplative approach to the child's experience (Byrnes, 2011; Hart, 2003; Hyde, 2013).

All of our children's 'symptoms' (physical to behavioural and everything in-between) are an indication that they have become disconnected from their integrated state of wellbeing. The symptoms communicate important information to children and those that care for them about themselves and their lives. The limited frameworks and models that we have to understand the child do not inhibit the innate connection the child has to the social, cultural, and natural environments. Nor do they prevent the many feelings and energies that come through children. They do, however, restrict the way we are to understand many of the child's experiences, the important messages about their wellbeing, and the best way forward for them. This investigation explores, examines, and puts forth the case that past studies in philosophy of childhood, and much of our childhood theory in the West, has been inadequate in helping us understand the multidimensional aspects of the child's lived experience, and that the Eastern theories – especially that of the chakras – will fill this gap. A new theory, informed by both Western and Eastern theories, about foundational needs of

childhood and childhood wellbeing helps us to understand and relate to children better, so as to secure their wellbeing.

By combining integral philosophies of the self with the Indian chakra theory as described in *The Yoga Sutras*, this thesis examines the proposition of the chakras as a guideline to understand the foundational childhood needs. The chakras offer insight about how the various internal and external experiences that occur within childhood can be understood. The chakras correlate the various aspects of human consciousness (mind), the anatomy and systems of the human body (body), as well as spiritual themes that are common to all human life (spirit) through an energetic framework. From this ground, an understanding of the various dimensions of the child's life at any stage of development is available.

I see common themes as a kinesiology practitioner in the day-to-day issues that children encounter. These common themes led me to appreciate the unmet needs of the child as they are presented in this thesis. With awareness of how situations, persons, and events are affecting the child, adults are better equipped to assist children in their wellbeing.  Viewing the needs of the child according to the chakra theory allows a view of how the unmet needs manifest in various ways within (the mind, body, and spirit of) the child. These unmet needs often require metaphorical language (as suggested in the last section) initially to understand.   An example is given below to demonstrate my findings:


Case Example:

> *A child (boy of 5 years) is resistant to toilet training. The mother states her anger and disappointment that he performs bowel movements in his underwear instead of going to the toilet, adding that it seems deliberate because the child displays all the signs of needing to go to the toilet but refuses to do so.*

Toilet training is both an important milestone for children and a common parenting challenge. In toilet training the child has to be an active participator and co-operate voluntarily in order for this stage of growth to be mastered. Most parents' realise they need to employ strategies in which to convince a child that using the toilet is a good thing for the child. If the parent takes an approach the child does not like then there may be some resistance from the child. Battling with a toddler often leads to frustration (more likely for the parent) and will not achieve the required result. Symbolically, this is a great opportunity for a child to show their control over their environment and not comply with the toilet requests.

Children hold onto their bowel motions for a number of reasons, but in my experience it is mostly a matter of exerting control. The child is expressing, albeit symbolically, that they are in control of their environment.[23] Often these oppositional stances to what is asked of the child (even if it seems like a naturally rational demand such as asking them to use the toilet) occur when the child is feeling powerless due to other situations that they have no control over. Situations, including starting preschool, moving to a new home the birth of a sibling, or a parent returning to work, can often feel forced upon the child. Every child needs to act in a way that embodies a healthy, balanced relationship to control. Yet many of our children's experiences, such as those mentioned above, are chosen for them or decided without regard for them. It is not that the child should not go to preschool, move to a new home, have siblings, or expect that parents will not work. But the degree to which the child's wellbeing is considered in these situations will be the degree to which the child feels the need to oppose or have control over the other occurrences in their lives.

---

[23] 'Holding' as a metaphor for the ways in which children get stuck and have difficulty processing their emotions. Often a child holds when the parent or caregiver does not allow the child's opinions, feelings, ideas, or suggestions to be validated. *cf;* Oaklander, V. (2006). *Hidden treasure.* London: Karnac.

This toilet training example and the power relation of the parent-child is framed with the needs model described in full detail in Chapter Five as 'the need to act'. This need to act from a strong sense of self-control is not often afforded to children. Yet, paradoxically, the opposition that mostly results from this lack of recognition of the child can be very problematic in the battle of wills that often ensues between parent and child. When the child holds on to bowel motions as a control mechanism, they set up certain patterns of relating that are not supportive of their wellbeing. At this early stage of growth the child is offering an important message to the parent or caregiver that they have an unmet need. The need for the child to act from a position of power without feeling controlled is the origin of the 'problem' of using the toilet.

Having a way of understanding the foundational childhood needs (mind, body, and spirit extending into the wider world) as presented here, we are better positioned to cultivate these needs. By affirming the foundational childhood needs in the child's life, the child is fortified with a new way to stay connected to their inherent wellbeing across the entire lifespan. By having a model that helps adult caregivers discern when the child's needs are not being met, adults can relate to and respond to children in enhanced ways so as to secure their wellbeing. This benefits the parents and children as well as their relationships with each other. The tendency to look for solutions to children's issues can often lead to 'blame' placed on the child (albeit mostly unspoken) for their defiance or lack of conformity. Parents or adults may even blame themselves for not parenting well enough. The attribution of the source of child behaviours to either the parents or the child is unsupportive and less effective in the management of 'symptoms' than the establishment of the unmet foundational need that is at the root of these behaviours. A foundational need once met will reveal capacities not before afforded or recognised in the child.

**Structure**

**Chapter One** establishes the ways in which we educate, care for, and help the child. In this chapter, which is further divided into two sections, both the historical and contemporary views of children and childhood are offered to ascertain how children have been understood, regarded, and classified within Western mainstream frameworks. The early philosophies of Plato and Aristotle are drawn upon here to introduce the idea of the connection of body, mind, and spirit as a constant and ever present theme within philosophy in support of the premise that a wellbeing model for children ought to encapsulate mind, body, and spirit as a composite whole. The theory of the soul, therefore, is shown to be central to this integrative understanding of the self, even though the role of the mind, body, and spiritual aspects of the integrative whole have been understood differently. I will also introduce the argument that children are being shaped and formed by their own soul, which is connected to an energy that is supporting their highest potential.

The second section of Chapter One progresses more specifically to the social structures that care for, educate, and heal the child to examine the degree to which the three aspects of the whole self (body, mind, and spirit) are acknowledged. If the foundational needs of children are to be re-examined, it is important to consider initially how the child is actually being assisted in this regard. How the child is considered within the medical and psychological disciplines, as well as the school and the home, is important to examine. The general conclusion is that not only does the child have varying needs that are not being met within these fields, but also that the theoretical needs of the child have mostly been considered from adult-centric models that predominately view the child as deficient.

**Chapter Two** evaluates the proposition that the soul is central to the premise of the hermeneutic principle and approach applied in the thesis that '*I understand the child as if it is a soul*'. As Plato surmises the latent potential of the soul (mind, body, and spirit) is realised by surrounding the child with the ideals Good, Truth,

and Beauty so as to instil in the child a 'knowing' to be as God-like in his nature (Jowett, 1892). The harmony of the soul was deemed to be the precursor to reaching human potentials. God, as understood in this sense, refers to higher order knowledge, or highest human potential, over and above the idea of a supreme being as supported by Western religious ideas of God. A concept that is akin to the Eastern non-dual traditions of Hinduism and Buddhism in which Brahman (God), is understood to be the 'ALL inclusive ground of the universe' (Mahadevan, 1956, p. 62). The Brahman-Atman (soul) notion sees God and Soul as unified. This hermeneutic interpretation of the child as a soul sees nascent capacities available to the child that when cultivated support the development of the child in a way that capitalises on their full potential. This chapter brings forward the necessity of adopting a needs-based model for childhood (and later adult) wellbeing that captures the self as a composite whole (body, mind, and spirit).

The central theme of **Chapter Three** is to open the exploration into consciousness more broadly and to introduce the theory of the chakras. This theory allows a positioning of the child as a complete being (mind, body, and spirit); an organism that is geared for its greatest potential to be realised and connected to the broader field of consciousness. Chakra theory has a rich history and comes from a very specific worldview. This chapter details the background as well as the role and themes of the chakras. The chakra model exposes the correlations between various aspects of human consciousness, the anatomy of the human body and body systems, as well as spiritual themes that are common to all of humanity and as such provides the basis of a new needs model for childhood wellbeing.

**Chapter Four** explores child consciousness and demonstrates why children fragment from experiencing life as a composite whole in a unified way and how they may be assisted to maintain their internal integrity. In this chapter, the multidimensional forces in the child's early life experiences are explored within the psychoanalytic framework, object relations theory, and attachment theory.

The central role of the child's early relationships in regard to the child's perception, interpretation, and meaning are discussed within the function of transitional phenomena and the degree to which the child's transitions are supportive and adaptive (therefore enhancing wellbeing) or risky and dysfunctional (therefore challenging wellbeing).

**Chapter Five** looks to the needs of the child. The notion of needs follows the larger discourses in regard to the child and as such the importance of cultivating a 'new' needs model in childhood is illustrated with the current approach that the energy sciences take toward wellbeing in the fields of psychology, education, and medicine. The role of needs in reaching human potential, as well as the role of the needs specifically in regard to childhood wellbeing are discussed and we see here that human needs are not just material, but speak to greater human motivation. It is here that I expropriate a map of childhood needs and capabilities from the chakra theory presented in Chapter Three. This paradigm situates the lived experiences of the child (mind, body, and spirit) at all stages of their otherwise noted developmental processes.

**Chapter Six** applies the philosophy of the seven foundational childhood needs to the child's lived experience. What the needs really mean in both a practical and theoretical sense are articulated, that is the child's: 1) Need to Be Here; 2) Need to Feel; 3) Need to Act ; 4) Need to Love; 5) Need to Speak; 6) Need to See; and 7) Need to Know. In this chapter each of the needs are considered individually with the general focus on seeking to identify and discuss when the needs are met and in effect mastered, they can place children on adaptive pathways and, if seriously delayed or problematic, can lead a child toward imbalance. By using the seven themes of the chakras according to chakra theory to chart the constituent parts of what is referred to as whole (mind, body, and spirit), experimental and non-experimental research in the field of childhood studies are drawn upon to demonstrate those factors that lead to wellbeing and offers further research on interventions to rebalance the child's wellbeing. This section demonstrates the importance of cultivating these needs at all times and in each moment

(beginning in childhood and continuing on into adulthood) and draws upon empirical studies as well as insights as a researcher, mother, teacher, and practitioner who has worked extensively with children and adults.

**Chapter Seven** reviews the thesis and outlines the importance of both theoretical and practical applications of foundational childhood needs and wellbeing. The importance of applying a theory of the 'Foundational Needs of Childhood' is articulated and, in so doing, contributes substantially to a dialogue that will form a discussion point within broader philosophical circles.

# 1. (A) Literature Review (Part One)

**Covered in this chapter:**

- Introduction
- Philosophy of Childhood
- Childhood revisited
- The Child's value
- The Soul of the Child
- Key Concepts of this Chapter

## Introduction

This chapter, which is divided into two sections, is central in establishing the significance of cosmology, or worldview, as it applies to shifts in our collective views of childhood. The place of culturally grounded beliefs, values, and institutions order the social world within which children grow, learn, and participate. Infused into the local, personal, and individual relationships that are brought to bear, the place of shared views and values becomes significant in ordering the various systems that children meet as they enter into direct relation with worlds broad and narrow. Here, the various and contrasting philosophies, theories, and worldviews find their full effect, especially in and through the practical applications of experts, theorists, practitioners, researchers, and commentators.

In charting a way through contemporary understandings of the child, the first four sections of the chapter review Western theory on the philosophy of childhood. The concern here is to examine the ways in which we understand our children from within Western cultural and social structures. This chapter begins with the historical views of children and childhood, showing how children have been understood, regarded, and classified within Western mainstream frameworks. The early philosophies of Plato and Aristotle are introduced here also to establish the idea of the connection of body, mind, and spirit as a constant and ever present theme within philosophy under the concept of the soul. This

section further establishes the premise that a wellbeing model for children ought to encapsulate the mind, body, and spirit as a composite whole.

In the second part of this chapter a more in-depth exploration of the major theoretical underpinnings that produce our collective approaches to knowing, educating, and caring for the child is undertaken. In this way an opportunity is created to review the current mainstream models of psychology, education, and parenting. Here, the soundness and relevance of these models and early childhood literature is assessed with regard to the ways in which parents, educators, and professionals understand and support the child. The overriding purpose here is to raise some of the more critical issues in relation to those forces that impact positively and negatively on the child, along with developing an appreciation of the extent to which the child is encouraged to navigate the world and find meaning within it.


## Philosophy of Childhood

The general conceptions of the child, children, and childhood and the attitudes that people have toward children have a variable cultural history. In considering the various theories of childhood, as well as developmental theories of the child and childhood in the broader human growth, a range of epistemologies and cosmologies are brought to bear in order to uncover the shortcomings of current Western theory of the child. Of particular interest here is the match between those theories and the extent to which children's actual needs, as opposed to their theoretical constructions, are recognised and affirmed.

Knowledge about the life of the child and the phase called childhood assists those responsible for the care of children and enables them to undertake this role with more awareness. That said, there is a prevalent or common impression of the child, developed in the last few hundred years in Western discourse, that views children as underdeveloped or incomplete on their way to becoming an adult. Given that these impressions have translated into frameworks that have actually

been applied to the child and its wellbeing, a significant challenge arises. In particular, these frameworks are more usually constructed from the *adult* position and are included within the philosophy of education (Bredekamp & Rosegrant, 1992; Siegel, 2009). That is, they constitute philosophies about how we *educate* the child, rather than how we really come to *know* the child. Here, the purpose and function of most education theory appears to be to selectively inculcate particular information within the child, depending on particular cultural and social values.

The importance of childhood experiences in the overall development of human beings is an established core principle that has enjoyed various applications and interpretations over time. The Jesuit maxim, 'Give me a child until he is seven and I will give you the man' (Ignatius of Loyola cited in Foss, 1969), reveals an awareness of early childhood as a time in which future (adult) beliefs and attitudes might be formed and embedded. The Jesuits knew that by the time a child had reached seven, his character would largely be set and they consequently invested considerable time and effort in ensuring that Roman Catholic teaching was instilled into the child (Foss, 1969). This is indicative of the function and purpose of the child's life; where 'training' is shaped and designed in the formative years to correspond with how well the child will 'fit' within the larger structures that form their world.

More recently, scientific research has also established that the first three to four years of a child's life are instrumental to the child's wellbeing and that the psychological, mental, and emotional pathways in the brain are actually being laid down at this point in time in a very crucial way (Shonkoff and Philips, 2003). Yet conversely, as formative as the early years appear to be on the child's (and later adult's) wellbeing, the effects of the child's early influences can be changed with interventions that encourage positive growth and wellbeing in the child (ibid). These findings are discussed in detail from Chapter Five onwards.

**Childhood Revisited**

How we have understood the child, the concepts of childhood, as well as the status of the child, has changed dramatically over time (Madge, 2006; Prout, 2005). Like the feminist movements of their times, the study of children is now highlighting the need for the child to be given 'voice' in a way that has not been possible before and, as such, the conceptualisations of the child are changing dramatically. Children and childhood are now being studied in a diverse range of academic disciplines, each of which develops discretely different ways of approaching the study of children. In the book *An Introduction to Childhood Studies*, Kehily (2009) points out that markedly different research methodologies and methods are driven by different sets of research questions (Kehily, 2009, p.2).[24]  Regardless of the field of study, it is recognised that any research regarding childhood must also consider where the child is placed within the framework of their own societies whilst also looking to the historical progressions of those societies (ibid).

Madge (2006) asserts, "Although the biological immaturity of children is a fact of life, the ways in which this is understood and made meaningful depends upon culture." (Madge, 2006, p. 2)  It was Philippe Ariès (1962) *Centuries of Childhood* that showed how the conceptions of childhood have not only varied across the centuries but also across culture. The idea of a child being both historically and culturally conditioned is largely because of the seminal work of Ariès. In particular, Ariès was one of the first thinkers to establish that while children are present in all cultures, their presence has been, and still is, differently regarded (Ariès, 1962).  Alison James and Chris Jenks (1996) express that through his research, Ariès considered that the 'adult-centred conception that located childhood as a unique *stage* actually led to children being locked into a social role' (James & Jenks, 1996, p. 315). And it was Ariès who argued that children

---

[24] Kehily states that 'for some disciplines (such as sociology and cultural studies) childhood as a concept is specifically addressed, while for other disciplines (such as psychology and education) the focus has been upon the child or children'. M.J. Kehily (2009) *Understanding Childhood: An introduction to some key themes and issues,* Open University Press pp. 2

have been conceived as little adults for most of history, and that children did similar work to adults, joined in the same games, and were often employed before receiving schooling. Given the power differential between adults and children, and considering the many decisions and assumptions made about childhood by authoritative adults, Ariès' observations would appear to carry some considerable merit.

According to Stables (2008), Western conceptions of childhood and the wellbeing of children arise from the prevailing view of children, which represents what some philosophers call an 'Aristotelian conception' of childhood (Stables, 2008, p.9). While accounts of childhood, or conceptualisations of children, have not remained fixed since Aristotle over 2000 years ago and are by no means universally uniform, many of the assumptions about how we should deal with children tend to have been derived from Aristotle. That is, they have recognisable origins in the Aristotelian tradition. A legacy of this thinking is the largely 'repeated' belief that societies must educate the young irrespective of the young person's wishes. Another is that childhood must be transcended and left behind (Stables, 2008). Matthews (1994) adds to this by highlighting that the "dominant conception of the child remains, that a human child is an immature human, which by nature, has the potential to develop into a mature adult but that the child must be taught how to become this mature adult by other mature adults" (Matthews, 1994).

According to Stables (2008), conceptualisations of children have, and do often include, this distinction of Ariès. However, because of the many other distinctions that have been made of the child in varying fields over time, Stables was led to identify the child in the following ways:

- Child 1 is the child of one or more parents (child is any age and may be an adult, that is, 'I will always be my parents' child';
- Child 2 is the person at an age where adult rights and responsibilities have not been bestowed, generally aged 0-18 years; and

- Child 3 is 'the novice' – incapable, uncivilised, 'not yet learnt', 'not yet ready' – and all people are this from time to time (Stables, 2008, p. 4).

These three distinctions of the child are useful in defining how we have understood the child.  It is interesting to note that they all speak of and to the child in relation to the adult, either as parent, teacher, or policy maker. Also, the child is referred to, in the eyes of the law, as being dependant, needy, not able to take responsibility, unreasonable, incapable, or uncivilised based upon the idea that adult ways of interpreting reality are superior to that of children (Stables, 2008).

I argue that adult direction, however well meaning, is still adult direction. Many adults presume to know what is 'best' for children without giving them a means to express what they actually need. When we try to control and tell the child how to be in the world we miss the meaning behind why they have chosen to respond in certain ways; we miss an opportunity to find out what is really occurring for them. Adultism is a term I use for the belief that adult ways of interpreting reality are superior to that of children. Adultism occurs for many reasons and it will vary depending upon the person and cultural values. Giving children a voice and an opportunity for their unique expression to be felt and acted upon has largely been ignored in the adult-child relationship. This is due to the fact that the way children are perceived in families and schools, as well as the legal status of children in society, are most often a reflection of the collective beliefs that we hold about children. Most of these beliefs are limiting in regard to the child and deeply entrenched and implicit. Changing the adult perception of children will allow for a change in the ways that children are treated, cared for, and healed in all social systems.

**The Child's Value**

Very early on St Augustine (300 CE) believed that the child was not a tabula rasa, a blank slate, unto which the teachings given to the child became inscribed, but

that the child was indeed a remarkable creature 'who grabs at the world and pulls large parts of it into himself' (Wills, 2001, p. 94). In this third millennium, children are still largely perceived as blank slates (Locke, 1768)[25] upon which adults may project their own ideas, values, and beliefs principally because of the distinctions of the child made in the previous section. Culturally, in the 21st century of the Western world, children are still raised, trained, and educated mostly to be compliant and to conform to social mores and practices. Historically it is noted that the predominant value of children in both developed and developing countries has been largely economically driven (Roberts, 2010). Children were valued for how much they contribute to the economy of a household or larger organisations.

We are aware to a degree that in developing countries child labour is still prevalent. And it was only as recent as 1973 that the Western world introduced a minimum age convention in an attempt to abolish child labour.[26] The circumstances that cause children to work are mostly economic, that is, to support the family and/or business enterprise in these developing countries (Stainton Rogers, 2009).[27] Often it is a matter of survival. Many of the world's children do not have access to basic needs, let alone access to the support for a way of understanding themselves outside their own conditions, which often include war, violence, and poverty. In developed countries the systems and social

---

[25] Cf. Locke, J. (1768). *An essay concerning human understanding*. The *tabula rasa* discourse derives from the philosophy of John Locke who proposed the idea that children are blank slates that needed guidance and training to become rational human beings. Within this discourse the child is always in the process of becoming. The empiricist view has held strong and more recently Pinker (2002) *The Blank Slate: The Modern Denial of Human Nature* argues against tabula rasa models of the social sciences. Pinker argues that human behaviour is substantially shaped by evolutionary psychology. This idea is drawn out in Chapter Four

[26] The Minimum Age Convention, comprising a Preamble and 18 articles, was adopted by the 58th Session of the General Conference of the International Labor Organisation on June 26, 1973, and entered into force on June 19, 1976; I.L.O. No. 138. In Hodgkin, R. and Newell, P. (1998). *Implementation handbook for the Convention on the Rights of the Child*. New York: UNICEF.

[27] There have been arguments raised however that some children do work and such regulations on childhood labor do not recognise the capability of many children who work in caring roles within families from a very young age. cf Wendy Stainton Rogers (2009) pp. 141-160. 'Promoting better childhoods' Constructions of child concerns in *An Introduction to Childhood Studies* (2009).

structures appear geared toward the development of children as a commodity (Cook, 2004: Kahn & Kellert, 2002).

This is perhaps best illustrated in the work of Cook (2004) in *The Commodification of Childhood.* Cook's sociological and historical argument is that any consideration of the child should account for how childhood is understood through, and also largely structured by, the global market; particularly for him, the childhood clothing industry. The child's value is so often measured on its place in the consumer market, or what it will become once educated, and the process of 'becoming' for children is encouraged; that is becoming more, having more, and doing more as they climb the rungs of the ladder.

Kate Roberts (2010) points out that the growth of many Western countries has been built on the legacy left by families from industrialist times, where children were used to fuel the industrial machine (Roberts, 2010). And it was only as this era passed that childhood became a period to be educated. In the Charles Dickens' novel *Hard Times* (circa 1800s) we are given an example of the industrialist times, and the interest and focus was toward a rationalised society (Dickens, n.d). The prevalent school of thought during this period was utilitarianism; that is, the greatest good for the greatest number or the greatest amount of happiness for the greatest number of people (Bentham & Bowring, 1843). The adult's happiness was placed over and above that of the child. Dickens brought forth a subject of great importance, which is still present in our education and social systems today; that this way of being may lead to great misery. In Dickens' interpretation, the prevalence of utilitarian values in education and institutions promoted contempt, competition, and master-slave relations between mill owners and workers. This way of relating to self and others created 'young adults whose imaginations had been neglected, due to an over-emphasis on facts and education of economics at the expense of more imaginative pursuits that continued on into adulthood' (Dickens, n.d).

For some the stage of childhood is a magical time with great joy and excitement, whilst for others it is a source of trauma and a time of fear and uncertainty. For

many children there is a combination of both. Countless children in the world, however, grow up in environments of war, oppression, violence, and poverty, which have a huge impact on the feelings of security, safety, and survival, framing a constant atmosphere of fear and uncertainty. Children in developing countries do not have access to reach beyond their conditioned experiences and as a result are further disadvantaged. Such atmospheres appear to have collectively been present for children since the beginning of human history (de Mause, 1974).

Sociologist Norbert Elias (1998) acknowledges that adult concepts of childhood and how children are treated will be a reflection of the "developmental state of the society's pattern of civilisation" (Elias, 1998, p. 190). In this way, the current Western points of reference to children will differ greatly to those experienced by children in developing nations and also to developed countries at an earlier point in history. It is only in late modernity that thinkers developed an interest in, and respect for, childhood (as a child in its own right as Child 2), to the point where children are granted their own rights and are simultaneously offered extensive protection and education (Stables, 2008, p. 4).

The human rights movements and, in particular, the United Nations (UN) 'rights' discourse of the 1950s, established children's rights and entitlements and focused on various actions and policies designed to promote them. Woodhead (2006) refers to the rights discourse of this era as awakening the idea of fully "respecting young children's dignity, their entitlements and their capacities to contribute to their own development and to the development of services" established to support them (Woodhead, 2006, p.24). This is an ongoing focus for the UN (ibid). In this regard we see rights respecting initiatives in place for the child in many educational settings, especially in the United Kingdom (UK).[28] The rights of the child are today recognised broadly in most parts of the world,

---

[28] Rights Respecting Schools (RRSA) is a UNICEF initiative for both children and those that work with children in formal setting in the UK. RRSA teaches rights, models as well as respects rights of students, teachers, and all adult-child relationships. Children at these schools are said to have a greater need to act on social justice issues. cf. http://www.unicef.org.uk/rrsa

and there are many safeguards to identify and bring awareness to children who may be at risk, especially in regard to abuse and trauma. Many children are living in appalling situations and most often within their own homes. For those children who are not faced with tragic atmospheres in their immediate environment there is still fear and uncertainty as a result of a threat to survival, safety, and security in subtler and equally significant ways. It is little wonder, with the fear and uncertainty present for many children that they cannot wait to transcend childhood and be grown up, finally able to try and make sense of the world. The problem is that when children get to where they are going (adulthood), they are still searching to understand the very things that concerned them as children. The needs of children have not been met individually or collectively.[29]

DeMause's 1974 book, *The History of Childhood,* offers an analysis of the child that differs to Ariès in the main claim that the adult has not been able to see the child as a 'person' in a separate sense; that the child is not separate from himself as a parent or carer. DeMause said "the history of childhood is a nightmare from which we have only recently begun to awaken" (deMause, 1974, p. 21). Which speaks to his idea that the progression of the conception of the child throughout history has been on a spectrum between children being dispensable, treated with increasing dominance, or toward a more recent interaction between adult and child called the 'helping mode'. DeMause points to three possible ways that the adult interacts with the child – a projective reaction, a reversal reaction, or an empathetic reaction.

1) The projective reaction: the adult uses the child as an instrument for the projection of his/her own unconscious.

---

[29] The rights and needs discourses are further discussed in chapter five and the position for using the terminology of rights over needs is presented in Chapter Five.

2) The reversal reaction: the roles of adult and child become reversed. The child is used as a surrogate or replacement for an adult figure who was important in his/her own childhood.

3) The empathic reaction: the adult empathises with the child is able to meet him/her on the level of a child's need. This allows him/her to correctly identify the child's need and, without imposing adult projections, satisfy it.

DeMause shows a chronological graph that places the dominant childrearing mode beginning in 300 BC as 'Infanticidal', then 'Abandoning' up until the late middle ages, 'Ambivalent' up until 1700 and then, 'Intrusive', 'Socialising', and in the 1970s, as 'Helping' (deMause, 1974, p. 53). The Helping mode in deMause's model shows a progression toward an improved view of the child. Many thinkers agree that past ways of conceptualising and treating children are harsher than the present, as deMause suggests, and yet there is also the thought that the present way of treating and relating with children is far from the end of the progressive history of the child (Elias, 1998; Stables, 2008).

Historically, according to deMause, it appears that 'childhood' has been a difficult progression for both parent, or adult caregiver, and child. Even with all of the difficulties present the parent had the best intentions; "All of this is not to say that the parents didn't love their children in the past, for they did" (deMause, 1974, p. 17). It was not the feeling that was at fault, but rather the expression. The parent in the past, according to deMause, lacked the "emotional maturity to see the child as a person separate from himself" (ibid). Stone (1979) states that once society became aware that childhood was a separate state from adulthood, the relationship between parents and children altered. Parents became more aware of their children's needs and, thus, became better at responding to them (Stone, 1979).

However, since the mid-20th century 'Helping' mode, the empathic reaction as deMause labels it, has appeared to be dominant. The "Helping" mode suggests the child knows more than parent what his needs are at each stage of his

development. The parent and child supposedly work together to fulfil these needs. "There is no attempt at all to discipline or form "habits." Children are neither struck nor scolded, and are apologized to if yelled at under stress. The helping mode involves an enormous amount of time, energy, and discussion on the part of both parents, especially in the first six years…" (deMause, 1974, p. 63).

The desire to give the child the best opportunity in life is perhaps a shared goal of those in the role of carer for the children, and yet the ways that we have done this have only been possible to the level of emotional maturity of the caregivers. Also only possible to the degree the emotions are acknowledged within the systems in place to support children. Hillman (1997) also highlights that the general approach to relating with children, especially in the United States, sees parents continuing to encourage children to grow straight up the consumer ladder in the pursuit of their happiness and wellbeing. The end goal follows a utilitarian approach focusing on the greatest good for the greatest number, yet ironically there is much misery and not much happiness (Hillman, 1997, p. 83).

According to Aristotle, the purpose of human life was deemed to be *eudemonia* (happiness or human flourishing), which translates to a notion akin to wellbeing, and this idea is something that has had varying conceptions in relation to the child.[30] We can see that it appears historically that children have not been given true recognition, and as a result the right to express its own needs. Townsend (1980) notes that children rarely get an opportunity to speak and when they do they are not often heard, because they are not considered a pressure group (Townsend, 1980).

Mostly the idea that the child can know what makes itself happy has been disregarded. What makes for a happy child has been conceived in the form of different values when raising or educating children, leading to a happy adult perhaps, but not always a happy child. According to Hillman (1997) a 'happy'

---

[30] Aristotle's ideas on the child are expanded upon in the next section of this chapter.

child was never the aim of successful parenting or child raising. Hillman states that "an industrious, useful child, a malleable child; a healthy child, an obedient child, a mannerly child, a stay-out-of-trouble child, a God-fearing child; an entertaining child – all those varieties yes" (Hillman, 1997, p. 83). The parental fallacy, as Hillman calls it, has seen parents wanting to make their children happy as if they can give the child all they need to be happy (Hillman, 1997). Hillman proposes the idea that the child has a motivation toward its own happiness (and this has not ever been afforded to the child); a motivation that has nothing to do with what the parent desires but an innate force of the soul.

**The Soul of the Child**

In exploring the foundational needs of children and their wellbeing, knowledge about the soul and the role it plays in our human experience is useful. The idea of the soul, however is not an easy one to grasp outside of religious frameworks, and yet it is ubiquitous in the search to understand who we are as human beings.[31] The concept of the soul therefore is an important one to address and define as it is used throughout this thesis from the outset because, like the conceptualisation of spirit, this term can often be diminished in the overall importance that it plays in human life.

When we explore the early Greek philosophical understandings of the self and society, the soul was considered vital, as was the education of children. In *The Republic* we apprehend that Plato discusses the education of the child and the soul as interrelated principle concepts. Yet for Plato, the actual *meaning* of education held different attributions to what it does today. The object of education, according to Plato, is to "turn the eye, which the soul already possesses, to the light" (Nettleship, 1935, p. 80). What Plato is conveying with

---

[31] When reviewing ideas about how we understand who we are as human beings and how we might flourish from within the early Western philosophical discourse, the soul is seen as central and imperative to coming to know the self and also to our human wellbeing.

this metaphor is that the purpose of education is not about teaching knowledge to the soul, but to bring out the best things that are latent in the soul, and to do this by directing it to the right objects (*The Republic VII*, 518 B sq. cited in Nettleship, 1935). In Book VII of *The Republic*, Plato proposes an order of education based upon his theory concerning the nature of the soul. The theory of the nature of the soul is found in Book VI of *The Republic* where Plato represents the human soul as a living organism (ibid). Plato observes that just as a plant grows in accordance to the soil and atmosphere it is surrounded by, so it is with the soul (*The Republic VI* 491). Bringing forth the latent potential of the soul was achieved by surrounding the child with the right objects; the right objects for Plato were Good, Truth, and Beauty.[32] The Good was the first thing to educate a child in; here a particular focus on teaching and telling through myths about the gods was applied so as to instil in the child a 'knowing' to be God-like in his nature (Thaeatus, 176 A sq.).[33]

For Plato, the soul is the immortal, eternal aspect of human existence. There is a characteristic of who we are that is tied to the eternal and immortal. Plato tells us, "All soul is immortal; for what is always in motion is immortal" (*The Republic X*, 608-D). Plato opines that the soul is always in motion because it initiates its own changes; it is self-moving, rather than to merely moved. Consistent with this view, something that is self-moving cannot be destroyed nor created. The soul is self-moving and is united to the human being when it is forming and remains united until it dies, at which point the soul leaves the human body. The underlying premise here is Plato's belief in the movement of souls from one living thing to another (metempsychosis), and in reincarnation and rebirth of the soul into new bodies. Plato extends this view by claiming that travelling the process of rebirth to ultimate fulfilment is only possible for the philosopher. Death is described as 'the separation of the soul from the body' but is not the end

---

[32] This idea is drawn out in Chapter Three.
[33] There are many conceptualisations and definition of God and the use of the term God in this thesis refers to an energy supporting highest human potential.

of the soul. Here *The Phaedrus* extols the soul's immortality, asserting the existence of gods from self-generating motion.

Plato, and Socrates before him, both classified the soul into three parts – the Rational Soul, the Appetitive Soul, and the Spirited Soul. Plato offers an allegory called 'The Chariot' to paint a picture of the role of the different parts of the Soul. The charioteer driving the chariot represents intellect and reason and is to Plato the Rational Soul, the part that must guide the soul to truth. The soul is directed to the truth by the two winged horses pulling the chariot. One horse is badly bred and troublesome; it is black and short-necked, representing the soul's irrational passions, appetites, or sensual nature that is the Appetitive Soul. By distinction, the other horse is well-bred, well-behaved, white, and long-necked. This horse represents the moral impulse or the positive part of passionate nature, the Spirited Soul. The charioteer guides the chariot (Soul), trying to maintain harmony, that is, to stop the different horses from going in different directions.  If the charioteer can keep the two horses under control and working together he may proceed upward towards enlightenment (*Phaedrus*, 246a-254e). This allegory creates a powerful image of the aspects of the soul needing to be kept together as means of reaching greatest potential.

There is a stipulation with Plato, and many thinkers after him, that place dominance on the role of the Rational Soul as the part of the soul that is superior or the driver of the chariot and important in keeping things united.  Plato saw the Rational Soul as corresponding to our thinking nature, the Appetitive Soul corresponding to our feeling nature, and the Spirited Soul corresponding to our active nature or our will. I position Plato's conceptions of the soul with the corresponding aspects of body, mind and spirit in Figure 2.

Figure 2.
Plato's Soul

**Appetitive Soul**
*Feeling*
*Body*

**Rational Soul**
*Thinking*
*Mind*

**Spirited Soul**
*Action*
*Spirit*
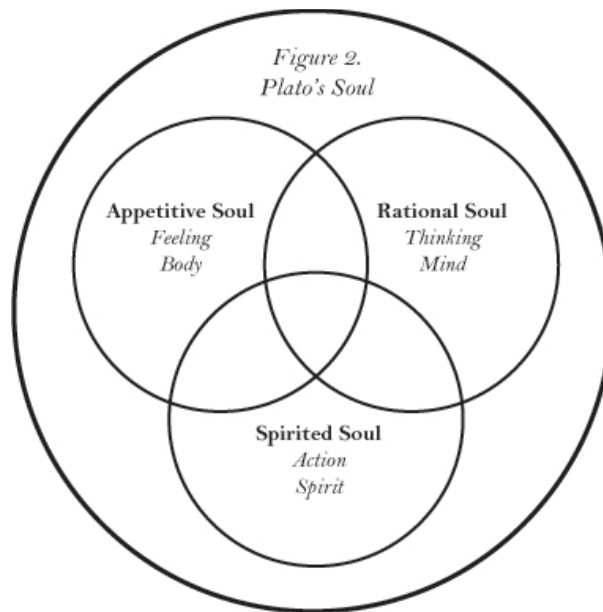
**Figure 2: Plato's Soul - Body, Mind and Spirit**

Plato sees all aspects of the soul as working together as an integrated whole. Further, Plato contends that any action that a person takes in the world is a reflection of the state of the whole soul.

In contrast to Plato, Aristotle after him, thought of the soul simply as a 'form', that is, as a way of behaving and thinking; a human having a soul is just the human behaving (by moving parts of the body) and thinking in certain characteristic human ways (Craig & Craig, 2013). Aristotle, unlike Plato, does not see the soul as existing separate from the body (*De Anima* 1.1, 403a3-25, esp. 5-16), and he does not rely on God as the prime mover of the soul. Rather, it is to nature that Aristotle turns. Aristotle said that it was within the soul that we could find the cause of human life, "the causes of each thing, why each thing comes into existence, why it goes out of existence, why it exists."[34] Here the *telos*, or final cause, is the purpose of something. Aristotle, who defined the term, says a *telos* can be in a thing without any form of deliberation, consciousness, or intelligence. Indeed, the *thing*, whatever its nature, can and does arise without a

---

[34] This general account is found, in *Physics* II 3 and *Metaphysics* V 2. cf. Falcon, Andrea, "Aristotle on Causality", *The Stanford Encyclopedia of Philosophy* (Winter 2012 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/win2012/entries/aristotle-causality/>. Cited September 2012.

*53*

God. To demonstrate Aristotle's thinking, an acorn grows into an oak tree because it is pulled to its final form by the vegetative oak soul. Aristotle agrees that a plant has a soul and that it is the soul of the plant that governs the form of the plant as it grows. The soul is the formative principle. For Aristotle it is important to differentiate the parts of the soul before he looked to integrate them. Accordingly, Aristotle divides the human soul into three parts: a nutritive or vegetative part concerned with growth, digestion and reproduction; an appetitive part concerned with sense perception, appetites, and the emotions[35]; and a rational part, itself divided into two parts, one devoted to practical thinking and the other to theoretical thinking or concerning necessary truths (NE I 13, VI and 3).

Aristotle wanted to find the part of the soul that the human functioning belonged to as if the soul was to be found in a part, not as a function of the whole. Here Aristotle asks the question, to what part of this soul would the human function belong? Aristotle says that it cannot belong to the nutritive or vegetative part, as all living things posses this part  (and so doesn't distinguish humans from other living things[36]). Nor, according to Aristotle, can it be the appetitive part as animals have sense perception. So Aristotle concludes that it must be the rational part. The reason for it being thus is articulated through the idea that humans have *reason*, and other living creatures do not have reason.

Aristotle says that the human function is a way of life in which a person lives in accord with reason and good, and that the highest good is happiness (Hursthouse, 1999). In *Nicomachean Ethics,* Aristotle aims to discover the human good, the goal that we should aim for in life and action. Aristotle says that this good is called *eudaimonia* (happiness or wellbeing), and he adds that people agree about what it is called but that people will have a disagreement about what form it takes (NE 1.4, 1059a, 15ff). A clearer general conception of happiness or

---

[35] In *Nicomachean Ethics* Aristotle includes appetite among the emotions (ENII5 1105b21-23).
[36] cf Thomas Aquinas contemplated the possibility that souls exist in animals, plants, and people. Thomas and Pegis, (1945). *Basic writings of Saint Thomas Aquinas*. New York: Random House. In 2012, scientific leaders at the Frances Crick Memorial Conference have reached a consensus that human beings are not the only conscious beings and that animals are indeed conscious too.

wellbeing might be obtained according to Aristotle if we could first ascertain and come to a consensus about the function of a human being, "for all things that have a function or activity, the good and the 'well' is thought to reside in the function" (NE 1.7, 1097b, 26–27). Aristotle says human function is "an active life of the element that has a rational principle" (NE 1.7, 1098a, 3–4). The human good, therefore, is the action of the rational part of the soul and, performed well, is in accordance with virtue (NE 1.7, 1098a, 15–17). For Aristotle, reasoning should be undertaken on the basis of experience and hence empiricism, because experience offers a valid basis for reasoning.  Because a child is not seen to have 'reason' in the way of an adult, there appears no function of, or for, the child except to become an adult. The child, as a potential adult, then creates difficulties for Aristotle in so far as the aim is to turn potentiality into actuality (Physics, Book 3).

Since the soul pulls the child to the final form of adult, the goal of happiness or wellbeing is not possible for the child.  Yet, in the same way that the acorn becomes the oak tree because of the force of the soul, which is self-moving (without the rationale of a human), I argue so does the child become the adult without the reason of its humanness but because of a teleological force inherent in the soul. Because Aristotle avoided the immortal position in regard to the soul, he did not see the spiritual and physical or material world as connected in the same way as Plato did.  Aristotle's soul, together with the matter or physical form of the human body, was merged, but the mature human body was the *purpose;* not the *growth or integrity* of the (whole self) soul. The soul for Aristotle was also not seen as the motivating factor of the human life in that it was self-moving, as Plato suggests.

In comparison to some of the philosophers of the classical period, Hinduism and Buddhism also hold an integrative view of the soul; a view that *does not* see the mind, body, or spirit as separate. The Eastern philosophies tend to differ in that they do not see that one aspect predominates or enjoys higher development than another. Rather, Hinduism and Buddhism (non dual philosophies) contend that

these aspects work together as a harmonious whole, where the soul Atman is seen as the first principle of the individual that is, in essence, Brahma (God) (White, 1996).[37] Hinduism and Buddhism non-dualists both locate and view the soul in a similar way to Plato, in that it is the mover of the body (Marlow, 1954). Sri Aurobindo, a more contemporary scholar of human progress and spiritual evolution, observed "...the individual soul supporting mind, life, and body, standing behind the mental the vital, subtle physical being in us" (Aurobindo, 1977, p.225). The soul, as defined by Aurobindo, is a 'psychic principle which is not the life or the mind, much less the body, but which holds itself the opening and the essence of all these' (Aurobindo, 1977, p. 220).

The function of the soul in our human flourishing is discussed further in Chapters Two, Three, and Four, but at this point it is important to highlight the integrative nature of the human self (body, mind, and spirit) and how this integration has been thought to lead to highest potentials. In both Plato and Aristotle's conceptualisations of the role of the soul however, there is a predominant view that one aspect of the soul is better than another. The importance of addressing this understanding allows for a fuller appreciation of the ways in which we come to view the child. In particular, there may be a category mistake with Aristotle's soul – to apply human logic to the function of the rational aspect of the soul alone, over the divine logic of the whole soul.

This logic is based upon the predominance of the mind and rational capacities over and above the body and feeling nature which has for so long been undervalued. In opposition to Plato's education of the child where the inherent nature of the soul should be allowed to come forth (be self-moved), Law (2006 remarks that "the right way to raise a child, according to Aristotle, involves inculcating certain habits or customs of behaviour. The child must be trained to act well by getting into the habit of doing it" (Law, 2006, p.123). This habit of

---

[37] White raises an important point in regard to the idea that in India the three parts of the soul also correspond to the three classes of a just society as they did in ancient Athens and thus the basis of the oppressive caste system because of the way that they have attributed one part to be better than the other. See David Gordon White, (1996). *The Alchemical Body: Siddha Traditions in Medieval India*. Chicago: University of Chicago Press.

acting well then becomes the child's behaviour, which becomes part of its nature; second nature, for Aristotle (NE 5.1 cited Law, 2006). Aristotle says, "the child's nature, to begin with, is to do whatever they feel like doing. They are led by their own immediate fancies and whims" (Law, 2006, p. 124). Many adults who deem the child's actions as meaningless and whimsical in nature are more accepting of such a line of thinking. "That is, that it is only by being trained, by some external authority, to behave well that they will acquire the habit of behaving virtuously" (ibid). Aristotle says that "I can teach a child to mimic just acts – the kinds of acts that a really just person would do – and by doing so I can lay the foundation for that child to acquire the right habits of character" (NE 5.1).

When Aristotle says that the child is 'doing just acts', he says the child is *not* really 'just' already, he is mimicking. Only after acquiring just habits, will the child go on to learn to understand what he is doing, and why it is virtuous. Aristotle implies that we are not naturally virtuous, but we can become so by being taught. The reason the virtues are so important for Aristotle is because virtues are akin to having a certain character. A virtue is a state, a mean between two extremes, and one who possesses the virtue is actualising a way that is representative of the best they can be, which promotes wellbeing. Aristotle identified that the virtue (a character trait), such as courage is positioned between two extremes. An excess of courage is referred to as 'rashness', and a deficiency or lack of courage is called 'cowardice'. The ideal state is the 'mean' or the centre point between the two extremes of character (N.E, 1.7).

The idea of teaching children to be virtuous, thus leading to wellbeing, appears not to be lost. This is the goal of positive psychology, and its offshoot, positive education headed by Martin Seligman (2011). Seligman articulates that the child needs to be educated toward wellbeing by having certain character strengths cultivated. He suggests that cultivating character strengths that have been identified in every culture of the world, and which resonate with Aristotle's virtues, will lead to wellbeing (Seligman, 2011, p. 84). These character strengths can then be used by the individual in his or her relationships at schools, in their

hobbies, and with friends and family (ibid). Results from empirical studies suggest that whole schools can be imbibed with a positive approach in which wellbeing results for all staff and students. A large part of the success of this approach is the very recognition that the child is inherently good and the model that is used is one that reinforces this positivity. The virtues and character strength approach to wellbeing is revisited in Chapters Five and Six, forming a broader discussion regarding putting virtues into a child versus bringing forth their inherent capacities. The next section of this chapter examines the views toward the child and the degree to which they are seen (or not) in this positive regard.

To recap, the theory of the soul is revealed to be central to an integrative understanding of the self. Even though the role of the mind, body, and spiritual aspects of the integrative whole has been understood differently, the soul is still a useful concept. Part of this consideration is the claim that children are being shaped and formed by their own soul. The child soul is connected to an energy that is supporting their highest potential and with a definite plan (Montessori, 1974, p. 109) that is invested in keeping the various aspects of body, mind and spirit in unity. This idea is drawn out in the next chapter and onward.

**Key Concepts of this Chapter:**
- Childhood theories are still rooted in Aristotelian frameworks.
- The child is therefore understood in limited ways (Stables, 2008) and predominately measured and interpreted in relation to what is often referred to in terms of the fully developed adult.
- The value of the child – is largely an economic one based on the consumer market which was a value established in the industrial era.
- The adult-child relationship has changed and progressed throughout history, with a progression toward one that is improving for the child.
- The concept of the soul (Plato, Aristotle) appears as a constant theme in relation to ideas of the whole self (mind, body, spirit connection) thus

may have newfound relevance to conceptions of children and childhood by keeping these aspects unified.

- Wellbeing or 'happiness' as a way of being for children has up until most recently not really been considered.

# (B) Literature Review (Part Two)

**Covered in this chapter:**

- Childhood in Existing Theory
- Psychological Theory
- *Integrative Psychologies*
- Education
- *Integrative Approach to Education*
- Parenting Theory
- *Integrative Parenting*
- Key Concepts of this Chapter
- Summary of Literature Review parts A and B

## Childhood in Existing Theory

A very important feature of revisiting childhood in this thesis is to demonstrate how limiting our current mainstream models are in attempting to help us understand what it means to be a child. And further, how we can assist the child to have their foundational needs met, maintain wellbeing, and flourish in new ways. Understanding the development of self that occurs from birth to adulthood is vitally important in relation to how we maintain wellbeing throughout our lifespan, and yet childhood is a relatively recent invention. The idea of studying the individual from conception onward is even more recent. This chapter examines contemporary concepts of childhood and how they address the idea of children's needs and wellbeing, both individually and collectively. The influences that have impacted upon the development of childhood as a unique theoretical concept, as opposed to that of adulthood, are visited in the last section to demonstrate the modern Western tendency to regard the child as predominately Child 2 and Child 3 according to Stables' (2008) distinction cited earlier. To recap here: Child 2 is the person at an age where adult rights and responsibilities have not been bestowed, generally aged 0-18 years; and Child 3 is 'the novice' – incapable, uncivilised, 'not yet learnt', and 'not yet ready'.

This view of the child is prevalent irrespective of the child's experiences and attributes (Stables, 2008, p. 32). And even though a deeper interest in the value of studying child development began to emerge early in the 20th century, these interests largely tended to focus on the child's 'abnormal' behaviours, as children were still framed by questions of lack, again in reference to the adult. Another shift occurred during the later 20th century, according to Dixon and Lerner (1992), when researchers became more interested in 'typical' child development. In this shift research moved from focusing on a single aspect of the child and their functioning, such as social behaviour, personality, or cognition, to a multi-faceted research approach. As well as being less one-sided they were also less separated in their view of the roles of biology and environment (Dixon & Lerner, 1992; Lerner, 1988). There was also more research according to these authors on topics such as peer relations (Parker & Gottman, 1989; Rubin, Fein & Vandenberg, 1983; Sawyer, 1997), play (Cairns, 1983; Cicchetti, 1990), self-esteem (Martin, Fabes & Fabes, 2006), gender differences (Serbin, Powlishta & Moller, 1993), aggression and managing conflict (Shantz & Hartup, 1992), and the school as a context for development (Mussen and Kesson, 1983).

During this period distinct ways of theorising child development also emerged, together with a classification system of theories known as major (grand) theories, minor (mini) theories, and emergent theories of childhood. Grand theories endeavour to describe all aspects of development and are often approached from staged models such as those developed by Freud (1962), Erikson (1968), and Piaget (1953). Mini-theories, on the other hand, describe a limited aspect of development, such as those developed by Pavlov (1960). These are often established by the ideas in grand theories, but they do not attempt to explain the whole of human behaviour (Berger, 2004). Emergent theories, such as socio-cultural theory and epigenetic theory, include different cultures, disciplines, and methods, and often synthesise ideas from the fields of education, history, and anthropology (ibid).

The next three sections of this chapter will centre on Psychological Theory, Educational Theory, and Parenting Theory. The theories concerning these topics are extremely broad and diverse and they each are separate subjects of research in themselves and are a blend of the above-mentioned categories. The intention of the offerings presented here is to demonstrate the connection of how the child is viewed within these areas, bringing forth more explicitly the second assumption proposed in the introductory chapter of the thesis. This assumption to reiterate looks to see and understand the variety of influences on the child. It could be said that the ultimate goal of these childhood developmental theories would be to improve psychology, education, child-care, parenting, and other areas focused on benefiting children and assisting them to maintain wellbeing. It is within child developmental theory that we begin to fully appreciate how we have understood the various aspects of the child in the different stages of mental, emotional, physical, and spiritual growth that children go through from conception into early adulthood. It is by having a broad understanding of how children develop, think, feel, and behave that adults, parents, and professionals can be better equipped to help the children in their care.

## Psychological Theory

Child psychology is one of the most frequently studied areas in psychology and broadly deals with how children grow psychologically, particularly their mental, emotional, and social development. In exploring the psychology of the child it seems that how we come to be who we are and act the way we do depends on our genetic predisposition (nature) as well as the many environmental influences we encounter on a day-to-day basis over the course of our human life (nurture). The nature vs. nurture debate is often expressed in the following way: people behave as they do according to genetic predispositions or even 'instincts' (nature); or they behave in certain ways because they are taught to do so (nurture) (Stiles, 2011). Many agree that both nature and nurture interact and play a role in the way we think, act, and behave.

The different contexts of how we understand what constitutes the child's psychology ought to include both the factors that influence how a child grows, such as biological and instinctual characteristics (nature) as well as environmental factors (nurture), because there is a continuous interaction between both our biology and experience (Shonkoff and Phillips, 2000). The environmental factors are generally categorised as the social, cultural, and socio-economic context within mainstream theories. We are all becoming acutely more aware that the relationship children have with others, such as families, schools, and peer groups, have an effect on how children think, learn, and develop. The way children are parented, the type of education they receive and the childcare that is provided, together with the child's social class, all play a key role in child development (Eyberg, 1988). The values, customs, shared assumptions, beliefs, and ways of living in a particular culture all have a strong influence on an individual's development throughout their lifespan. These contexts are in constant interaction with each other and the ways that this interaction occurs between the child's self (mind, body, and spirit) and others (people, nature and wider world) is very important to explore.

The field of epigenetics is offering many new insights into the nature-nurture interaction. Epigenetics shows how the genes (nature) are influenced by environmental factors such as diet, stress, and even nurturing, and point to the idea that even ones DNA responds to the markers of the environment. It is this dynamic interplay between nature and nurture that continually redefines who we are and how we cope with challenges. How epigenetics helps in understanding the child's wellbeing across its lifespan and also what childhood needs contribute to positive outcomes in this equation are explored in detail in Chapter Five, but here I return to the prevailing views of the child.

Psychological theories play a role in guiding the theory as well as the approaches that are in place to assist children. For example, a child may receive therapeutic intervention if they are struggling with any aspect of their development and exhibiting behaviours that are of concern. The type of intervention the child

receives will vary. As I have previously suggested, the tendency to medicate children is coming under criticism, and more recently the need and recognition of 'talking' or 'working through' therapies that are particularly designed for children has emerged. One such approach is the person-centred approach to children derived from psychotherapy (Smyth, 2012).[38] Psychotherapy tells us that most psychological issues lay within childhood and although psychotherapy was initially resisted when Freud first proposed it and for many years after, psychoanalytic principles have now been largely incorporated into mainstream psychology (Hornstein, 1992, p. 254). Psychotherapy was initially developed with adults but has been adapted overtime in the form of child-centric approaches derived from Object Relations Theory. The importance of Object Relations Theory in regards to this thesis and the child's understanding of themselves and the world are detailed in Chapter Four.

The psychoanalytic approach is repair-oriented rather than growth-oriented, which means that it is mostly applied to 'fix a problem' once it presents, looking retrospectively to the cause. Freud saw the individual in conflict with itself from the beginning of life because of the trauma of birth. This trauma was a severe disruption to the physical relationship between the fetus and mother, which then becomes a central unconscious force in our adult life. The resultant fear and experience of abandonment from the birth trauma is deep-rooted (Freud, 1962, p. 141-149). For Freud, childhood sexuality plays an important role in the development of the personality, and he described as a series of 'psychosexual stages' that all derive from the original birth trauma. The infant is capable of receiving sexual gratification from rhythmic stimulation of any part of the body. Freud termed this *polymorphous perversity* (ibid). As the infant matures, the sexual gratification decreases, and certain parts of the body become favoured locations for gratification rather than the whole body. Freud postulated a series of developmental stages that describe this narrowing process of sexual gratification. In *Three Essays on Sexuality*, Freud (1962) outlined these stages as

---

[38] I discuss David Smyth's (2012) work in more detail in Chapter Five.

oral, anal, phallic, latent, and genital. The satisfaction of a sexual desire is attributed to each stage. Depending upon this desire being realised or not, plays a role in adult personality. These functions form a symbolic meaning for the child in the adjustments and adaptations the individual makes in coping with the anxieties and stresses of life.[39]

When children experience difficulty with a particular stage, or do not successfully complete a stage, Freud tells us that the child will develop a fixation. This fixation will be present in the child but it will also later influence adult personality and behaviour (Freud, 1962). It has been argued that Freud's theory was not based on actual observations or the study of children but the recollections of his adult patients. Such objections came from his daughter, Anna Freud, who studied children extensively in light of her father's theories (Gay, 1988, p. 468). Psychoanalytic theory and practice generally aims to provide a deeper understanding (with its basis in childhood) of any current problem faced by the individual, not simply an intellectual one. Psychoanalysis also provides an insight into 'symptoms' based upon the idea that the issues faced by an individual have their roots in childhood. For Freud these are frequently from repressed or unconscious sexual urges all deriving from the original trauma of separation.

John Bowlby (1988) also recognised that separation is a very traumatic experience for a child. Bowlby developed Attachment Theory, along with Mary Ainsworth, on the idea that the relationship between the infant and the primary caretaker needs to be one of safety and security. This need for safety and security is fundamental and can be threatened at any time due to the child's feeling of separation (Bowlby and Ainsworth, 2013). The attachment relationship is said to be responsible for all of the child's future relationships, the child's ability to focus, the child's awareness of feelings, the child's self-calming

---

[39] Many have challenged Freud's dominance of the idea of sexual gratification as the innate drive and critiqued his thinking in general *cf* Dufresne (2007). *Against Freud: Critics talk Back*, Stanford: Stanford University Press. Freud's thinking has been extended on and reworked by others that see value in the structural understandings of the human psyche (Fromm, 1956; Lacan, 1998, 2006).

capacity, as well as the child's resilience. The degree to which this is a healthy attachment is the degree to which the qualities mentioned above are manifest in the child. Bowlby and Ainsworth suggest that there are four patterns of attachment (including avoidant, ambivalent, secure, and disorganised), each having varying levels of a feeling of safety and security (Ainsworth and Bowlby 1992, cited in Bretherton 1992). For example, the idea that a mother who is secure in her parenting will encourage a securely attached child who trusts others and feels worthy of others attention. A child that does not experience a secure attachment but rather an avoidant, ambivalent, and disorganised one will be more likely to exhibit excess or deficient responses (rather than a balanced approach) to themselves and others (ibid). Attachment theory is further addressed in the section Parenting Theory.

Eric Erikson (1968) was largely concerned with how personality and behaviour is influenced during childhood. In the 'nature vs. nurture' (genes vs. environment) debate, Erikson was focused on nurture and experience. Erikson's psychosocial development theory is valuable for child development. This theory offers a map of life as a series of lessons (eight life stages in which the individual is in conflict with the other) and challenges, which are necessary to help us to grow. Erikson believed that at each stage of development the child was focused on overcoming a conflict with another. For instance, the primary conflict during the School Age (6 to 11 years) is between Industry and Inferiority. Erikson says that it is at this stage that children need to manage new demands and these are of a social and academic nature. Success in this stage leads to a sense of competence, while failure results in feelings of inferiority and, depending on either success or failure at each stage, impacts the child's overall functioning. This conflict within the self and toward the other can be seen to mirror the conflict within the larger social structures in which one finds oneself (Erikson, 1968).[40]

---

[40] Erikson's stages are: Stage 1 (birth–1 year) - basic trust vs mistrust; Stage 2 (ages 2–3) - autonomy vs shame, doubt; Stage 3 (ages 3–5) - initiative vs guilt; Stage 4 (ages 6–12) - industry vs inferiority;

Erikson saw the social aspect of the child motivated by a type of tension between internal and external forces, which he termed 'psychosocial crises'. The term is an extension of Sigmund Freud's 'crisis', which represents internal emotional conflict that a person must negotiate and deal with in order to grow and develop. As with Erikson's theory, the balance that is required within the individual against perceived forces is important to note in regard to the child's wellbeing. Erikson's theory is known as a life span theory. Life span theory has been criticised for failing to deal with 'historical time' and "the cohort effects on human behaviour that arise when groups of persons born in the same historical time share cultural influences and historical events at the same period in their lives" (Hutchison and Charlesworth, 2008, cited in Hutchison, 2008, p. 58).

The behavioural theories of Watson (1913), Pavlov (1927), and Skinner (1938), see the individual as its behaviour. In this case the individual is seen to be what he or she 'does'. Generally for behaviourists, development is considered to be an individual's reaction to the various rewards, punishments, stimuli, and reinforcement that one receives. Although behaviourist theory differs considerably from other child development theories, it gives little consideration to internal thoughts or feelings or, in fact, consciousness itself. Watson (1913) asserts in his paper *Psychology as the Behaviorist Views It*, that consciousness is not a usable concept for the behaviourist, who has been trained always as an experimentalist an as such can not depend on or claim to know what consciousness is if it cannot be measured (Watson, 1913, p. 161).

So instead, behaviourism focuses purely on how 'experience' shapes who we are by what we can see as a behavioural response and deals only with observable behaviours. The interaction of the internal and the external life of the child, therefore, are often reduced to the outward behaviours and the adult attempts to

---

Stage 5 (ages 12–18 or so) - identity vs role confusion; Stage 6 (early–late 20s) - intimacy vs isolation, Stage 7 (late 20s–50s) - generativity vs stagnation; and Stage 8 (late adulthood) - integrity vs despairs. For full details see Erikson, E.H. *Identity, Youth and Crisis*, New York: W.W. Norton and Company, 1968.

stop negative behaviours. Based upon this theory, as we grow we have become very good at behaving in a certain way for fear of being labelled childish, non-conformist, or different and this does not really attend to the internal imbalance between the way a child feels and thinks.[41] The behaviours of the child are not often seen as repressed or as unmet needs in the way that Freud and Erikson would argue. Although behaviourism is not as strongly regarded, as it once was, the emphasis on the scientific tendency to reject unorthodox views on consciousness as irrational has largely seen those 'invisible' aspects, such as the emotions, eliminated for a long time from investigations into why the child behaves as it does. Of course the study of emotions has made it easier in helping people to understand themselves, and the emotions are explored as a central theme from Chapter Three onward.

It was the advent of the cognitive theories of child development that called to attention the ways in which the mind generates meaning and experience. The practical applications of these theories in the life of the child are extensive. The work of Piaget (1953) with children led him to declare that children are 'little scientists', and with this announcement we begin to see a whole new approach to understanding the child. Piaget (1953) states that children construct their knowledge and understanding of the world by actively constructing piece by piece through their cognition rather than language understanding. When Piaget (1953) suggested that children think differently than adults, he went on to propose a stage theory of cognitive development (Ripple & Rockcastle, 1964). Assigning the cognitive capacities and thinking mind (that is the thought processes) as the locus of the human child, Piaget tells us that children actively gain knowledge of the world primarily through this cognitive mode. Piaget (1953) observed children not only assimilate objects to fit their needs, but they also rework some of their mental structures to meet the stresses of the environment. Piaget made the assumption that "whenever one transforms the

---

[41] This idea is expanded upon in Chapter Five and Six when the symptoms of the child are tied back to the unmet need.

world to meet individual needs or conceptions, one is, in a way, assimilating it" (Jackson, 2010, p. 64).  Many findings in this field have brought forth an interest and research in such topics as self, ego, and identity. This theory took the focus of the child's life away from the idea of the child being in conflict with others to further position the idea that the mind and cognitive structures are just very different in children and adults (Ripple & Rockcastle, 1964).

Matthews (1994) raises the point that some researchers argue that a Piagetian-type stage theory of development still tends to support a 'deficit conception' of childhood, in which the nature of the child is understood primarily as an arrangement of deficits – missing capacities that normal adults have but children lack (Matthews, 1994). Matthews argues that, "Piaget's conception ignores or undervalues the fact that children are, for example, better able to learn a second language, or paint an aesthetically worthwhile picture, or conceive a philosophically interesting question, than those same children will likely be able to do as adults. Moreover, it restricts the range and value of relationships adults think they can have with their children" (Matthews, 1994, p. 27-40; Siegel 2009). The sense that children perceive and learn differently to adults has mostly been viewed from a negative position, as Matthews suggests, as if 'difference' is equated with incorrect or lacking.

Freud had alluded to a similar thought about the child's inner life being different to the adult psychic reality. Sigmund Freud (1958) tells us that there are two types of reality; material reality (matter, body) and psychical reality (intellect, mind).  These are both present within the individual. However, once we become adults, we seem to operate primarily from the latter reality, having repressed or denied the sexual impulses or else we might risk an imbalance, otherwise termed neurosis. The child, however, is able to switch more easily between material reality and psychical reality. This is due to different functions operating in the child's mind as opposed to the developed adult mind, according to Freud (Freud, 1958). The movement between these two states is also present within Freud's idea of play, fantasy, dreams, and 'The Uncanny', and this movement is said to

offer the imagination an opportunity to rework the existing mental structures (Cavell, 1993). It is not that adults cannot function by moving between both these states; they just seem infantile if they do. In light of the idea of children thinking differently than adults, this thesis really supports the idea that children 'feel, think, and act' differently than adults due to an innate unity of body, mind, and spirit: an idea that is explored in detail in Chapter Four.

Most of the traditional development theories of the self adhere to a linear paradigm, one that is aligned with rational and cognitive capacities that develop in line with the chronological age of the child. This presupposes the idea that the child is not yet learned or not yet ready when compared to adult competencies. The development of the individual has not been largely embraced apart from the predominant ladder-like framework of human growth processes. This further reinforces the idea that the child's mind, body, and spirit develop in a fragmented manner as the varying aspects are attended to as separate and educated, nurtured and remedied separately as the various growth processes occur.

## Integrative Psychologies

However, more in line with the earlier philosophical ideas of Socrates and Plato during the mid-20th century we began to witness a move away from perceiving the flawed nature of who we are as human beings toward one that typically holds that people are inherently good. A humanistic psychological approach views persons as wholes rather than sets of discrete parts. The term holism comes from the Greek *holos* meaning whole, entire, and total, and is applied to both the individual self as well as all natural systems (physical, biological, chemical, social, economic, mental, and linguistic).[42] This type of thinking gives

---

[42] The roots of systems perspective are interdisciplinary: mathematics, biology, psychology, cultural anthropology and sociology; began looking at phenomena as the outcome of interactions within and among systems. Then in the 1960s social workers became interested in this theory mostly in light of the work of 'Talcott Parsons and Robert Merton, psychologists Kurt Lewin and Uri Bronfenbrenner, and biologist Ludwig von Bertalanffy' see Hutchison, E (2008) Chapter 2: Theoretical Perspectives in Human Behavior in *Dimensions of Human Behavior, Person and Environment.*

rise to the 'systems perspective', which is a view of human behaviour as the outcome of shared interactions within linked social systems. A special report undertaken by The Center for the Study of Social Policy Stanford Research Institute (1982) entitled *The Changing Images of Man* places the human being within the systems thinking model.

> The person is a special case in systems thinking because of his self-conscious awareness and use of symbolic-conceptual systems to guide his behaviour; he is a goal-directed, 'adaptive' learning system or 'holon'. The properties of general systems seem to apply even to man's conceptual activity. That is, owing to his social nature, his concepts must include the concepts held by others; and they must be "Janus-faced", incorporating more specialised concepts, just as they themselves are incorporated by more generalised ones. The systems view thus attempts to incorporate the more specialised images of man (as mechanism, as beast, as mystic, etc.) and emphasises how these different *aspects* fit together holistically to make the human being a complex, goal-oriented learning system. It also has recently been integrated with evolutionary theory to show how conceptual reformulations can take place, which coordinated previously existing ideas at a higher level of order and complexity. (The Center for the Study of Social Policy Stanford Research Institute, 1982, p. 33).

The idea that the whole is greater than the sum of its parts means that, in this case, systems, and even the human being, function as wholes. The human functioning cannot be fully understood solely in terms of their parts (Oshry, 2007). In Humanistic Psychology the following elements form the theory that is consistent to a large degree with systems thinking. Humanistic Psychology is defined as: (a) the study and understanding of the person as a whole; (b) the need to understand the full life history of the human being; (c) the role of intentionality in human existence; and (d) the importance of the end goal of life for the healthy person (Buhler, 1971). The humanistic psychologies arose in the

mid-20th century and have informed what has become known as the Transpersonal Psychologies (Coleman, 2001).

Abraham Maslow (1968) took the focus of the thinking in psychology beyond individual identity and even beyond our humanness when he studied peak experiences and spiritual values for the important role that they play in our human lives and the wellbeing of the individual (Maslow, 1968, p. iii-iv). Maslow articulated that self-actualisation was the end goal of a person. It is through transpersonal psychology the study of spiritual phenomena as a natural part of human existence, this self-actualisation is possible. This posited that physical, psychological, and spiritual wellbeing and development are all important in the process of becoming self-actualised.[43] Transpersonal psychology synthesises academic psychology and spiritual practices for an all-inclusive view of human development. It is argued that this synthesis and transpersonal psychology provides a stronger approach to the human being than academic psychology can alone (Peter-Frank, 2002). As Maslow stated, it is only by looking to the spiritual dimension, defined earlier as those aspects of our experience that speak to the search for direction, meaning inner wholeness and connectedness to others, to nature and to a transcendent, that includes and transcends heredity and environment, can we discover an adequate answer to the problems of human existence (Cortright, 1997, p. 9).

Maslow's (1943) Hierarchy of Needs was presented in a paper titled *A Theory of Human Motivation* and outlined in his subsequent book *Motivation and Personality* (1954). Human Motivation was geared for Maslow toward the highest human need of self-actualisation or realised individual potential, and to reach this end goal a series of other needs must be met. Maslow's hierarchy suggests that human motivation deals first with fulfilling basic needs such as ones physical requirements, including the need for food, water, sleep, and warmth. Once these needs have been met, a person can move on to other, more

---

[43] Espousing no particular religion, this approach draws on Eastern and Western spiritual disciplines and on modern research in altered states of consciousness, at the same time retaining the insights of psychodynamic and behavioral psychology - Chinen, (1990), pp. 202.

advanced needs. This hierarchy is shown as a pyramid with the lowest levels consisting of the most basic needs and at the top of the pyramid, needs that are more complex. As the pyramid ascends the needs become progressively more psychological and social. Maslow's Hierarchy of Needs has five levels. There are four levels attributed to what Maslow calls lower-order needs or *deficiency needs,* while the top level is considered *growth needs*. The deficiency needs must be met before higher-order needs can influence behaviour.

Maslow emphasised the importance of self-actualisation, which he says is a process of growth in order to achieve individual potential. Individual potential however may not be something we grow into, and like happiness, it may be possible that individual potential is latent and available to be activated at every stage of development. This point in particular is drawn out as the thesis progresses but perhaps an example of this idea comes from one study by the University of Illinois, conducted over five years, called '*Needs and subjective wellbeing around the world'.* This study discovered that while fulfilment of Maslow's needs was strongly correlated with happiness and wellbeing, people from cultures all over the world reported that self-actualisation and social needs were more important to them even when many of the most basic needs were unfulfilled (Tay and Diener, 2011).

This idea is also supported in the work of Victor Frankel (1963) and his notion of *Logo therapy*, which regards the following tenets: 1) life has meaning under all circumstances; 2) the main motivation for living is our will to find meaning in life; and 3) we have freedom to find meaning in what we do, and what we experience, in all situations (Marshall & Marshall, 2012). The human spirit Frankel refers to as the will of the human being and the emphasis, therefore, is on the search for meaning. The idea of wellbeing, happiness, and our human needs may be somewhat flawed in that they are not a stage to grow into, but an ever-present state of consciousness in a search for meaning at each and every stage of our lives. Chapter Five speaks directly to this idea.

In light of these discoveries in the field of psychology, we can see that the child's needs and wellbeing should perhaps be open to reconsideration. Some thinkers have recognised the gap in the understanding of the child and the ways in which we assist them to express their individual potential. Peter-Frank (2002) says that while "various transpersonal theories are certainly influencing the practice of child psychology, no one has elucidated a theory of transpersonal psychology explicitly for children"(Frank, 2002).[44] And further to this he notes "that almost all transpersonal theorists address how the transpersonal is manifest and/or latent in children providing more impetus for this new clinical development in this area" (Peter-Frank, 2002). Looking to what the foundational children's needs are in all aspects of body, mind, and spirit at the formative stages of growth allows an opening to see how these needs may be applied to the life of the child as a template to support their full flourishing.

Even though some of the emergent theories seem favourable to the idea of the child as a whole and integrated in mind, body, and spirit, especially since the humanist, transpersonal, and later integral movements which open a broader discussion of selfhood and then possibilities for childhood (Washburn, 1995; Almaas, 1998). The models by which we can know and affirm the child's foundational needs and wellbeing are still deficient. This deficiency is due to the idea that the child is not yet ready or not yet learnt in the ways of the world, that the child is not yet an adult (18 years or over), and that the child is always less when compared to the adult. There are many important questions about how we might help our children to usher a new way forward, a way that nurtures children's needs that goes beyond the material existence of the day-to-day functioning in this world, but includes it in a wonderful way as well. In addition to these deficiencies, 'Maslow's needs theory', the idea of self-actualisation which

---

[44] Douglas Peter-Frank, (2002), *Toward a Transpersonal Child Psychology: Theoretic Openings and Therapeutic Opportunities.* It is important to note here that Integral Theory is also another evolution of thought from the seeds of transpersonal psychology. It synthesises modern and postmodern ideas as well as Western and Eastern philosophies. In integral theory there is a focus on what is referred to as the 'progression of spirit' beginning with matter and leading toward the other levels: body-mind-soul-spirit. The role of the spirit in the life of the child according to Integral Theory is discussed in Chapter Two.

is predominantly adult-centred, has not been applied to the life of the child as a template of how we might understand the foundational needs of childhood to include the immaterial and materials aspects of the child's lived experience. Chapter Five continues this discussion in further detail.

**Education**

This section explores education theory to examine if the ways we educate children are geared toward their best possible growth and wellbeing. Philosophies of education tend to make use of the results of philosophical thought as well empirical findings in regard to the child, such as psychological studies on learning and development. In doing so they forward views about what education should consist of, what types of characters and virtues it should cultivate, and the forms it should take (Guthrie, 2003). A theoretical position of education, as well as the goal of education, is tied to the nature and ideals or the virtues of a particular society (Guthrie, 2003). Historically and culturally the 'teachings' instilled in the child will vary depending on the values that are most important to transfer.

Revisiting Plato's idea of education of the child, he shows the importance of cultivating the whole soul as this connection would transfer to the collective harmony of the just society. We should recall from earlier that in *The Republic* Plato says that the object of education is to turn the eye, which the soul already possesses, to the light. This is not about putting knowledge into the soul but bringing out the best things that are latent in the soul, and to do this by exposing it to the right objects. The right objects vary across culture, religion, and within different stages of history, but supreme or higher order qualities (forms) appear common in the actualisation of highest individual potentials. Plato believed the right objects were Good, Truth, and Beauty. What is Good, True, and Beautiful today are not often measured on Plato's ideals but often depend on what has been conditioned to be so. These qualities are largely measured in the modern

world by the culture, society, and collective global ideals that rate these virtues within parameters that are far removed from the soul. These qualities largely reside and remain tied to the material, visible, and very human side of our being. The cognitive development of the child, the behavioural and psychological theory that guides education curricula, all speak to the idea of improving and overcoming perceived deficiencies that the child should transcend through training rather than be allowed Plato's latent Good, Truth, and Beauty inherent in the child's soul to become manifest.

The suggestions of correct education are based upon social and cultural ideals. The history of the prospectus of education reflects history itself that is the history of knowledge and beliefs as well as the virtue and skills within the various cultures of humanity. Since the early late-1800s, education was seen to parallel development of the human being, "In its widest sense, the history of education would be the history of the development of the human race" (Cincinnati cited in Hailman, 1974, p. 12). Education in varying forms has taken place since the beginning of recorded history in many cultures all over the world. The state has been the main player in the question of children's education as governments generally financially administer schools in the West (Friedman, 1955). Accordingly, it is considered that the state should educate children, and, in the case of home-schooling, parents are often subject to strict examination (Reich, 2002). Children are primarily educated into citizenship, and this has been so since early Greek philosophy. Plato even suggested, family life might not be the right environment to educate children. Children's education in their best interests is largely decided by the state, and when those interests are in contrast with the interests of their parents, the state seems to be the default educator of the children.

In the United States in the 1800's Horace Mann, who was credited as the 'Father of the Common School Movement', argued that 'universal public education was the best way' to turn the nation's uncontrollable children into disciplined, judicious republican citizens (Good, 2008, p. 267). With the advent of

industrialisation, schooling was deemed to be the best way to instil skills and to eradicate ignorance (Groen, 2011). This line of education is largely concerned with teaching the three R's and mostly critical thinking. Critical thinking, in the broad sense, means teaching students the rules of logic or how to assess evidence, and this method "is woven throughout the Western tradition of education, from the Greeks to the Scholastics to the present day" (Burbules & Berk 1999). The critical thinking movement has emphasised reasoning skills and found that the curriculum and purpose of education, generally, is to foster critical thinking (Burbules & Berk, 1999).

The common school movement and early childhood education was researched for its validity in the 1960s by Moore and Moore (1975). A review of over 8000 studies was conducted focusing on early childhood education and the physical and mental development of children. In their published work *Better Late Than Early: A new approach to your child's education*, they presented evidence that childhood problems labelled as juvenile delinquency, near-sightedness, and behavioural problems were the result of increasingly earlier enrolment of the student (Moore & Moore, 1975). They also explored school readiness issues, coordination, ability to focus, and emotional stability. The authors note that the increased enrolment of students in special education classes was due to children not yet being 'emotionally' ready for the degree of learning that was being asked. Emotional bonds and attachments necessary in supporting the child's feelings of safety and security need to be made at home with parents in the early years according to the findings. Starting formal education before age 8-10 years is harmful and the authors suggest this damage could not be replaced or corrected in an institutional setting (ibid).

According to more recent research Aline-Wendy Dunlop and Hilary Fabian (2007) position beginning school as one of the most important transitions in a child's life and a major challenge of early childhood. Success at school in a social sense as well as intellectually is indicative of further progression of achievement (Burrell & Bubb, 2000, cited in Dunlop & Fabian, 2007). Dunlop and Fabian

(2007) suggest that depending on how the home to school transition is undertaken makes a difference to children as they embark on the new situation. Also, the extent to which a child feels successful in the initial transition is likely to influence future experiences at school and other social transitions (Dunlop & Fabian, 2007). The majority of children, according to Dunlop and Fabian, are said to have a positive transition from home to school due to the emotional support of their family, the early childhood setting, and the school. But some research indicated that starting school might cause stressors, such as anxiety, that can affect some children's emotional wellbeing. This in turn can affect the child's long-term social adjustment, which translates to problematic future learning (Cleave & Brown, 1992). Better provision for children's transitions between home and school has been noted to enhance emotional wellbeing, which in turn will result in fewer difficulties in later schooling.

When is it the best time to make these transitions? The belief that a child must be educated early and that earlier is better in order to fill them up with rational knowledge or to absorb the 'right' teachings has been present since Aristotle. Aristotle believed that the individual's morality (right action), emotions (feeling), and intellect (thought) were personal characteristics, or inclinations, and education was the way to develop them. Aristotle saw individual character and personal responsibility as driving the individual toward the virtuous life. The virtue, therefore, is a disposition to behave in the right way (NE 1.7, 1098a, 15–17). Recalling here that for Aristotle, the child needs to be taught how to behave in the right way and this right way is taught at school or other educational institutions.

Interestingly, research undertaken by the Australian Institute for Family Studies (AIFS) posits that "a good start to school depends on three fundamental skills: the ability to communicate effectively; an ambition to learn; and the ability to fit in with others"(ABC: AIFS, 2013). A recent longitudinal study (2013) of Australian children conducted by the AIFS psychologists declare that our

children are ready for school when they know how to conform or fit in, and they further express that the way to tell if a child fits in is by their ability to lie. The researchers explain "telling white lies is a common social phenomenon that helps us to fit in with our peers"(ibid). Children in the study participated in the 'peeking game', which examines how well children have mastered the art of lying. "We frequently tell prosocial lies which demonstrate moral judgment and politeness, and this is an important social skill for new school children as they step into the wider world. When children begin to tell lies, it is a sign they have hit a new cognitive milestone. It shows their brains are able to manage the complex processes required to formulate a lie, and for those who can lie persuasively, that they also have the verbal skills to carry the lie through".[45]

Critical thinking and cognitive ability seems to be an important measure of the child's ability to fit in, especially in the education system. However, the balance between the cognitive ability and the idea of right and wrong is skewed. Interestingly too, even for Aristotle, it seems that as long as the goal of the lie is ultimately happiness, the lie is justified, but one's ultimate happiness is not always the result of fitting in, and perhaps it is also derived from standing out. Society as a whole seems more focused on our children fitting in than it is about developing what is best for them according to them. The reasons for a child to lie need to be considered across the whole child not just the cognitive ability, as the effect on the child of telling a lie can be very destructive to the child. The child may well repress, deny, or project the guilt, shame, or other emotions that result from knowing that they have lied. Even though the lies in this study were expressed as 'prosocial', that is the lie is justified as it is deemed and understood to be polite, the lie is still an action that comes from a disparity of the feeling and thoughts of the child and is an external manifestation coming from incongruence

---

[45] cf Life at 5 (2013) - About the Series - ABC TV LIFE at Five Transcript from the show. http://www.abc.net.au/tv/life/about_the_series/life_at_5.htm based upon the research of the AIFS. Ann Sanson is the Acting Director of the Australian Institute of Family Studies and Project Director of the Growing Up in Australia study. Robert Johnstone is the Growing Up in Australia study Data Manager at the Australian Institute of Family Studies. The LSAC Research Consortium consists of the Consortium Advi.

in the child. The need for children to speak and voice their truth and self-express is an important foundational need as presented here. When this need is not recognised or when it is deterred or persuaded against, the child may experience a variety of imbalances to their wellbeing. The potential imbalances that result from this unmet need are discussed in detail in Chapter Six.

There have been many challenges to the rational, cognitive, and critical thinking approaches to education according to Burbules and Berk (1999). One main argument that is put forth is from those who simply want to relegate critical thinking to *part* of educational accomplishments (Noddings, 1992). Another argument comes from the feminist movement and typically the challenges have taken the form of attacks on the rational foundations of educational epistemology. Feminists argue that 'rational' logic is different from what they term 'women's logic' (Irigaray, 1985), debating that the dependence on empirical evidence overlooks other sources of evidence or forms of proof (experience, emotion, and feeling). These criticisms are concern for the exclusion, disregard, or neglect of certain ways of thought and being (Burbules and Berk, 1999). Thus, a new understanding of the child is emerging; one that challenges dominant concepts of the child that have been constructed and conceptualised (Mayall, 1994; James & Prout, 1997).

**Integrative Approach to Education**

We can see new views of childhood emerging, ones interested in superseding the view of the child as deficient, incapable, and dependent – to be one that sees the child in the process of 'becoming' (Dahlberg, Moss & Pence, 1999). In this regard the child is beginning to be recognised, especially in the field of sociology, as an competent, capable, agentic being with an active engagement with the world, whose stage in life should not be considered 'preparatory' but significant in its own right (Dahlberg, Moss & Pence, 1999). There have always been some thinkers that have recognised the child as a competent individual capable of active engagement with the world and significant in its own right at each stage of

development. In this vein, many alternate systems of education have arisen from the work of Erikson (1968), Montessori (1967, 1974), and Steiner (1965) for example, who have paved innovative ways toward educating the many aspects of the child's whole self. These thinkers may not have explicitly spoken about the child as complete in body, mind, and spirit, but they have all recognised the need of educating the whole child and referred to the soul of the child in different ways. In her writings for educators, Montessori said, "Our care of the child should be governed, not by the desire 'to make him learn things,' but by the endeavour always to keep burning within him that light which is called the intelligence" (Montessori, 1967, p. 240).

Montessori (1967) also saw the first six years as critical for the child's development and her concern was on the holistic and spiritual development of the child because she believed the young child has a different relationship to the environment compared to adults, and that the child literally 'incarnates' the world around him. "The things he sees are not just remembered; they form part of his soul" (Montessori, 1967, p. 63). Montessori understood that a spiritual force guides human development, and she referred to this energy as "an individual spiritual embryo" (ibid, p. 61- 84). Montessori expressed that children will seek growth and development because it is consistent with their nature, and the direction of a child's life is contained within its own soul (Montessori cited in Miller, 1990).

In light of this, Montessori stressed the development of each person as a complete human being across the entire lifespan from birth to maturity. She saw an innate pattern and plan of development within each child that she referred to as a 'spiritual embryo'. Thus, the child needs a focused relationship with his parents and environment to form his individual self. Montessori observed that parents can and often do fail to do what is essential at this time, "...because of the habit we have of thinking the child has no mental life" (Montessori, 1967, p. 69). However, Montessori said that simply by offering the child immediate and prolonged contact with the mother, the transition into the world will be smooth

and inviting rather than traumatic. Montessori (1974) is possibly best known for her idea that a child passes through periods when abilities are easily incorporated into his/her schema and referred to it as "a passing impulse or potency" (Montessori, 1974, p. 38). These sensitive periods are critical to the child's self-development. During these times the child unconsciously knows when it is time to learn a specific skill, and the child's intensity toward a skill reflects his need for that particular acquisition. However, when the sensitive period passes acquiring the skill will be more difficult (Montessori, 1967, p. 26; 1974, p. 37-48). A sensitive period not recognised often results in a troubled child, and accordingly, Montessori viewed these "tantrums of the sensitive periods as external manifestations of an unsatisfied need" (Montessori, 1967, p. 41). Montessori's educational philosophy reveals a focus on understanding the needs, development, and potentialities of the child. Montessori (1974) saw children and adults as separate and distinct. She advocated for the rights of children as she believed that children needed greater recognition compared with the rights of adults because children are without voice. Concerned about the perception and social status of children, Montessori (1974) wrote that:

> A child is condemned by adults to places of exile until he reaches an age when he can live in an adult world without causing others distress. It is only then that a child is admitted to society. Prior to this he has to obey adults like a person deprived of civil rights (Montessori, 1974, p. 193).

John Chattin-McNichols (1998) says Montessori wanted to provide education that liberated children. The education therefore must suit the developing soul of the child. By respecting a child's developmental pace as well as his or her needs and abilities the child is given choice (Chattin-McNichols, 1998). Montessori thought that when the rights and needs of children are accorded deeper respect, we might be able to move away from educating children in ways that suit us (Montessori, 1967; 1974). Any child that is exposed to positive scripts about who they are and how they fit within the world do well in many other areas of

life (Vaughn et al., 2007). Montessori did not posit a particular needs theory for childhood but rather principles for raising the child to meet the needs as directed by the child. The child's needs arise as a result of a complex dance between the child's biological and spiritual needs.  Montessori's principles have been seen as pre-empting concepts and thinking that are still considered 'cutting edge' today; principles that place a child's wellbeing front and centre in regard to her or his experience.

Rudolph Steiner (1965) like Montessori saw human development as an unfolding of the self. Steiner believed that human nature is composite of body (physical being), soul (personal inner life), and spirit (ultimate being) (Miller, 1990). The role of education should be on the unfolding of the individual's spirit, its ultimate being. Steiner Waldorf schools are a creative learning environment that encourages the composite whole child development as he emphasises giving equal attention to the physical, emotional, intellectual, cultural, and spiritual needs of each child (ibid, p. 171). These forms of education have remained select, not mainstream, but recently Waldorf education opened their first publically regulated school in the UK.

Most importantly, it should be noted that these forms of educating the child focus on the idea that the wholeness and integrity of the child is only maintained when it is undertaken away from 'society'. For instance, Montessori (1967) believed that the child has an inner natural guidance for his or her own perfect self-directed development. By removing anything in the environment that is not in alignment with the natural inner guidance of the child, the child will flourish. It is perhaps an extension of this teaching that we see an attempt to keep the child away from things that do not encourage the child's own self-directed development.  Perhaps this idea is in a similar vein to Plato's idea that the soul thrives best in the right environment.  Fanily life and society does not always offer the right environment (Plato, in fact, made the radical suggestion that children should not be raised by their parents but by guardians).

We are recognising that keeping our children out of harm's way is impossible with the many influences that they come across in one single day. Technological advances have ensured a never-ending battle that sees parents ill-equipped to deal with the many outside influences children are in touch with. For parents, the importance of realising that the child's world is much larger than their limited influence can be a wake-up call in itself. In trying to moderate, control, and protect children, it appears that parents and some educators feel that they can or should eliminate these influences altogether. Without taking our children out of society and those perceived environments that do not serve their growth, it is perhaps more important to support children in managing the many situations, events, and experiences they encounter. In essence helping them to understand the unmet need that certain environments bring out in the child.

All children react differently to change and new experiences and yet their capacity to transition through change is quite remarkable. Yet, as some research suggests, if children are "to make sense of school with its institutional ways, bewildering new vocabulary, and strange culture, most will need support and the opportunity to talk through what school means to them" (Dunlop and Fabian 2007), The dynamic interaction between child, home, and school can be enhanced, according to Dunlop and Fabian (2007), by a collaborative process that provides children with positive experiences as they begin school to anchor in good memories that will continue to enhance their school experience (Kessler, 1999).  Many researchers are focusing on the transition from home to school from the child's perspective.[46]   It is recognised that in obtaining the child's perspective the approach to interviewing children is carefully chosen and includes visual material to assist the communication of the child. Researchers have found that  "children's first-hand accounts often produce surprises and this

---

[46] cf Dunlop and Fabian (2007), *Outcomes of good practice in transition processes for children entering primary school.* Working papers early childhood development 42 by Bernard van Leer Foundation. Such an approach to studying the transition into school is relatively recent and the study illustrated in the work of Ingrid Pramling-Samuelsson and Marita Lindahl (1991; 1994) in Sweden, Sven Thyssen (2000) in Denmark, Wilfried Griebel and Renate Niesel (2000) in Germany, Hilary Fabian in England (2002), Aline-Wendy Dunlop in Scotland (2001; 2002b; 2005a; 2005b) and Sue Dockett and Bob Perry (2001a; 2001b) in Australia.

has implications for the adult capacity to listen and to hear what it is that children are saying"(Dunlop & Fabian, 2007, p.15).

A challenge for adults is to recognise the expressions of children across all of the dimensions of the school experience. That the child ought to be valued in this way is becoming much more recognised in mainstream contemporary educational settings. One of the leads in bringing forth the need to educate the whole child within the academy has come from Noddings (2005) who suggests a new way of incorporating the whole child in education:

> Although we cannot discard all the fragmented subjects in our present school system and start from scratch, we can and should ask all teachers to stretch their subjects to meet the needs and interests of the whole child. Working within the present subject-centred curriculum, we can ask math and science teachers, as well as English and social studies teachers, to address moral, social, emotional, and aesthetic questions with respect and sensitivity when they arise. In high school math classes, we can discuss Descartes' proof of God's existence (is it flawed?); the social injustices and spiritual longing in Flatland, Edwin Abbott's 1884 novel about geometry; the logic and illogic in Alice's Adventures in Wonderland; and the wonders of numbers such as $\varphi$ and $\pi$. For the most part, discussions of moral and social issues should respond to students' expressed needs (Noddings, 2005, p. 5).

Noddings (1992) says that education focuses too much on the head and not enough on the heart and soul. She implores people to demand more from schools. Schools, she says should do more than just educate people to be proficient in reading and mathematics. According to Noddings, schools produce "many highly proficient people who commit fraud, pursue paths to success marked by greed, and care little about how their actions affect the lives of others" (Noddings, 1992). Noddings is aware that her suggestion of demanding more from school often incites the counter argument that schools are set up and

structured to focus on academic goals and therefore pursuing many other aspect of the whole child is the job of other institutions (Noddings, 1992).

Those who make this argument have not considered the aim of happiness according to Noddings (2003). Happiness is associated with many other qualities that include a rich intellectual life, and satisfying human relationships, love of self and home and place, a good sound character, the wellness of family, good parenting, spirituality, and a satisfying job are some examples. In order to incorporate this 'happiness' into education, students need to understand the components of happiness and teachers need to make classrooms genuinely happy places. Noddings (2003) is adamant that few of these aims can be pursued directly the way that we attack behavioural signs. Regarding such aims Nodding's states:

> They are meant to broaden our thinking—to remind us to ask why we have chosen certain curriculums, pedagogical methods, classroom arrangements, and learning objectives. They remind us, too, that students are whole persons—not mere collections of attributes, some to be addressed in one place and others to be addressed elsewhere in insisting that schools and other social institutions share responsibility for nurturing the whole child (Noddings, 2005, p. 8).

Noddings' idea of the education of the whole is closely identified with the promotion of the ethics of care in philosophy – the argument that caring should be a foundation for ethical decision-making. Her first major work, *Caring* (1984), explored what she described as a "feminine approach to ethics and moral education". She argues that care is basic in human life, all people want to be cared for (Noddings, 1984, p. 11). Noddings (1984) says that it is possible to bring this ethic of care inside and outside of schools, and that "it is possible to include social, emotional, and ethical learning in all curricular and extracurricular activities" (Noddings, 2005, *Educating Whole People*, p. 238).

Marian de Souza has advocated the implications for the child of having access to an education that starts from a basis of harmony between the cognitive, affective, and spiritual dimensions of learning. These aspects, de Souza (2012) argues, ought to be complimentarily "as they promote meaning and connectedness and effect transformative learning" (de Souza, 2012). Jack Miller proposes holistic education, which is in line with the holistic approach to psychology brought forth in the last section of this chapter. That is that human functioning cannot be fully understood solely in terms of their parts (Oshry, 2007). Miller (2012) States that "Holistic education focuses on the relationship between the whole and the part and suggests that teaching and learning approaches need to be rooted in a larger vision. If techniques are isolated and unrelated they can become dysfunctional. The holistic vision includes a sense of the whole person who is connected to his or her surrounding content and environment" (Miller, 2012). Miller (2012) also points out that the less than holistic approaches toward education are more along the lines of a type of 'transmission' learning as opposed to the 'transformative' learning inherent in holistic education. For many, the spiritual dimension of education is being recognised as central to the whole, and attempts are made within the pedagogy to nurture it (Best 2000; de Souza & Rimes (Eds) 2010).

**Parenting Theory**

The importance of the parent–child relationship could perhaps be said to be beyond measure in relation to the child's wellbeing. Each generation of children brings with them new challenges to the way that we parent and meet the many changing needs of children. The basic suppositions about parenting are culturally constructed and they change at different points in history. The Latin root of the word parent is *parere*, meaning to bring forth. To bring forth our children could be interpreted to mean, in the platonic sense, that it is the role of the parent to bring forth the soul by surrounding it in the right environment.

This is perhaps the intention of most parents but often the reality is much different. How do parents give their child the best chance at life?

The theoretical position of parenting in the first half of the 20th century held strong views about the way that parents should approach the task of parenting (O'Connor & Scott, 2007), and the parenting practices were equally strong. Such expressions as 'spare the rod and spoil the child' come to mind. Parenting has really evolved through a series of continual phases historically, as we see in deMause's work. Recalling that deMause (1974) shows a chronological graph that places the dominant child rearing mode on a spectrum from 'Infanticidal' to 'Helping' (deMause, 1974, p. 53). The most recent focus appears to be on fulfilling children's emotional and psychological needs as well as increasing children's intellectual and social development. Perhaps one of the most important parental concerns is the anxiety about children's happiness and wellbeing.

Parents' concerns have taken dramatically different forms, as well as responses, over time (Mintz & Kellogg, 1988). Today, much more than in the past, parents worry that their children will have low self-esteem or excessive school pressures (Stearns, 2002). The important relationship between parent and child is recognised in parenting theories that have emerged explaining the psychological significance of the parent–child relationship and how parents are strongly linked with their children's wellbeing (O'Connor & Scott, 2007). In a report called *Parenting and Outcomes for Children,* conducted by the Joseph Rowntree Foundation, O'Connor and Scott (2007) stress that much current research on parent–child relationships can be traced to three dominant perspectives: social learning theory; attachment theory; and parenting styles. These theories all overlap broadly with developmental theories of the child that are found in psychological and educational theory. Both social learning theory and attachment theory form the conceptual basis for most approaches that are applied to parenting (Patterson, 1969). Social learning theory holds the principle that moment-to-moment exchanges are crucial. If a child receives an immediate

reward for his/her behaviour, then they are likely to do the behaviour again, whereas if they are ignored or punished then they are less likely to do it again (ibid).

Whether the conceptual focus is on behaviour or cognitions, Social learning theory suggests that children learn approaches to managing their "emotions, resolving disputes, and engaging with others not only from their experiences, but also from the way their own reactions were responded to. For younger children especially, the primary source of these experiences is in the context of the parent–child relationship and the family environment"(O'Connor and Scott 2007, p, 15). Given its historical emphasis on altering negative, aggressive behaviour in children, models of parenting based on social learning theory have tended to emphasise parental conflict, coercion, and consistent discipline of the child by enforcing a set of rules, rewards, and punishments administered to teach self-control, increase desirable behaviours, and decrease undesirable behaviours in children. The effects on the child's wellbeing of such approaches will be outlined in more detail in Chapter Six.

Even though social learning theory does not advocate corporal punishment as a behaviour modification strategy, it seems to continue in many families. Corporal punishment is defined by the UN Committee on the Rights of the Child as "any punishment in which physical force is used and intended to cause some degree of pain or discomfort, however light" (United Nations Committee on the Rights of the Child, 2001, General Comment No. 1, par 11). Corporal punishment of minors within domestic settings is lawful in all 50 of the United States and, according to a 2000 survey, is widely approved of by parents (Reaves, 2000). In Australia, the 'smacking' debates are heated. Dr Gervase Chaney, the head of Australia's peak paediatric body, called for parents to be banned from disciplining their children with physical force. He said it was no longer okay for parents to argue "it never did us any harm" and called on colleagues to stand up for children's rights (ABC News, 2013). While many may argue the purpose of child discipline is for children to develop acceptable social behaviour, the degree to which the child

develops and maintains a level of self-directed discipline based upon these ways of relating is questionable and this idea is expanded on from Chapter Four.

More recently theorists have incorporated positive dimensions of parenting as a way of promoting positive behaviour in children and improving the quality of parents' and children's interactions with one another (Gardner, 1989). Diana Baumrind (1966; 1967), a clinical and developmental psychologist, has found that the optimal is involved and responsive to the child. They may set high expectations for the child but respects the child's independence and autonomy Baumrind calls them 'authoritative parents' and these parents are noted to raise children who do better in all areas of their lives including the academic, psychological, and social, as compared with children whose parents are either less involved, controlling, permissive, and more involved. This particular parenting style is deemed so successful because it has been found that authoritative parents actually help cultivate motivation in their children

According to Baumrind (1966; 1967), the happiest, most successful children have parents who do not do for them what they are capable of doing, or almost capable of doing; and their parents do not do things for them that satisfy their own needs rather than the needs of the child. The central task of growing up is to develop a sense of self that is autonomous, confident, and generally in accord with reality. Yet, like the psychological and educational models, the parenting models also appear to have an 'Aristotelian conception' of the child (Baumrind, 1966; 1967).

Remember that Aristotle says that "I can teach a child to *mimic* just acts, the kinds of acts that a really just person would do, and by doing so I can lay the foundation for that child to acquire the right habits of character"(NE 5.1). Aristotle views that the child is not really just already but that he is mimicking, brings an important point forth in relation to the parent-child relationship. If a child is well-behaved or lies to fit in the larger structures that frame the child's world to be obedient, most parents accept this is okay and yet, according to Aristotle, the child may not really be well-behaved, he may be mimicking. If the

child's needs have been repressed or controlled in order to appear well-behaved then this may not be authentic behaviour. The child's behaviour, good or bad, has not been seen as a signal that points to an imbalance within the child, but rather it is seen as an aspect of the child that should be controlled or dominated until they learn to control or dominate themselves. The adage that children learn what they live was popularised in the Nolte (1954) poem of the same name. This poem reflects the idea that instilling values to children comes through example (Nolte, 2008). But many adults do not know how to meet their own needs and typically project their lack of knowledge of needs onto the child (deMause, 1974). Many parents who have not had access to understanding their own foundational needs tend to come from a position of needing their children to fulfil them. When it comes to the child's needs, the idea of the parent deciding what is right or wrong for the child has led to a way of parenting that often discards the foundational childhood needs.

Many parents spend a lot of time and energy establishing clear moral guidelines that are explicit about what is right or wrong, expecting certain behaviours and ways of relating that fit particular situations. Researchers in the field of Child development deem the parent-child relationship is at the root of moral development (Kochanksa, 2002; Liable & Thompson, 2002). But raising a child who assumes responsibility for his/her actions, and knows about making amends or showing remorse as well as circumventing repeating 'bad' behavoirs whether an adult 'authority' is present or not, can be a challenge for many parents. Revisiting the longitudinal study conducted by the AIFS, a further aspect of the school readiness analysis was a study on "White lie-telling in children for politeness purposes'. The findings revealed that children aged from 3 to 11-years-old were able to tell white lies and use appropriate verbal and nonverbal display rules when receiving an undesirable gift in the presence of an authority figure and, in addition, parental coaching about what the feelings of the child were had a significant impact on these children's white lie-telling behaviour" (Talwar, Murphy and Lee, 2007).

The social rules and morals regarding right and wrong behaviour may not be accurate or, more importantly, may not be accurate according to the child's individual schema. Internal dissonance occurs when what the child knows to be true is not reflected back to them. What's the best way to know if what I'm thinking or doing is right to do? This is a very important question for children, and in order to really know this, children need emotional intelligence. Strong emotional awareness is the key to moral action. There are many studies showing the direct relationship between emotional intelligence, personality, and moral reasoning (Athota and O'Connor et al., 2009). Emotional intelligence can be defined as "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotion knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth" (Salovey & Brackett et al., 2004, p.5). The importance of emotions in wellbeing has been explored more in the last two decades than ever before and many researchers and findings see the strong and vital link between the emotions (what are termed negative and positive responses) and wellbeing in children. The role of the emotions and the foundational needs and wellbeing are discussed in more detail from Chapter Three onwards.

When we look specifically to the parent–child relationship we see that the parent–child relationship is bi-directional rather than one-directional. The child influences the type of parenting it receives and the parent responds to the behaviours of the child, simultaneously adjusting their parenting. Bell and Harper's (1977) book, *Child Effects on Adults*, reviewed various studies of several types showing the multitude of ways children's characteristics shape the parenting they receive (Bell and Harper, 1977). Significant characteristics included the child's age, gender temperament, as well as the existence of physical, intellectual, or behavioural disability. Children influence the parenting they receive and this may be just as important as the effect that parents have on children's behaviour. The 'child effects' on parenting behaviour is demonstrated in one classic study were Anderson and Lytton et al., (1986) crossed children with or without antisocial behaviour with parents of children with or without

antisocial behaviour. The observations of the interactions between parent-child across the pairings revealed that parents of non-antisocial children demonstrated increased negativity towards those children displaying antisocial behaviours. The research findings indicated that the children's behaviour was driving the parent-child interaction and not the parent. Studies such as this show the importance of using a bi-directional model in research not only for adolescents, whose 'power' in the parent–child relationship is not questioned, but additionally for infants and smaller children as well. Certainly, there are many studies of small children that show how a child's characteristics in both early infancy and even the neonatal period have an influence on the quality of parenting they receive. One set of studies highlights that children who may be described as socially unresponsive (for reasons of temperament or disability) are at increased risk of maltreatment (Anderson & Lytton et al., 1986).

**Integrative Parenting**

There are certain aspects or even dimensions of the parent–child relationship that have been noted to appear to be important in children of almost any age. These dimensions are on the positive side, a feeling of warmth and support, and on the negative side, a feeling of conflict and hostility. No one size 'one-parenting-style-fits-all' approach is optimal (O'Conner and Scott, 2007, p. 17). But there does appear to be many parenting trends emerging under the banner of conscious parenting, contemplative parenting, and mindfulness parenting. These movements have been the result of broader shifts in consciousness and parents realising that the way that they themselves were parented does not serve their children in a global age. Some approaches appear to adapt the work of Steiner and Montessori to parenting practices and there are also Eastern philosophical approaches, especially in mindful and contemplative parenting practices, which include meditation and attachment parenting principles as a basis (Bowlby & Ainsworth, 2013). Non-violence is another approach to parenting, which is a way of relating to children, which derives from Gandhi's

non-violent philosophies where active listening skills, conflict resolution and presence, are used instead of intimidations, bribes, and punishments (Chapple, 1993). All of the above mentioned 'new' approaches offer a way of relating that allows the child to feel the effects of situations and the implications of their actions in the moment, rather than react unconsciously to the many challenges they face. This enables the child to have an awareness of their body (feeling) and mind (thinking) responses to any situation they encounter. These types of practices are supportive of the relationships that extend beyond the parent to include, in most families, the siblings. It has been shown that by learning effective parenting and communication skills that there is a notable difference in family conflict and power struggles that boosts self-esteem in children and attends to their needs at a deeper emotional level (O'Conner and Scott, 2007). The theme of care and connection seem to be congruent with the foundational childhood need for love (a foundational need as positioned in the needs model presented from Chapter Three onward) that once met, allow for an enhanced state of wellbeing.

**Key Concepts of this Chapter:**

- Psychological theory is predominately staged, with a focus on linear growth and cognitive capacities. Stage theory of development still tends to support a 'deficit conception' of childhood, in which the child is understood primarily as deficient and missing capacities adults have.
- Humanist, Holistic, and Transpersonal approaches offer alternatives to these approaches and also ways of approaching the body, mind, and spirit of the child, yet there is still no 'transpersonal' child psychology.
- Education theory has a focus on critical thinking and measurable aims. The idea of educating children early to get a 'head start' on their learning may not be helpful. Educating children too early and making children 'Fit in' are shown to lead to emotional issues.

- Montessori and others shifted the focus on educating the whole, in line with humanist and holistic approaches. Yet the application of such has taken some time to reach mainstream.  It is evident now that many educators are advocating 'new' ways that incorporate the spiritual dimensions and the relationship of the spirit to the whole child.
- Parenting theory is still framed by Aristotelian conception of the child. The behavioural expression of the child, and those things deemed right and wrong seen as something to be controlled and disciplined, actually offer insight for astute parents into the child's needs and wellbeing.
- Parenting is shifting to more conscious approaches - contemplative, mindfulness, and non-violence practice that encourage the expression of the child to be heard and acknowledged.

**Summary of Literature Review parts A and B:**

By examining the historical and contemporary view of children and childhood, we begin to observe that the ways that children are educated, cared for, and helped, may not always be in accord with what they truly need.  The overriding purpose of the literature review (Parts A and B) has been to raise some of the more critical issues in relation to those forces that impact positively and negatively on the child. The degree to which a child is well trained and compliant with the larger social structures appears to regulate how adults treat them. Given that the conceptual understandings of children, which are limited, form the basis for the supportive systems in place for children, it is argued that we need to look to new ways of understanding children. Further the child's needs have been seen as predominantly psychological and further situated within hierarchical and staged processes.  Rather than strengthening the child, we see such separations in this way as limiting the child and often causing harm.  It has however been difficult for adults to understand children's needs aside from what it is that adults expect the child to be, do or achieve.  Additionally, the adult who

was once a child has an embodied past and continues to project its own unmet needs onto children.

Stepping outside this previous paradigm and introducing the idea of a unified perception of the child, it is argued that the needs of children become much easier to understand, and as a result, much easier to support in the child. In order to arrive at this position the current view of the child have needed to be reviewed first. The overarching themes that become apparent in this regard are: 1. The majority of approaches to children continue to view the child as deficient. 2. The majority of approaches to educating, caring for, and helping children focus on putting or transmitting information such as beliefs, values, and virtues into the child, rather than allowing the child support to bring forth their latent capacities. 3. The approaches have overlooked, and in many cases disregarded, children's agency and the transformative ability they have in their own lives.

The foregoing chapters have aimed to develop an appreciation of the extent to which the child is or is not encouraged to navigate the world from their own capacities and find meaning within it. The debates about finding new ways to incorporate the idea of a whole child so that adults may better meet their needs and support wellbeing such as is suggested here are actively alive both in the practical approaches to children as well as in the academy. There are many who recognize the child as a spiritual being, and the degree to which the spiritual aspect of the self is connected to the child's broader self is becoming apparent. The idea of a composite whole child however appears to be still in need of definitions and frameworks that may help policy makers and curriculum designers bridge the gaps that are present in helping, caring for, and educating the child toward enhanced wellbeing. The next chapter establishes the hermeneutic framework that is used to examine children's foundational needs and wellbeing and the support offered in the management of these needs.

# 2. Re-evaluating Childhood

**Covered in this chapter:**

- Introduction
- Hermeneutic Context
- Child Anew
- Does Hermeneutics Fill the Gap?
  *But Where is the Integral Child?*
- The Child's Perspective
- Expanding the Horizon
- Impact and Ethics
- Key Concepts of this Chapter
- Summary of Chapter 2

## Introduction

This chapter outlines the use of the hermeneutic approach in this thesis. The central premise of the hermeneutic position established for this purpose is '*I understand the child as if it were a soul*".  This positioning opens to the possibility of a different theoretical framework for childhood, one that values the time of childhood as important in itself, not just as a stage of becoming.  Understanding the child as if it were a soul may at first seem like a theological premise that has no place within the philosophical examination of the child. However, as you are coming to see, the soul is positioned here as the composite whole of the child (body, mind, and spirit), and when the child meets itself and the world with internal integrity (that is a result of the harmony of the differing aspects of the self) the child experiences wellbeing. The soul is self-moving and children are being shaped and formed by their own soul, which is connected to an energy that is supporting their highest potential.  The degree to which the child experiences wellbeing is the degree to which the soul is moving in harmony (body, mind, and spirit).  In the previous section as well as in the introduction, the body, mind, and spirit were correlated with the feelings, thoughts, and actions of the child.  These aspects of the soul are integrated naturally and it is only overtime that they become fragmented. Therefore, viewing the child as an active participant in its

own growth, with its own voice that offers vital insights into its own experiences, is paramount to the child's wellbeing (Smart, 2011, p. 101).

The hermeneutic interpretation of the child as a soul sees nascent capacities available to the child that when cultivated support the development of the child in a way that capitalises on their full potential. As Plato surmises, the latent potential of children is realised by surrounding the soul with the ideals of Good, Truth, and Beauty concepts that were said to instil in the child a 'knowing' to be God-like in his nature.[47] Reference to God and the divine in this thesis is reference to an energy that is invested in creating and sustaining life and supporting optimal growth by unfolding the highest of human potential.[48] Viewing children as a soul allows a re-evaluation of the current approaches toward children as well as their applications.

## Hermeneutic Context

As has been expressed earlier, and to reiterate here, the study of the child faces the same issues that faced early feminism, that is, when new knowledge or new ways of interpreting phenomena is presented, it inevitably challenges dominant paradigms and discourses. Myra Bluebond-Langner (1996; 1978), an anthropologist, is regarded as marking an important change in the way children are studied and also the way they are regarded by researchers (Bluebond-Langner, 1996).[49] Her research centres on children's perceptions of illness and dying and below is an important statement in regard to her approach to this work:

> The first premise is that human beings act toward things on the basis
> of the meanings that the things have for them. The second premise is

---

[48] This concept of God as energetic is expanded upon in more detail in Chapter Three.
[49] Also in a similar manner to Kübler-Ross, E. (1983), Bluebond-Langer opened discussion about the child's view on death and dying demonstrating the depth and knowing of children. See also Kübler-Ross, E. (1983). *On Children and Death*. New York: Macmillan.

> that the meaning of such things is derived from, or arises out of, the
> social interaction that one has with one's fellows (Bluebond-Langner,
> 1978, pviii).

Loretta Bass (2005) indicates that Bluebond-Langner (1978) sees a parallel between scholarly potential for childhood studies and the scale of women's studies, and predicts that childhood studies will affect the 21st century in much the same way as women's studies did the 20th century (Bass, 2005). Many of the same concerns that plagued feminist critiques are noted in childhood studies. In regard to childhood studies Woodhead (2004) describes it fittingly below:

> Interest in *childhood studies* is for many born out of frustration with the narrow versions of *the child* offered by traditional academic discourses and methods of inquiry, especially a rejection of the ways psychology, sociology, and anthropology traditionally partition and objectify *the child* as subject to processes of development, socialisation or acculturation (Woodhead 2004, cited in Bass, 2005, p. 140).

The significance of a philosophical approach to childhood in the midst of this evolving field of childhood studies is important to explore. Philosophy is largely distinguished by its focus on the meaning of life. As human beings (child or adult) we orient our lives, that is, the meaning of situations, events, people, and places, as well as the inner life of our feelings, thoughts, beliefs, and memories around our 'ideas' of reality. We use these foundations to interpret our experiences and then to act. Many of the models that we use to interpret our human experiences are in fact limited and, as the Model Dependant Realism (MDR) allows us to see, our perspectives are totally dependent on the models we employ to understand that reality (Hawkings & Mlodinow, 2010). We can see that throughout history many of the ideas that have been employed to explain human experiences have been either false or unfounded in many regards.

Moreover, and as is often the case with children, especially due to models of human development, these ideas have been harmful.

It is also evident that the perception many people have of themselves and others, as well as the environment, nature, and the world, result from questioning the nature of reality; a questioning that often arises from a *feeling* or *knowing* that is different from the general consensus. In this sense people are looking for meaning, which highlights the point of Bluebond-Langner's (1978) that "human beings act toward things on the basis of the meanings that the things have for them" (Bluebond-Langner, 1978, p. viii). In this regard, philosophy broadly plays an important role in childhood studies, but more specifically in this thesis regarding the child's own knowledge concerning its own wellbeing.

In applying a philosophical, hermeneutic approach we are offered a unique means by which to suspend what is currently known in order to reposition, reimagine, or even resurrect the meaning of childhood. Additionally, it may offer children a way to frame what is meaningful to them. Hermeneutics acknowledges that perspectives that are otherwise difficult to reconcile within particular theoretical frameworks may be explored for their fundamental value. The hermeneutic proposition allows concepts such as soul, God, and spirit to be re-positioned within the energetic framework of the Indian Chakra system and placed in a model that assists in the interpretation of the variable needs of the child so as to better secure their wellbeing. By examining children's foundational needs and wellbeing in this way, a fresh approach toward the child is available, as well as enhanced support to adult caregivers, educators, psychologists, and health professionals.

The hermeneutic presented here represents a method to not only guide on-going research into childhood wellbeing but also one that children can use in their journeys as well. By using the chakra theory as an interpretative map, this thesis identifies and describes the seven foundational needs that promote, nurture, and enhance wellbeing. In this way the chakras are used as a heuristic device to chart the constituent parts (mind, body, and spirit) of what is referred to

interchangeably as the composite whole or integral child, their needs and wellbeing. Hermeneutics itself has a long history in philosophical thought (Patton, 2002, p. 114). It was used initially as an interpretative tool in several senses: first, in the oral interpretation of classic texts; second, in the translation from one language into another; and third, in the exegesis of texts (Schmidt, 1988). Friedrich Schleiermacher (Schleiermacher cited in Palmer 1999) considered that hermeneutics could go beyond advice for the solution of specific problems with text interpretation to incorporate a 'general hermeneutics' that dealt with the art of understanding as such wherever it occurred (Palmer, 1999). According to Richard Palmer (1999), Schleiermacher made a posthumous note in 1805, "What every child does in construing a new word it does not know – is hermeneutics" (Palmer, 1999). It is thus recognised that children interpret all of their experiences through the language they learn, and language introduces the child into the symbolic dimensions of its culture and shapes the way the child thinks. Language, therefore, is said to represent a totality of human expression. Martin Heidegger (1962) contends that human understanding is the universal process, or lens, through which all thought of whatever kind must pass. How we interpret or understand anything is said to have a structure like language itself, comprising symbolic dimensions of our culture and the outer world, shaping the way we think. It is through a context-dependent language, or shared language, that we derive meaning (Heidegger, 1962).

However, hermeneutics is concerned with understanding more than just objective knowledge and rational explanation; it signals the idea that understanding is "a dynamic and overtly subjective knowing that is situated in the person and which can change overtime as the person and the context inevitably change" (Vanderven, 2004). As such, the language of the body and the energetic exchanges that occur between people, places, and situations are also a 'type' of language that offers subjective knowing. These exchanges as has been touched upon, come in the form of unseen feelings, thoughts, and emotions that

are at the basis of ones behaviours and or 'symptoms'[50]. In a related way to the idea of MDR, the child's experiences can only be analysed or interpreted through models that account for such realities.

An energetic model, such as the chakra model, offers important insight in this regard, as it is a lens that allows a more subtle appreciation of the child's needs and wellbeing. In particular, it helps to interpret the child's feeling and thoughts (and for children to interpret these for themselves in a meaningful way) that underlie the child's actions or many 'symptoms'. Hans Gadamer (1989) expresses that meaning is created through inter-subjective communication via the individual's (subject's) perspective, feelings, beliefs, and desires. Any individual interpretations of experiences consist of emotional, intellectual, and spiritual perceptions and misperceptions. Gadamer claims that people have a "historically affected consciousness" (Tontii, 2004); that is, they are embedded in the particular history and culture that shaped them (ibid), and these milieus are often not representative of felt meaning nor do they account for other ways of knowing such as body awareness or spiritual insights.

Freidrich Nietzsche (1968) stated that all ideations take place from particular perspectives, implying that that there are many possible perspectives (conceptual schemes) from which judgments of truth or value can be made. Nietzsche tells us that people always adopt perspectives by default – knowingly or not – whereby the concepts of their existence are defined by the circumstances surrounding their individual perspectives (Nietzsche, 1968).

> It is our needs that interpret the world; our drives and their For and Against. Every drive is a kind of lust to rule; each one has its perspective that it would like to compel all the other drives to accept as a norm (Nietzsche, 1968, p. 481).

---

[50] This idea is discussed in further detail later in this chapter and the subsequent chapters.

Placing the child's experiences within broader, and yet subtler, energetic models allows for the emotional, intellectual, and spiritual perceptions and misperceptions of the child's lived experience to be open for reinterpretation. Nietzsche says, people always adopt perspectives by default, unwittingly, and concepts of the child's existence will be defined by the circumstances surrounding their individual perspectives and the perspectives of their caregivers. Noting importantly therefore, in the case of the child, their perspectives are very often not their own. To express this more strongly, in many cases children come to know themselves based upon other people's perceptions of them (Lacan, 1988; Lacan, Fink and Fink, 2006; Winnicot, 1965).[51] A fuller appreciation of how perspectives are adopted by the child is addressed as the thesis advances and the discipline of epigenetics offers much insight.

As a researcher exploring an understanding of the child's wellbeing and the foundational needs that all children share, irrespective of their historical or cultural backgrounds, the hermeneutic serves as a valuable tool. This thesis is positioned within what is most commonly referred to as the post-modern hermeneutic tradition. Paul Ricouer (1981 cited in Simms, 2008) identified two paths of approach in this tradition. Paths that he suggests should play a complementary role that make room for oppositions to be acknowledged and even participate toward our understandings (Ricouer, 1981, cited in Simms, 2008, p. 7-9). The first path, as you will have noticed, focuses on how the child is related to, and examines the power structures or authorities that infuse key social and political institutions that are concerned with children (Burman, 1994). The adult holds a very powerful position in relation to the child and most theory presupposes to know the child's position from adult experiences only. The adult understandings of the child are therefore interpreted here, which in effect is a critique of ideology. A critical discourse in the form of the adult-centric models is

---

[51] This point is drawn out in Chapter Four in regard to concepts such as 'mirror stage' Lacan, J., Fink, H. and Fink, B. (2006) pp. 75, and also 'identity formation' and Winnicott's concepts of 'true self' and 'false self'. Winnicot. D. (1965) "Ego distortion in terms of true and false self," in *The Maturational Process and the Facilitating Environment: Studies in the Theory of Emotional Development*. New York: International UP Inc., (1965), pp. 140-152.

the view that the child is deficient, unlearned and incapable. Ricouer (1970) has referred to the critique of ideology as 'a tearing off of masks, and interpretation that reduces disguises' (Ricouer, 1970, p. 30.). In this way we look to see what 'is always present behind the mask' of the assumptions that are the basis of the structures that are supposed to support children. Further, we then ask how such revelations may embellish current understandings, not as a kind of cognitive or theoretical understanding, but rather in the structure of the child and the child's wellbeing. That is, those things that all children share by being human.

The second path in the interpretation follows the child's understanding of self, that is, how the child relates to self, others, and the wider world. This approach takes the view that the field of meaning disguised by limited views or limited models, most notably Cartesian Dualism, can be reclaimed through careful attention to 'things in themselves' (Ricouer, 1970, p. 28, cited in Simms, 2008). It seeks, through interpretation, to revisit the understandings of the child as unified in body, mind, and spirit, in effect as a soul, to recollect or restore meaning that may have been misunderstood previously. Therefore, we may be positioned to ask a question such as, "How does the child's life and experiences appear when they are seen as unified in body, mind, and spirit?" By revisiting the concept of the child's wellbeing from the basic premise of foundational needs via the metaphors of soul, chakras, and God, it may be possible to restore meaning that may have been misunderstood or misappropriated.

It also needs to be made clear that I am suspending any theoretical commitments behind the metaphysical notions such as soul, God, and the chakras, and employing metaphors to interpret the child's wellbeing and its foundational needs. These are useful metaphors precisely because they introduce a radically different lens from current orthodox approaches to understand childhood wellbeing. They are also used as concepts that are divested from their usual doctrinal or theological underpinnings and then employed to restore the meaning that may have been misunderstood.

**Child Anew**

Exploring the theories of the child, their needs and wellbeing anew, we may ask the question, "What is it within the child's life and experiences that is currently not seen that may offer a meaning of the child that is already present?" Within this novel paradigm of suspending the orthodox ways of perceiving the child according to empirical data, those concepts such as God, soul, and the chakras are positioned within a methodology that allows for an understanding of the child and its needs and wellbeing as possibilities. Orthodoxies and conventional realities recede into the background and are suspended whilst the hermeneutic inquiry is taking place.

Using Plato's idea of a composite soul as a springboard, this thesis seeks to identify and articulate the multidimensional forces that inform and guide the whole child throughout the various stages of their human development. By positing the idea that the child possesses inherently a coterie of foundational needs that support enhanced self-understanding, it is possible to assess whether the child finds support for them in the outer world (and inherent wellbeing) at each stage of development. This needs theory for children supported by chakra theory reflect the importance of fostering the realisation of the child's greatest possible potential. It is conveyed here through the notion that to be supported, children need to remain connected to their vital source of wellbeing.

The hermeneutic premise is considered anew:

*'I understand the child as if it were a soul'.*

As advisedly antipathetic to Western mainstream ideas of the child, the above premise simultaneously distances the argument from current orthodoxies and proposes a more fruitful starting point. I am interested in interpreting the wellbeing of the child in light of a needs theory that is based upon the chakra theory, as this is one representation of the energetic nature of the human being that has not yet been applied to the life of the child and childhood wellbeing. Within the Indian chakra theory, it is declared that the soul manifests in human

form through the chakras (energy centres) in the physical body. Each chakra is said to represent specific needs that include body, mind, and spiritual realities that once met, lead to wellbeing, highest potentials, and the embodiment of greatness.

Vedic philosophies view the human soul, as expressed through the chakras, as the manifestation of the divine, as it occurs within the individual or organism, for the purpose of reuniting with the universal at each stage of development (Dvivedi, 1980; Aurobindo, 1977). A full discussion of the chakras is undertaken in the next chapter, but briefly, the energy of the chakras and the matter of the human body are interchangeable. In other words, energy and matter are part of one field or whole. Energy is mostly invisible unless we have a way of harnessing it and seeing the effect of it in the material world. Take, for instance, an oak tree, as Aristotle suggests; the oak tree grows from a force or energy that activates it, and the energy that activates it is not seen, but the growth of the tree from an acorn is evident.  An acorn grows into an oak tree because it is pulled to its final form by a part of the soul (not the rational part but the vegetative part). Aristotle agrees that the soul of the plant governs the form of the plant as it grows. The same is true for the human being – our material body is driven by energy and the soul, is the formative principle.

When the whole soul is working in harmony, the child is directed toward its best possible growth and highest potential because it is aligned with the realm or field of consciousness that is often referred to as God.  The importance of considering a needs theory based upon the idea that '*I understand the child as if it is a soul*' appears unusual from a contemporary Western perspective, but it is in fact reflected in a vast range of literature emanating from other cosmological and philosophical perspectives and is also present in Western philosophy prior to enlightenment. It is in reference to these traditions that the thesis proceeds.

**Does Hermeneutics Fill the Gap?**

In interpreting, interrelating, and integrating previously unrelated findings in the broad field of philosophy of childhood, the child's wellbeing and needs includes the wider childhood studies movement. In the following chapters child consciousness is explored to reveal how and why children fragment from experiencing life as a composite whole in a unified way, as well as how children can be better supported in their wellbeing. The notion of needs within the larger discourses in regard to the child are then discussed for the importance of cultivating a 'new' needs model in childhood. After all, the child is not separate from the adult. In fact, those aspects of the child that become fragmented in childhood are very often carried through to adulthood, shaping and affecting the adult in ways that are often not always recognised by creating a lopsided development of the self (Ferrer, 2002).

In my doctoral endeavour I have found that the integral approaches to consciousness offer a useful platform to begin an integrative repositioning of the child. The western paradigm (mind-body dualism) and lack of spiritual frameworks discussed in the Introduction and Literature Review have brought forth limited and fragmented conceptualisations of the child. The Integral theories attempt to offer a bridge from the Western paradigm to the Eastern paradigm of a unified and integral self. Attempting an interpretation of the child as a soul requires the recognition of the multi-dimensional aspects of human experience. The theory of the soul links the two paradigms of West and East and in particular it helps to establish the energetic paradigm. Integral theory recognises and includes the spiritual aspects of human experience that many other discourses do not. The integral movement, however, is quite diverse and as such I include here a brief overview. To begin, numerous people in multi-disciplinary studies and practices have adopted the word 'integral'. Transpersonal psychology use the term to indicate how all aspects of body, mind, and spirit in human consciousness are seen as integral to our being, where spirit is just as integral as the mind and body. Ken Wilber founded the Integral

Institute in 1998. Wilber's (2000) Integral Theory is an wide-ranging framework that synthesises key insights of the world's greatest knowledge and wisdom traditions, This brings new depth and understanding to the self, and world, and what we term human potential and the nature of reality (Wilber, 1981; 1985; 1996; 1999; 2000; 2006). A brief outline of this synthesis begins here. Wilber's Integral Theory has at its foundation in Aldous Huxley's (1945) Perennial Philosophy. The perennial philosophy is a:

> Metaphysic that recognises a divine Reality, substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality: the ethic that places man's final end in the knowledge of the immanent and transcendent ground of all being – the thing is immemorial and universal (Huxley, 1945 cited in The Blackwell Dictionary of Western Philosophy).

Using the Perennial Philosophies, which have a theological framework and a unified approach that supports a belief in a single reality, Wilber further added a version of cosmic e*volution.* This is an attempt to include the spiritual and transpersonal phenomena in an experiential and embodied way rather than seeing them as a distinct theology (Emmons, 1999: Ferrer, 2002; Grof, 2000). The idea of cosmic evolution comes from the work of the Indian philosopher Sri Aurobindo Ghose. Aurobindo (Aurobindo, 1977) developed what he termed 'Integral Yoga' with the aim to further the evolution of life on earth by establishing '*a high level of consciousness'.* Aurobindo posited that by acknowledging all levels of reality (matter, body, mind, soul, and spirit), a higher spiritual consciousness *would evolve in humanity.* Chapter Three discusses these ideas more to support the Eastern conceptualisations of the self and evolution of consciousness to illustrate its important connection to our interpretations of childhood wellbeing.

Another leader in Integral Theory is Haridas Chaudhuri (Chaudhuri & Spiegelberg, 1960), who founded The California Institute of Integral Studies

(CIIIS) from concepts reflected in the writings of Sri Aurobindo.  Chaudhuri was a student of Aurobindo and brought Aurobindo's idea of Integral Yoga (purnayoga) to the West. Integral Yoga harmonises the paths of three particular forms of Yoga – karma, jnana, and bhakti yoga as described in the Bhagavad-Gita (Chaudhuri & Spiegelberg, 1960).  These three forms of yoga correlate with the integration of body, mind, and spirit and this is the purpose of the use of the term integral used throughout the thesis. The common philosophy that binds the Yoga theory and practice is chakra theory, and the idea of chakra theory as a portal to the important human needs pertaining to this integral self also underpins this thesis.

Both Wilber (1981, 1985, 1996, 1999, 2000, 2006) and CIIS use the word integral as central to their teachings and as foundational to their worldview. CIIS uses the word integral to reflect the mission of the university, the synthesis of the ideals of East and West, as well as the interplay of mind, body, and spirit. (www.ciis.edu). This same synthesis is also a feature of Wilber's work and perhaps even guided him when he researched various types of developmental and evolutionary sequences and developed a model of psychological development based upon this idea of unity consciousness. Integral psychology, in this sense, is inclusive and holistic rather than exclusivist or reductive. For Wilber (2000), different explanations of phenomena can be valued and integrated into a comprehensive overall view. Human beings are motivated by a unity consciousness that is often called 'God'. God, for Wilber, is a being or force outside the sensible universe and God is in everything. We are not part of spirit — we are spirit. Wilber and others posit that if our understandings of consciousness do not account for this divine aspect of our human experience then we will never truly be able to sustain wellbeing (Aurobindo, 1977; Pert 1997; Wilber, 1981, 1985, 1996, 1999, 2000, 2006).

Wilber's Integral theory (Wilber, 1981, 1985, 1996, 1999, 2000, 2006) also suggests that the search of the individual is for the original cosmic unity, or God, and that unity is ultimately the motivating force on all levels of human

consciousness. In this sense the use of the word God is like the gold standard of human experience. I argue that the child is motivated by this energy and when the child has their foundational childhood needs met, needs that are complete in aspects of the body, mind, and spirit at each stage of their growth, then the child is enabled to develop their capacities to this standard of human potential.

Wilber, in his Integral theory, extends his analysis of a personal development model to a `four quadrant' model of consciousness. This four-quadrant approach includes the intentional, behavioural, cultural, and social (or the 'I', 'We', 'It', and 'Its') aspects of human experience (Wilber, 2006). The `all-quadrant, all-level' AQAL approach (intentional, behavioural, cultural, and social) is the minimum degree of analysis that we need to consider in order to assure an integral theory of consciousness. This model is one model that considers the various aspects of the self within the broader multiplicities of human life. For instance, it accounts for both inner and outer worlds, as well as the horizontal and vertical aspects of the development of the self within the broader structures that frame the self and self-understanding. Wilber's theory is one that resonates with the idea of having a broader perspective, or models, of both the inner and outer dimensions that both shape, and are shaped by, the human experience.

Integral theorists posit that once integration of all perspectives begins to eventuate, that is, when we position our experience within all perspectives especially on a sustained basis and at all stages of our development, we may be better able to engage in a fuller and more direct relationship with nature and the culture of which we form a part. That is, in effect, we are better positioned to relate to self and to life from a state of unity that encompasses equal attention to the body, mind, and spirit, leading to enhanced wellbeing. Integral Transpersonal theorists view the self (regardless of culture) as developing on all human dimensions (body, mind, and spirit) into a fully embodied life (Leonard & Murphy, 1995; Murphy, 1992; Rothberg, 1996, 1999; Welwood, 2000; Wilber, 2000, 2001; cited in Ferrer, 2002, p. 1). My claim in this thesis is that the dimensions that Integral theorists say we are aiming toward as our highest

expression of development or evolution are already operating in the child. Due to a dominance of hierarchical developmental models within Western institutions, this has gone unrecognised. Because of this institutionalised amnesia, it is paramount that we seek to understand the child from the child's own perspective, that include the spiritual dimension, aside from adult assumptions, to appreciate a deeper understanding of the wellspring and nature of the child's wellbeing.

### But Where is the Integral Child?

Wilber's Integral approach is said to be all encompassing, and it is definitely a very inspiring approach. However, the idea of the child's connection of mind, body, and spirit from the beginnings of life are lacking in this thinking. In *Integral Psychology,* Wilber (2000) includes a chapter entitled 'Is there a Childhood Spirituality?' In this chapter Wilber maintains that infancy and childhood definitely have spirituality; but only the lowest stages of spirituality, which by most definitions according to Wilber, do not appear to be very spiritual at all (Therese, 2010). [52] These lower stages are based on Wilber's hierarchical progression of spiritual development that is reminiscent of all developmental models – a stage to grow into rather than a state of being. This staged spirituality

---

[52] Wilber gives 5 definitions of spirituality in the chapter and these definitions are for the most part vertical, that is, hierarchical, staged or linear. Definition 1, is that spirituality is the highest level in any line of development and definition 2, Spirituality is the sum total of the highest levels of all lines of development, these two definitions rule out almost any sort of childhood spirituality according to Wilber as the child is not fully formed. Definition 3, sees spirituality as a separate line of development all together and Wilber maintains that infancy and childhood definitely have spirituality; but only the lowest stages of spirituality. Definition 4 maintains that infants and children are directly in touch with spiritual realities (devotional, objective, or mystical) or at least they can be. This is, however, according to Wilber, person centred. It is useful to remember that Hay and Nye's relational consciousness is counter to Wilber's understanding in that they see the child as having a specific relational consciousness that see them relating to the self, others, nature, and God. Wilber's Definition 5, Spirituality is peak experiences and peak experiences according to Wilber offers the most credible definition of childhood spirituality. He says this is genuine spirituality in the sense of Wordsworth "Not in entire forgetfulness...but trailing clouds of glory we come" namely the deeper psychic (or soul) dimension that some suggest is present from prenatal through early years, but then fades as frontal (egoic) development gets underway. For full discussion refer: Therese, M. (2010). 'The Integral Child'. Man in India, 90 (1-2), p.p. 319--338.

is also reminiscent of James Fowler's (1981) work in *Stages of Faith* in which he proposes a staged development of faith (or spiritual development) across the life span (Fowler, 1981). This spiritual staged model of Wilber's is also related to the theories of Jean Piaget (1953) and Erik Erikson (1968) regarding aspects of psychological development in children and adults from a lifespan perspective.

*My argument that children are spiritual beings from the very beginning of life, and the child's body, mind, and spirit need to be nurtured simultaneously, is in contrast to this interpretation. The denial of the spiritual aspect of the child at each of their otherwise staged growth is the reason that we do not understand the child's foundational needs to secure their wellbeing.*

Childhood concerns could be said to be ultimate concerns (Emmons, 2000, p. 4) and in ignoring this we are denying a vital aspect of their experiences. The child's meaning, above all meaning, are those things that are termed spiritual and an aspect that will largely go unnoticed in childhood until frameworks are introduced that assist with such interpretation. Robert Coles (1990) wrote *The Spiritual Life of Children* after researching children for over 30 years. Coles tells his readers that Anna Freud prompted the book after she asked him to go back over his research to see what he might have missed in relation to childhood experiences. Coles found that children were expressing much about their religious and spiritual life, but because Coles was not researching with this dimension in mind, he admits that originally he missed vital information about what the children were expressing, how they found meaning, and how they interpreted life.

In the late 1970s through to the mid-1980s, Coles and his family travelled extensively to different parts of the world, living in communities, to learn how children obtain their values and their sense of right and wrong. The research Coles did during this time became the books *The Moral Life of Children* (Coles, 1986a) and *The Political Life of Children* (Coles, 1986b). When Coles was writing these books he began to remember moments he had had with the children, "… a remark, a picture drawn, a daytime reverie shared, a dream or a nightmare

reported – all of them in some fashion having a religious or spiritual theme" (Coles, 1990, p. xiii-iv).

Anna Freud was remarkably candid about the limits of psychoanalytic inquiry according to Coles (1990). "We have our own interests to pursue. Yes we let the children set the agenda, as we do with adults when we ask them to tell us what comes to mind. But our patients come to us because something has gone wrong, something isn't working well, and we have learned how to figure out why things don't work" (Coles, 1990, p. 98). Coles adds to this that "children try to understand not only what is happening to them, but why, and in doing that, they call upon the religious life they have experienced, the spiritual values they have received, as well as other sources of potential explanation" (ibid, p. 100). Coles says that children try to make sense and derive meaning from their experiences from both the knowledge that is available to them and also through imaginings of what other potential explanations might also exist.

## The Child's Perspective

We may well ask, "How can we position ourselves as adult researchers, caregivers, teachers, and parents to see from the child's perspective?" As adults we cannot return to being a child and, quite often, by the time we ourselves become adults we have forgotten what it is like to be a child because we have developed patterns of relating, adopted from our own childhood, that mimic dominant social and cultural discourses. Adults and parents also perceive the child from their own social location that includes often unnamed, unhealed wounds and limiting beliefs that are unwittingly foisted upon the child. The adult-centric approach is thus an inherently child-deficit model; it sees lack rather than possibility, and fails to recognise the always-already nascent potential within the child requiring active and sensitive management. The virtue of the chakra paradigm and the notion that child is a soul, connected to a greater God, overcomes the poverty of the Western deficit model of child development and wellbeing.

Consequently, as adults in charge of the care of children, we have an important role and responsibility to adopt perspectives that better meet and interpret the needs of our children. As deMause (1974) alluded to, adults can only relate to children from the degree of emotional maturity that they themselves possess. As we are collectively becoming more aware, we can relate to children from enhanced perspectives. One framework for this is Rasmussen's (2004 cited in Linge, 2012) concept of the child perspective. Rasmussen highlights that there are three different intellectual models that we can use to relate to the child, specifically:

a) an adult perspective on children that includes only adult theoretical frames of reference and interpretations of child needs;

b) the child's own perspective on his/her situation, where the child presents his/her own thoughts and needs; and

c) an interactive perspective, where the child is the mediator and adults are the interpreters of the child's lines of thought in relation to the child's needs (Rasmussen 2004, cited in Linge, 2012).

This is a helpful definition of the child's perspective, and one that is not extensively used, as I found this composition in another authors work in the course of researching the line of children's attachment theory (ibid). Its worth here, however, could not go unnoticed regarding understanding and making space for the child's perspective to find true recognition. The difficulty of a 'true' child perspective, as mentioned previously, can be challenging. As we look more closely to children's wellbeing, there are so many different approaches to behaviours, issues, symptoms, illness diagnoses, as well as treatment options that are framed under the banner of medical, psychological, and educational programs that are mostly interpreted from an adult perspective on children (a). However, if we wish to look at integrative wellbeing that encompasses physical, mental, emotional, and spiritual aspects of the child as a composite whole, it is axiomatic that children are allowed to present their own views of the situations or experiences that they encounter. One problem is that the child's own

statements (b) are probably not sufficient as the child is still learning to verbally articulate in a way that fits within (inherently wounded) adult frameworks where perspectives fail to account for the child's or adult's wholeness. Children may not feel safe to express either, as their feelings on many matters are different to what they are told they should be. In short, the Western tradition adopted by medical, psychiatric, psychological, and educational discourses typically privilege the cognitive over the non-rational, non-measurable, and non-material aspects of self, such as the energetic (godly) and the spiritual (connectedness) that come to be expressed in corporeal and emotional/social manifestations.

Using Rasmussen (2004 cited in Linge, 2012) as a reference, this thesis adopts an interactive perspective (c). The child as mediator in the *interactive perspective* thus positions child-adult in a hermeneutic endeavour. A more comprehensive perspective, therefore, embraces the following principle – children need help to process their feelings, thoughts, and actions as well as understand the language of their bodies in such a way that the language offers metaphorical knowledge about their wellbeing. The adult, parent, or caregiver in this case is consistently 'in the question' of the meaning of the child's experience. From such a position we may revisit the concept of the child's wellbeing from a state of questioning rather than knowing and thus, recollect or restore meaning that may have been misconstrued previously. By acknowledging that the whole child (mind, body, and spirit) comes to bear on the child's physical, emotional, and behavioural expressions that simultaneously comprise a language conveying an inner map of the child's hermeneutic location, we may adopt a questioning role in understanding childhood wellbeing. The virtue of a body-based language, that the child predominantly uses because their verbal capacities are as yet developed compared with adults, permits the caregiver to tap into undeclared but vital information about the child's wellbeing at any stage of development. As was mentioned in the introduction of the thesis from the child's hunched shoulders, for example, adults are given an indication that the child may be afraid.

As adults the *interactive perspective* might proceed in the following way. By creating and holding a supportive space for children to express what matters to them, they are in fact discovering for themselves not just what they need, but how they might communicate this. 'Being in the Question' with children is a term I use to speak to the mindfulness and wonder in relating with children that allows adults to see, hear, and feel the child on the child's own terms. This state of being is about the adult taking an unusual position (from a Western cosmology) of innocence and respect by allowing the interaction with children to be framed by the statement, "Please show me what is occurring for you." This interactive approach to treatment not only assists the child to discover the meaning of any experience they might be having without assumptions or projections, but they also learn to become the mediator of their own experiences and to trust their own capacities.

If adults can remain 'In the Question' without reacting to the triggers that a child may bring forth, they may monitor their own internal responses – those narratives and associated feelings and thoughts – that are embedded in the unconscious and arise in interactions with the child. The child's unease, distress, unhappiness, depression, efforts for attention, misbeahviour, as well as physical illness such as stomach aches and bedwetting, are all able to be recognised for their unmet need by the caregiver that is responsive to the child.  That is, by being in a state of wonder with your child. (Kochanska, 2002, p 192, Hart, (2003).

Having the space to question the meaning of things is different to intellectualising or trying to figure out what is happening from a cognitive sense. This way of arriving at answers to certain problems is very natural for children. Children are full of wonder and if you have spent more than five minutes with a child you may be familiar with this notion. Gareth Matthews (1980) writes about the philosophical thought of children and how he conveys to his college students that doing philosophy is natural and that, as children, they were already doing it. Matthews' book, *Philosophy and the Young Child*, is full of examples about the

inherent philosophic nature of children. Matthew's points out the puzzlement of children are in fact the beginnings of philosophy. He notes that Aristotle told us that philosophy begins with wonder (Matthews, 1980, p.2). The following passage from the book succinctly relays Matthews' thought:

> Aristotle also suggests that the wonder that initiates philosophy is akin to puzzlement (Metaphysics 982b17-18). And Wittgenstein says, 'a Philosophical problem has the form: I don't know my way about'. Sometimes philosophical puzzlement is dissolved. One learns to find ones way about; perhaps one reasons ones way out of difficulty. But sometimes the puzzlement is not dissolved, at least not for a long time (Matthews, 1980, p.2).

Children ask a lot of questions and it has been my experience that children do not always require answers to such questions. They do, however, need space to 'be in the question' for themselves as to the meaning of their puzzlement. Tobin Hart (2003) recognises that children maybe uncertain of how to make sense of certain experiences (especially if they do not have the cultural model to assist) and yet, 'however it weaves itself into a lifetime the wonder remains within us as a touchstone' (Hart, 2003, p.54).  Children, he adds, need help to integrate some of their vision into everyday life.

Empowering children to value their important questioning as vital messages that will help them to make meaning and understand their lives, more deeply allows them to explore the salient unmet need that lies beneath the surface of any presenting challenge.  Many of the child's questions come also in the form of their bodily feelings, thoughts, and emotions in an attempt to understand why they have acted in a certain way. Valuing the heuristic research approach, this thesis also places importance on tacit knowledge-intuitive and body-based knowledge that is difficult to put into words (Moustakas, 1990, cited in Braud & Anderson, 1998, p. 47).  This approach applies to the adult relationship with the child and also to the research endeavour itself. The chakra theory, thus, becomes

the heuristic device to chart the constituent parts of the whole and to identify those needs that may have gone unnoticed or unrecognised.

William Braud and Rosemary Anderson (1998) consider the heuristic method to have many similarities to the creative process. The creative process is multi-dimensional in that it utilises alternate and varied ways of perceiving the world, including over any predominant way (Braud & Anderson, 1998). For instance, creativity employs tacit knowledge, intuitive and body-based knowledge, as well as cognitive reasoning (ibid). In relation to the framework adopted in this thesis, intuitive and body-based knowledge goes beyond current academic scholarship in interpreting the child's behaviours as possibly indicative of symptoms of imbalance. These symptoms are regarded not as pathologies to be corrected as much as valuable signals of inner fragmentation of the former integrated mind, body, and spirit. In 'reading' (interpreting) these signifiers as reflecting inner turmoil and identifying the source, the child may be assisted to return to inner harmony and unity.

In my experience as a mother, teacher, kinesiology practitioner, and researcher in the field of childhood, further awareness has come forth for me in regard to the ways that we understand the child in both theory and practice. Additionally, questions have come forth such as: do the frameworks currently in place to understand children's wellbeing actually fit with the real life situations and experiences of the child; or do adults and researchers simply try to fit children within anachronistic frameworks that misinterpret the meaning of childhood experiences in relation to their wellbeing because they remain essentially adult-centric models? As I also mentioned in the Introduction, the models by which I came to understand what it meant to be human were limited but they did not inhibit the innate connection that I felt toward natural environments, plants and animals. Nor did they expunge the many feelings and energies that were invoked around certain others in certain places and situations. They did, however, restrict the way that I understood many of my own experiences and bodily signifiers about wellbeing and the best way forward as a child. Only with the

benefit of hindsight, and using alternative hermeneutic traditions from non-Western cosmologies, was the possibility of interpreting the meaning of my childhood experiences from a broader perspective of the nature of human existence available.

**Expanding the Horizon**

The importance then for our children, for those that are in partnership of caring for them to broaden their horizons in regard to the child, becomes apparent. In hermeneutics 'the horizon' connotes a wider range of vision. This vision includes everything that can be seen from a specific position or 'vantage point'. A person with no horizon remains myopic, and hence, over-values only what is nearest and immediately visible. A person with a horizon is not limited to what is visible but can see beyond it appreciating the relative significance of everything within the horizon whether near or far, great or small (Gadamer, 1989, p. 30).

The implications for childhood wellbeing when adults can broaden their horizons to view the child as complete in body, mind, and spirit and relate to children from an *interactive perspective* will allow for the inherent capabilities of children to be nurtured. Developing a model that acknowledges a child's latent potentials from the beginning of life enabling them to draw on their capacities across the lifespan would be beneficial, rather than spending their energy in adulthood trying to recover and heal the misunderstandings and wounds from childhood. This kind of philosophical approach and practical application extends beyond dualistic notions of self and world to embrace a more organic, unifying, non-dualistic notion of self, nature, culture, and social aspects of our lived reality.

The assumptions attributed to the child as detailed in the introduction are revisited again here in a little more detail:

1. The human self is energetically connected in body, mind, and spirit. This energetic connection is constant and ever present. Although typically dismissed by conventional biomedical and biological reductionist approaches to self-understanding, support for this energetic model is

found within the chakras theory in Eastern philosophies as well as evolutionary and biological approaches to the self and therapeutic modalities, such as chiropractic, kinesiology, naturopathy, homeopathy, and energy medicine. This energetic model offers a comprehensive and unifying example of a feature that is common to humanity in positing body, mind, and spirit working harmoniously as parts of a larger consciousness.

2. The quality of this connection is variable. That is, it has a frequency that can be affected by external forces (people, places and events, social, cultural, and natural) and internal forces (beliefs, attitudes, and actions such as the behaviours). The affects can be both positive (enhancing wellbeing) and negative (challenging equilibrium and wellbeing) in nature. The energy in the human body can be manipulated, i.e. it can be forced from one form to another. The transformation of energy happens mostly unconsciously. The effect, energetically, of people, places, and events, social, cultural, and natural on the human body interferes with the individual's equilibrium (balanced energy). The ability to maintain equilibrium is dependent upon the individual's inner responses to the external forces by way of beliefs, attitudes, and actions or reactions to these forces. The needs, as presented according to chakra theory, allow a view of the transformation of energy within the self and the wider world as well as a means of understanding how, from an un-manifest energetic form of thoughts, belief, and emotions, they actually impact and affect the human body.

3. If the 'integral integrity' can be maintained at all times and in each moment, our experiences will be informed by the full range of resources available to us through mind, body, and spirit. A simple expression I use in clinical situations that children understand is as follows: the body offers us knowledge about our best possible growth through our feelings.

The mind offers us this knowing through our thinking and the spirit offers us this knowing through our being or our actions. When children are asked what part of themselves is not in harmony they can usually express what they're feeling or thinking about any particular situation, person, or event that is not in harmony. Of course the language used here may not be familiar to the child. However, when the child is asked how they feel or what they think that is causing the disharmony, they will invariably indicate and differentiate between how they feel and what they think about any situation.[53] This is because when asked what a particular situation, event, or even problem means to them, they will tell. Children do, however, need to feel that they are safe to express what matters to them.

Children absorb the energy of the environment, people, and places around them; they feel all of these energies. The energetics of the people, places, and events, social, cultural, and natural environments, as well the beliefs, attitudes, and actions that are often unconsciously absorbed, challenge the child's ability to maintain wellbeing.[54] By becoming aware of how they feel and what they think, children can manage their own energy in the service of themselves and the world with more power. Therefore, quite simply, when children understand when there is harmony or disharmony of feelings and thoughts then they can attend to it. Allowing children to see that the way they feel and think has an impact on their biological systems, as in chakra theory, they are able to see the meaning of why they have acted in a certain way or why they have a particular problem in their lives.[55]

---

[53] In my experience as a practitioner of children and observation of children I have seen this as a common theme.
[54] The field of epigenetics that looks to the many influences that shape and mould the child from the environment in many cases even before the child is born is discussed in Chapter Five.
[55] Studies undertaken by HeartMath have measured the correlation between the emotions on the biological systems and details of these studies are included in Chapter Six.

Allowing space to feel the meaning of the emotion is vital for children, and much great work has been undertaken in the last few decades in the broader field of emotional intelligence. Such research has been applied to approaches for children largely due to the recognition that if we understand how emotions develop in children and also how children feel in certain situations then the assistance we give them will be more beneficial (Goleman, 1995). Briefly expressed here, emotions, positive or negative, are an 'energetic' that signifies those aspects of experience that we cannot see or touch but that arise in response to the feelings and thoughts we hold. Emotions and our instinctual life are not something to be controlled and repressed. If they are, they become trapped in our bodies and we see this exemplified in psychosomatic illness and many childhood issues (Preece, 2006, p. 78). The emotional aspect of the child's life is incorporated into the remainder of the thesis, in particular as it pertains to fragmentations that threaten the whole child (mind, body, and spirit).

Children's physical and behavioural responses (and everything in between) are really indications that they have become disconnected from their integrated state of wellbeing and they have an important need that has gone unnoticed. If a child is 'acting out' then they are simply disconnected and need help to understand why. When the child is feeling, thinking, or acting in a way that may not be optimal for them, the energy in the chakras is affected. In fact, everything the child feels and thinks has an effect on the body. Every emotion, such as fear, sadness, joy, and love for example, may have specific effects on the body, and in turn the body responds in a particular way to particular emotions.[56]

In other cultures there are universal principles of human life that speak to the mind, body, and spirit connection in the same way, and thus, can effectively be applied to the wellbeing of children. Metaphysics, for example, is often referred to as the science of 'what is beyond' the physical and where the physical body information speaks to original causes. Avicenna (980–1037 CE cited in Haque,

---

[56] HeartMath Institute has been very interested to research the effect of the emotions on the heart and what they are terming the hearts coherence. Some of these studies are used in Chapter Six of the thesis.

2004), a Persian philosopher, created an extensive corpus of works during Islam's Golden Age.[57] When Avicenna gave explanations for certain somatic illnesses he made connection between the physical and psychological illnesses (Haque, 2004). Avicenna performed psychotherapy only by "observing the movement of the patient's pulse as he listened to their anguish" (Iqbal & Arberry, 1999).

Avicenna's approach is resonant to traditional Tibetan medicine. The Tibetan medical system is a combination of the Indian, (Ayurveda), Persian (Unani), Greek, indigenous Tibetan, and Chinese medical systems. It embraces the belief that all illness ultimately results from the mind – ignorance, attachment, and aversion. Of course Western medicine has taken a different approach to illness, such as the discoveries beginning with germ theory. Germs, however, do not cause all disease and many other major kinds of disease have been amenable to mechanistic explanation. Nutritional disease, auto-immune disease, genetic disease, and cancer can all be justified, in part, with mechanistic explanations (Thagard, 2008), but these are reliant upon a worldview that supports the separation of body and mind. A re-examination of the fundamental mind/body dualism has concurred with research into neuroscience, embodiment, and consciousness, and the idea of an unconscious mind, which 'speaks' through the language of body (Friedman & Moon, 1997; Pert, 1997). The role of the emotions in illness, and various other symptomatic responses, is a discussion point of the next chapter.

The examination of the chakras as energetic centres within the human body exposes correlations between various aspects of human consciousness (mind), the anatomy of the human body and body systems (body), as well as spiritual themes that are common to all of humanity (spirit).[58] I am calling these themes

---

[57] Islam's Golden Age: Islamic scholars produced new medical knowledge based on translations of Greek into Arabic texts. Islamic scholars made more systematic summaries that became encyclopedias (*from the National Library of Medicine digital archives*).

[58] Judith, A (1996, 2004), *Eastern Body, Western Mind: Psychology and the Chakra system as a path to self*, Celestial Arts, California – Judith uses the model of the chakras as a tool for diagnosis and healing. This work is a synthesis of what is termed East and West psychology. Judith's work correlates

the foundational needs, because these are needs that we all share as human beings, needs that support our spiritual, emotional, physical, and mental health, and are said to be active within each individual. The great advantage of the chakra paradigm is that it offers vital information about the needs that are connected or correlated with specific patterns of energy in the body and the chakra centres are patterns of energy concerning specific themes. The chakras are not merely a particular concept applicable to the Indian traditions; they are part of our human body systems. The chakras, therefore, offer important information about wellbeing in childhood and wellbeing across the entire lifespan, not as a stage to grow into, but a constant reality. The theory of the chakras is outlined in detail in Chapter Three.

## Impact and Ethics

Even though this thesis is not conducting research *with* children, it is research *about* them. Hence, it is important to visit the idea of ethics in research with children, as these same ethical concerns are mirrored within most of our systems that are in place for understanding the child. The possible impact for children of having enhanced knowledge about their needs and how this enhanced knowledge may lead to improved self-understanding and increased wellbeing is also explored in this section. Research with children today largely begins with the recognition that children are conceptualised as competent and not simply objects of adult concern. Anne Graham and Robyn Fitzgerald (2007) say that when it comes to researching with children that it is important that children are actively involved in shaping their own lives. To achieve this they suggest that researchers need to find better ways to understand and describe children's experiences (Graham & Fitzgerald, 2007).[59] This fits within Rasmussen's (2004)

---

the chakras with the developmental stages of growth in the individual and adopts a view of the developing self through the lens of the chakras. In particular, the activation of certain energy centres at certain ages of growth. This thesis departs from Judith's work in the regard that I position all of the chakra energies to be active and present from birth, an idea that forms a main thread of the argument.

[59] This perceived helplessness that is projected on the child is recognised by Anne Graham and Robyn

*interactive perspective*, "where the child is the mediator and adults are the interpreters of the child's lines of thought in relation to their needs" (Linge, 2012). From a social and cultural perspective, children are seen as active and dynamic citizens, nurtured by social experiences and interactions with others, and children's participation in research takes place in partnership with adults who optimally provide appropriate support and guidance in order to help children formulate their views. The interaction perspective, where the child's feelings, thoughts, and responses are interpreted by adults, although perceived as most optimal, is not without complication, and to overcome adult-centred interpretations and covert relations of power, it is essential to employ a methodology that allows youth to speak from, and be appreciated for, their own perspective (Rasmussen, 2004).

Gerison Lansdown (2005) speaks of the 'evolving capacities' of children and helps researchers shift away from a deficit model to a strengths-based model with aspects that are helpful and supportive of children's participation (Lansdown, 2005). Facilitating children's participation in research isn't easy according to these authors, and rather than the abandonment of legislative and ethical frameworks that guide research with children, they point towards the importance of challenging deeply embedded assumptions about children and childhood. Challenging normative discourses and institutional ethics that result in 'last resort' inclusion of children they claim will ensure researchers are guided in the broader ethical considerations of research with children, to value diversity in participants and in research methodologies. The ethical concerns of children in research highlights the need for: 1) children to participate in their own unfolding and interpretation of their experiences as well as adult interpretations

---

Fitzgerald from the Centre for Children and Young People at Southern Cross University in their recent research on "Progressing the 'Impact' Agenda in Education: Including Children & Young People in Research". The cohering interest in their research is on enhanced provision, protection, and participation (including in research) what they term 'improving' rather than 'proving'. They offer the following within their work: a) a rationale for facilitating children's participation; b) the benefits of involving children in research - what do they actually mean by this? Asking them questions? If so, who interprets the answers if not an adult expert? and c) some constraints in the current Australian research environment.

from strength-based models; and 2) that the child should be enhanced as a result of any interaction with adults that are said to have their ethical interests at heart.

From a philosophical perspective, an interest in children as persons in their own right and as worthy and capable of recognition, respect and voice is important. 'Recognition is a vital human need' (Taylor, 1995, p. 226, cited in Graham & Fitzgerald, 2007) and research is done "*with* children rather than *on* or *about* them and, in the process, to give their views legitimacy" (Smart et al., 2001, p.14, cited in Graham & Fitzgerald, 2007). From a human rights perspective, research with children supports the right of children "to have a say and to be heard, as afforded to them under the United Nations Conventions on the Rights of the Child (UNCRC)" (Graham & Fitzgerald, 2007). There is to be an expectation that children can put forward their views and represent their interests in the expectation they will be listened to and respected (Cairns, 2006, cited in Graham & Fitzgerald, 2007). The needs and rights discourse has been central to the recognition of children in light of their wellbeing and these discourses are discussed in Chapter Five.

The broader idea that to be a human being is to be a citizen of the cosmos speaks to the understanding that all the people of the world are united by reason, sociability, and human dignity (van Hooft & Vandekerchkoe, 2010). Cosmopolitanism demonstrates that all people are of equal moral standing and allows a view of the rights of each citizen as needing respect (ibid). In particular, respecting the right to self-determination for people means also that the child is seen as having rights, to be an active agent in their own unfolding at each and every stage of their development. This research is not *with* or *on* children, however, it is still primarily interested in allowing children to have access to adults, frameworks, and practical approaches that affirm their foundational needs as complete beings. Such an affirmation is recognised as imperative to their emotional, psychological, physical, and spiritual wellbeing. In fact the models that parents, educators and other professionals use with children and young people according to deSouza (2012) should include "spiritual practices

that have been inspired by the wisdom, teachings, and philosophies from different belief systems across both the Eastern and Western worlds so as to give them the knowledge and skills to access their inner lives to gain self-knowledge. As well, they need to learn how to balance their thinking, reflection, and action between their inner and outer selves in their quest to live meaningful and purposeful lives" (deSouza, 2012, A Concept of Human Spirituality).

The tensions that are currently faced by children are mostly imposed by the larger social structures and systems that are in place to support them. The child's needs as presented here speak to greater human motivation. How the child expresses their needs (symptoms as expression) is important for adults to hear as it is a vital signal in understanding the child, and for the child to understand themselves. Access and affirmation of children's needs is not opposed to any broader understanding of rights or social justice or the developmental models within these, rather it is assessing broader 'common' understandings when the '*I wonder how these fit now that we have re-examined and reconsidered the child from a position of wholeness*' possibility is considered. This idea is grounded in the formation of the individual identity and how any child comes to know and interact with the greater cosmos. According to Georg Hegel (1967), a person's identity is formed in the context of the recognition that others – initially parents – give to that person. Furthermore, according to Honneth (as cited in Van Hooft & Vanderkerckhove, 2010), the need for love is deemed the primary recognition that sustains us and grounds our development as children (ibid).

Love is a very broad concept, and whilst the idea of love as a basic or foundational need that must be affirmed in childhood is fully embraced here, there are additional needs of recognition that children require to sustain them and ground them in their development. The sustenance and grounding of the various needs of the child is imperative. As we know from much research that the withdrawal of love can have a spectrum of effects on the individual's wellbeing, from fatal to psychologically damaging (ibid), so too do the other foundational needs that are presented here. The importance, then, of outlining

the foundational needs of children will benefit the institutional, educational, parental, and medical understandings of childhood wellbeing.[60]

**Key Concepts of this Chapter:**

- Rethinking childhood: The hermeneutic of '*I understand the child as a soul*' is put forth. The hermeneutic allows for philosophical questioning that:
  1. Explores how children are related to (critique of power structures).
  2. Explores how the child relates to itself and world (body, mind, spirit).
- The support for the child as a soul is found in chakra theory.
- Integral theory is also supportive in this regard, but concepts of spirituality in this theory are lacking or incomplete in relation to the child. The child cannot be understood until we have frameworks that recognise the spiritual aspect as a vital part of the whole child.
- Adults need to position themselves to see from child's perspective and the Interactive perspective is the most favored as it frames the adult-child relationship in a position of wonder and puzzlement.
- This however requires a bigger picture vision and other ways of interpreting children's experiences are again offered through metaphysics and chakra theory.
- The impacts and ethics of new models are discussed in light of research with, on, and about children and the application of such for children and childhood.

---

[60] A full discussion on the idea of needs theory is presented in Chapter Five in which Maslow's hierarchy of needs, Max Neef, fundamental human needs and the Human Needs and Human Rights are all outlined.

**Summary of Chapter 2:**

The proposition that the soul is central to our understanding of the child has allowed for the interpretation of the child as holding nascent capacities that may be realised as a result of keeping the parts of the soul working in harmony. When the child's whole soul is cultivated it supports the development of the child in a way that capitalises on their full potential. The importance of the interactionism that is occurring between the often-conceptualised 'separate aspects' of the self is vital to the child's wellbeing. Mostly the way the child is responded to, as well as how the child responds to self, is not from a position of unity but rather fragmentation.

By re-evaluating the ways in which adults relate with children we become acutely aware of the need for the interactions to be given regard, that is, by being mindful in questioning we allow the child room for them to express what matters to them and what gives them meaning. Further, when given the opportunity children are able to bring forth their own insightful solutions about what they need at any particular time, in any situation, or relationship. Viewing the child as a soul and a spiritual being having a human experience, we can begin to see that at each stage of the child's otherwise predominately staged development particular needs that encompass the whole, rather than just the parts of the child's experience, can be promoted, nurtured, or enhanced in the child's experiences to support wellbeing. As we consider the next step towards this inquiring of the child, the next chapter looks specifically to the theory of the chakras.

# 3. The Chakras

**Covered in this chapter:**

- Introduction
- The Chakras: A background
- The Role of the Chakras
    - *The Emotions and Energy*
- Chakras and Kundalini
- Biological Correspondences
- Chakra Themes
    - The 1st Chakra *Muladhara (Base Chakra)*
    - The 2nd Chakra *Swadhisthana (Sacral Chakra)*
    - The 3rd Chakra *Manipura (Solar Plexus)*
    - The 4th Chakra *Anahata (Heart Chakra)*
    - The 5th Chakra *Vishuddha (Throat Chakra)*
    - The 6th Chakra *Ajna (Third-Eye Chakra)*
    - The 7th Chakra *Sahasrara (Crown Chakra)*
- Two Worlds
- Key Concepts of this Chapter
- Summary of Chapter 3

## Introduction

The importance of the chakras as a map to understanding the child's need and wellbeing rests in its unique contribution to the notion of a unified self (body, mind, and spirit). Each constituent part of the whole self is consequently recognised for the important part it plays in the overall whole. Additionally, the various exchanges and interactions occurring between these aspects are also acknowledged. This chapter elaborates on chakra theory by conveying a history of the chakras before going on to address their role and function. The seven chakras according to the *Yoga Upanishads* form the major components of our consciousness and affect all major body systems. The chakras also oversee the energy related to our consciousness and body functions, as to how accessible they are to being open as well as how they control this opening at suitable times. The theory of the chakras is further situated in this chapter within the worldviews from which they are derived. In Buddhist and Hindu non-dual

thought, as well as in early Western philosophies prior to scientific discovery, there is an understanding that there are two distinct realities to our lived experience. These realities are resolved within what is understood as the broader field of consciousness. The concept of the soul is also present in this worldview and the purpose of the excursion into the early Western philosophies of the soul already taken is revealed for the significance of the notion of the soul (mind, body, and spirit) to human wellbeing. Although the idea of the soul in Western philosophies has conceptual differences to that of chakra theory, the role it plays in human wellbeing remains central.

**The Chakras: A Background**

The application of chakra theory to the Western world has resulted in many interpretations of both their meaning and function. Sometimes these interpretations can be varied as well as conflicting. The importance of appreciating the ancient tradition of the chakras means that rather than just appropriating certain Yogic Sanskrit terms such as chakra, we need to understand the traditional meaning of the words in the first instance (Sovatsky, 2010). The application of ancient wisdom to a contemporary understanding of human experience should include an outline of the purpose and function of the chakras in their original context, before going on to apply this wisdom in light of the purposes and functions attributed in this thesis.

The development of the wisdom and philosophy of chakras began in the *Vedas*. The *Vedas* are noted to be the oldest texts of India dated between 2,000 and 600 BC written by the Indo-European invaders of India named the Aryans. The Aryans are said to have entered India on chariots, and the original meaning of the word chakra as 'wheel' refers to the chariot wheels of the invading Aryans. The word chakra is also a metaphor for the sun, which "traverses the world like the triumphant chariot of a cakravartin" (Judith, 2004, p. 5) and denotes the eternal cycle of time called the *Kalachakra*, or wheel of time. In this way, it represents celestial order and balance. The Kalachakra teachings based on the

eternal cycle of time are central to both the Hindu and Buddhist traditions that derive from the *Vedas.*

In the *Yoga Upanishads* (ca. 600 BC), (Flood, 1996, p. 94–95), and later in the *Yoga Sutras of Patanjali* (ca. 200 BC) what is known to be the first reference of the chakras is found and they are expressed as psychic centres.[61]    The Upanishad's detail fully the physical locations and the associated themes of each of the chakras (The Yoga Upanishads, 1938).  The 46th of 108 Upanishads called the *Cudamany Uphanishad* begins an in depth description of each chakra and the subtle energy of the body (Yoga Upanishads. 1938, p. 279). The *Yoga Sutras of Patanjali* (Dvivedi, 1980) also refers to the subtle energies and the chakras. "The knowledge of the subtle and obscure and the remote, by contemplation on the inner light" (25' III. p, 81). The revealed knowledge is said to come intuitively by focusing inward on the feelings within physical body.

Yoga is a broad non-specific term for the physical, mental, and spiritual practices for the liberation from suffering in life (Bryant, 2009, p. 10). There are various traditions of yoga found in Hinduism, Buddhism, Jainism, and Sikhism (Carmody & Carmody, 1996, p.68). Yoga has also been popularly defined as a union with the divine in other contexts and traditions (Bryant, 2009, p. xvii.).  Patanjali's *Sutras* are one of the most detailed and thorough expositions on the subject and defines yoga as "the stilling of the changing states of the mind" (ibid). The mind and body are working in a unified ways and by focus "On the naval circle, the knowledge of the arrangement of the body" (30'III P 82) is possible.  Patanjali's tradition, however, was largely dualistic, and he states that nature and spirit are unconnected and that the aim of yoga was to rise above nature. His sutras on the Chakras however do show the link between the physical body, mind and spiritual component of the self (III – IV).

The yoga philosophy of the non-dualist *Tantric* tradition arose in the 7th century. It is within this philosophy that the chakras and Kundalini came to be an integral

---

[61] For attribution to Patañjali and a dating of 2nd century BC see: Radhakrishnan and Moore, pp. 453. (1957). *A Source Book in Indian Philosophy*. Princeton, N.J.: Princeton University Press.

part of yoga in a reaction to Patanjali's dualist philosophy that preceded it. This tantric tradition of yoga and Kundalini philosophy proposed the idea of being in the world rather than separate from it. Tantric theory views all reality to be a manifestation of the divine energy of the universe. And its practices *are aimed at* transforming the emotions to reflect this reality (Leaman, 2000). Mostly Tantra is thought of in the West as a sexual tradition.[62] Tantrism does put the role of sexuality in a sacred context, but this is actually only a small part of a broader philosophy. Tantric practices include yoga, worship of deities - the Hindu goddesses, and integration of the many dualistic forces in the universe (Kessen, 2002; Preece, 2006).

The purpose of yogic discipline according to Hiroshi Motoyama is "the discovery of Truth, as the realisation of the Self, as the realisation of the identity of Brahman and Atman, as the unification of man and God" (Motoyama, 1995, pp. 30). Motoyama describes the Sanskrit word, yoga, as having two meanings; the first is 'union', implying harmony, unity, and stability. The second is 'yoke', signifying the unification of the individual self with the divine. "The unification is possible by concentration upon a sacred symbol or entity such as a chakra, a mandala, or a mantra, or simply upon the inner True Self" (Motoyama, 1995, pp. 30). Therefore, the main role of the chakras, that is their purpose and function, is to realign the self with God".

The most central text about *Tantric Yoga* is a translation by Arthur Avalon (aka Sir John Woodroffe) in his book *The Serpent Power* (1919). This book is a "translation of two important Indian texts and their commentaries – The *Sat-Cakra-Nirupana* written by an Indian pundit in 1577, and the *Padaka-Pancaka,* written in the 10th century" (Judith, 1996, p 4). The chakras are described in all these works (*The Serpent Power*, *The Sat-Cakra-Nirupana,* and the *Padaka-Pancaka*) as emanations of consciousness from Brahman (God), an energy

---

[62] Tantric Buddhism for example emphases the transformation of the physical experiences and processes to be blissful (Bliss is understood as the nature of the Absolute). Cf Dasgupta S.B (1974) *An Introduction to Tantric Buddhism*, Berkeley: Shambhala. Pp.145-6 cited in Leaman, O. (2000) *Eastern Philosophy: Key Readings*, New York: Routledge

emanating from the spiritual which gradually turns concrete creating these distinct levels of chakras, and which eventually finds its rest in the *muladhara* or base chakra (Urban, 2003).

Avalon's *The Serpent Power* has served as the inspiration and chief reference text (usually without acknowledgment) for many Western writers. Urban (2003) writes:

> While maintaining his public profile as a judge and scholar of British Indian law, Woodroffe was also a private student of the *Tantras*. He published a huge body of texts and translations and thus pioneered the modern academic study of *Tantra* in the West. Yet, Woodroffe was also an apologist, seemingly committed to defending the *Tantras* against their many critics and to proving that they represent a noble, pure, and ethical philosophical system in basic accord with the *Vedas* and Vedānta (Urban, 2003, p.135).

While many aspects of Woodroffe's work continues to inform modern discussion on the subject, his influence is nowhere more pronounced than in discourse of Kundalini yoga.  Anodea Judith (1996) says that these texts, as well as "another 10th century text called the *Gorakshashatakam*, which gives instructions for meditating on the chakras, form the basis of our understanding of chakra theory and Kundalini yoga today" (Judith, 1996, p. 4-5).

"In these traditions, there are seven basic chakras, all of which exist within the subtle body" (ibid). The subtle body in the Yogic and Tantric systems of India comprises invisible channels and points assumed to regulate the characteristics of the visible physical form. The subtle body overlays the physical body as vortices of energy that are invisible to most human vision but which are energetically spaced on a vertical axis in the subtle body, relating to the spinal column and brain. The correspondences of the energy centres are discussed in more depth as the chapter continues. Each chakra is said to represent a particular aspect of consciousness taking care of a particular area of the body.

The chakra centres connect the various aspects of: 1) the mind – human aspects of consciousness; 2) the body – the anatomy of the human body and body systems; as well as 3) the spirit – spiritual themes, such as connection, unity, and greatest potentials that are common to all humans. Some schools of Indian thought speak of more than seven chakras in the human body, but the philosophy of the seven main chakras speaks to the main meeting points of energy in the human body akin to an intersection at which the smaller energies meet.
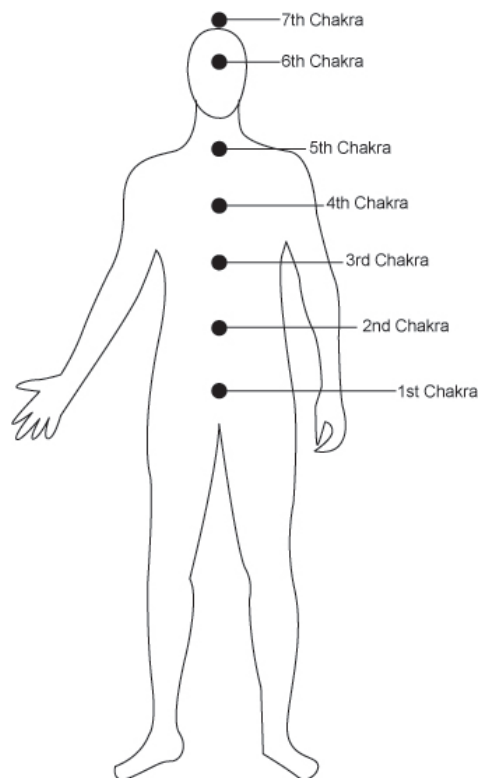


**Image 1: Locations of the Chakras within the Body.**

## The Role of the Chakras

The role of the chakras in the human body is to transform the subtle energies from the universe into specific vital energies for the body. The chakras act in a way that receive, assimilate, and express life energy. On an energetic level, the

human being is both a receiver and transmitter of energy. Energies from the cosmos group together in centres with certain patterns (chakras).

The chakra energies provide a cornucopia of information about the world and ourselves. The information from the cosmos first comes into contact with body, mind, and spirit through the chakras and flows back and forth informing every action taken. The energy that enters the body through the chakras then travels along energy channels (meridians) before the energy reaches the organs of the body. The energy in different parts of the body is just different frequencies of the same energy flowing back and forth. The chakras control and balance these subtle energy flows. If the amount of life energy ('chi' in Chinese or 'prana' in Sanskrit) is blocked, excessive or deficient in a particular area, the chakras are able to indicate where and why the problem has originated.

This energy in the human body travels along channels in the body in a similar way that radio waves travel through space. In Chinese medicine the energy is called chi and the channels are called meridians. In the Indian systems the energy is called *prana* and the channels are called *nadis*. These channels radiate to, and resonate with, all the cells in the body. Although most people cannot perceive the chakras or the channels of energy travelling through the body, if we think of them as something like radio waves we have a better understanding of this process. Radio waves are a type of electricity (electromagnetic radiation) (Harman, 1998, p. 6) that actually move faster than the speed of light. The energy system of our bodies can be thought of as a circuit connecting joints, muscle areas, and organs. This energy or electricity continuously charges the body.

When the chakras are working well, the body and mind are healthy. However, the function of one or more chakras can be impaired by negative emotions, impure thoughts, and neglect of the physical needs of the body, and when this happens, ailments and diseases occur. In fact, yogic practitioners espouse that imbalance in the form of illness and diseases begin in the emotional, mental, and spiritual energies that are in and around us (Motoyama, 1981) so that the integration of these energies plays an important part in maintaining inner

balance and wellbeing. The various energies within the human body have been forming since the embryotic stage and beyond (Sovatsky, 2010, p. 344).

When this energy flow is unrestricted, there is optimal body functioning. Sometimes the energy gets blocked. When this happens it is important to reset or restore the flow of energy. The blocks can sometimes be felt in the body. However, if these blocks occur without notice, over time they make themselves 'heard' to alert attention. The blocks can present in various ways and may manifest as either an emotional, mental, or physical reaction that hinders growth.

In Chinese medicine, a practitioner moves energy blockages in the body channels through acupuncture. They are trained to know the body systems so well that they know where to place the needles to assist the flow of energy throughout the body (Zheng, 2003). It is the aim of yoga practices to become more aware of, and obtain an everyday awareness of the chakra themes and how they relate to the self, as well as the role they play in our wellbeing. In a similar way to the acupuncturist, the yogic practitioner is bringing to awareness the blocks to wellbeing in the person they are working with. Gaining more awareness of the energy in the body and the blocks to that flow of energy is said to assist one in keeping the flow of energy in the body in good balance. As this type of awareness is developed, one can learn to balance negative emotional energy with positive energy to detoxify, nourish, and integrate the body with the forces of nature and the whole cosmos.

**The Emotions and Energy**

What this means for our wellbeing is that when we begin to recognise the things that are not assisting the flow of energy in our body we can change them. Perhaps the best example of this is found in the role of emotions. Robert Preece (2006) explains that Buddhist Tantra yoga is engaged primarily with *dharma* and the emotional aspect of our nature and that, rather than suppressing this,

Tantra is interested in transforming the energy inherent in the emotional body as a dynamic path to enlightenment (Preece, 2006). Transformation is thus contingent upon not avoiding or escaping our human existence and the emotions that we experience, but by changing our own internal relationship to that existence.

The body and the unconscious in Tantra are almost synonymous so that reawakening body sense is vital before deep exploration of our experience is possible. For example, the Buddhist practice of meditation aims to bring about awareness of whatever arises, not just mental activity. A quality of presence that allows and accepts bodily feelings without becoming stuck in them enables healing of both physical and emotional distress (Preece, 2006, cited in Haire, 2007). The consideration of subtle energy, *lung* – translated as 'energy-wind', separates Tantra from almost every other school of Buddhism. The Western insistence on empirical means of measuring, quantifying, or validating subtle energies, according to Preece (2006), "does not imply there has been no knowledge historically of something equivalent to it, but in scientific circles its sources would not usually be considered credible" (Preece, 2006, p. 87).[63] Preece converses that the Western scientific and psychological model cannot fully explain the interface between mind and consciousness in the working of the physical neurological body, although, as I have argued elsewhere, support can more recently be found within the field of quantum physics and biology (Pert, 1997; Haire, 2007), which is further discussed in this chapter in more detail as well as Chapters Four and Five.

The energy-wind body is instrumental in translating physical experience into consciousness and vice versa. This concept is one of a unifying energy connecting and informing all levels of our being. The emotional nature of our existence is most important in the transformation. "To transform our emotional lives more

---

[63] Preece, (2006) note: Preece sees Carl Jung's connection between Spirit and a 'volatile-wind' as linking with the Eastern concept of subtle energy and this subtle energy and the role it plays in our self-identity are demonstrated also in the *chi* of acupuncture for example. pp. 87. See a discussion in Haire, (2007)

deeply, we need to become aware of the underlying processes that occur on a subtle level" (Preece, 2006, p. 116). When emotion is seen as energy, one can better understand the effect that emotions have on the flow of energy in the body.

The chakras are the energetic portal through which the divine aspects of our consciousness permeate the human body, offering additional insight into how the various individual, collective, internal, and external experiences that occur within our lives can be understood (Judith, 1996, p. Preface xi.). The chakras are said to represent the divine knowledge and power that is available to all human beings. It is through cultivating the chakra energies to be functioning optimally that the harmony of body, mind, and spirit may be achieved (Dvivedi, 1980; Patanjali, 1980). In yoga theory, when the aspects of the self, namely the body, mind, and spirit, are in harmony, a state of wellbeing results. From this state of wellbeing the individual is able to reach their greatest potential. According to the *Vedas,* the human soul is the manifestation of the divine as it occurs within the individual and is expressed through the chakras for the purpose of reuniting the individual with the universal at each stage of development (Aurobindo, 1977).

Through the map of the seven chakras in the human body one can navigate the solutions to many conflicts in life, as well as use the knowledge as a guide towards optimal self-awareness and development. If, for example, there is an experience of specific physical, emotional, or psychological symptoms, one can look to the chakras for clues and make the symbolic connections (Shumsky, 2003). The chakras offer a map of vital information about the fundamental needs that we all share as human beings. Needs specifically associated with aspects that support our spiritual, emotional, physical, and mental health that, once met, allow a person to have access to a state of harmony that is the precursor for wellbeing at any stage of life.

The chakras are not interpreted merely as a particular concept applicable to the Indian traditions as within these traditions they are regarded as part of our human body systems.

## Chakras and Kundalini Energy

The often separate concepts of mind, body, and spirit are viewed in chakra theory as integrated, thus the wellbeing of the individual is integrative and interdependent; a holistic process from the time of birth. Allowing the flow of energy in the human body to be utilised as an expression of the Divine is the aim of Sri Aurobindo's praxis of 'integral yoga', or *purnayoga*. The physical exercises we commonly associate with yoga help align our body, mind, and spirit to achieve a complete absorption in our spiritual reality. Aurobindo's integral yoga practice was grounded in yoga and meditation. However, Aurobindo did not advocate a withdrawal from the affairs of life, or suggest that the physical yoga asanas (postures) were the only path to integrity, as many other yogic practices demand. In fact, he believed that this higher-level consciousness was necessary to integrate into our day-to-day activities, and is available to all. Aurobindo's (1977) ultimate belief posited the spiritual nature of all reality, which he describes as "*being, consciousness, and bliss (sat-chit-ananda)*" (Aurobindo, 1977, p. 100).

To Aurobindo, the underlying force of the entire phenomenal world is a spiritual evolution in consciousness toward a condition in which all material forms will reveal an indwelling spirit. Aurobindo postulated several states of consciousness. He saw these states as interconnected and revealing different levels of reality and unity. For example, for Aurobindo, "normal waking consciousness is steeped in individualism, while the higher states reveal an 'ultimate' reality. Psyche or soul was the manifestation of the divine as it occurs within the individual or organism for the purpose of reuniting with the universal reality at each stage of development" (ibid). Sri-Auriobindo's synthesis of the three yogas is said to offer an *effective praxis* to actualise the divine potential in human beings (Shrivastava, 1987)

A means of cleansing the body to be a clear instrument for the divine is also found in Hindu myth. *Kundalini Shakti* is an energetic serpent (Kundalini means coiled in Sanskrit) which symbolically lies asleep at the base of the spine in the

physical location of the first chakra. When the energy of the transformation of self begins and the realisation of the self as inhabited by God is embraced, then the snake is said to journey up from the spine to the crown of the head, and on its way opens and fully activates all of the chakras in the human body. When a human being is ready to awaken their potent energy and latent brilliance, the body begins to come alive, one energy centre at a time, shedding the no longer necessary beliefs and ways of being that do not serve the transformed self. The awakening of the Kundalini has traditionally been done under the guidance of a guru who would appoint awakening to a disciple. As a result of that awakening one would achieve Self Realisation, or *atma-jnana*; knowledge of the true self. The wisdom of Kundalini energy and the chakras in the human body that support this energy has thrived in India for thousands of years (Gopi Krishna, 1971).

In *The Bhagavad Gita* Krishna's final address is by way of a message where he says "Awaken your dormant Kundalini power and perceive that the power of God is with you at all times, through the activities of mind, senses, breathing, and emotions, and is constantly doing all the work using you as a mere instrument" (Prasad, 2004, Epilogue). Charles Leadbeater's (1927) book, *The Chakras* (Leadbeater, 1927) discusses the relationship between Kundalini and the healing arts. The way Kundalini releases stored and blocked energies, theoretically, is said to occur as the chakras enlarge and become fully activated. Once the chakra themes are attended to, the flow of energy becomes enhanced.

Stuart Sovatsky, a Kundalini scholar, says Kundalini has 'embryonic beginnings'. The primordial origination of all bodily life is Kundalini, the "coiled serpentine wisdom-energy" (Sovatsky, 2010, p. 344). Sovatsky argues that, "In each individual, then as now, Kundalini's motherly creativity is first visible microscopically in the nucleus of the fertilised ovum as, literally, the immortalising chromosomal process of cellular meiosis" (ibid). Sovatsky discusses in detail in his larger work, entitled *On Being Moved*, how Kundalini guides this process of embryological development towards a recognisable

human form,, "...thus Kundalini creates a bodily home for the *jiva*, the 'one who lives' – the soul". When the fetus is fully formed, Kundalini sequesters herself at the posterior node of the spine (the muladhara chakra or 'root centre') and becomes quiescent until she is reawakened (Sovatsky, 2010, p. 343-355).

It is on the journey of this awakening that the energy passes the chakras that connect the body systems and all cellular structures within the human body. The chakra centres control the flow of *prana* and distribute it over energy channels called *nadis,* as mentioned earlier. The three major *nadis* are called the *Sushumna, Ida*, and the *Pingala* (Motoyama, 1995, p.26). The *Sushumna* is deemed to be metaphysical column that runs vertically, it is said to be the channel for linking the chakras and their various dimensions of consciousness (ibid). The *Ida* and *Pingala nadis* crisscross, intersecting at the major chakras. It is theorised that the *Sushumna* corresponds to the central canal of the spinal cord, and the *Ida* and *Pingala* to the sympathetic nerve stems located on either side of the spinal cord (Motoyama, 1995. p.26).

*Prana* is distributed to the peripheral areas of the body through an elaborate matrix of thousands, of minor *nadi* channels. Thus, "this system of *nadi* channels is analogous to the spinal nerves, which comprise the peripheral nervous system and serve a similar function. Just as the peripheral spinal nerves conduct the life energy of the nervous system to glands, organs, and tissues, the *nadis* distribute *prana* to all of the body, converting into different forms of vital energy appropriate for various organs, glands, and tissues" (Glassey, 2010).

On the basis of these theories, if we see the human self as energetic in nature, we are getting close to the idea behind the etymology of the word spirit, which has its origins in the Latin *spiritus*, meaning breath. This is known in Buddhist and Hindu philosophies, as well as Chinese philosophies, by the emphasis placed on the breath in the different states of consciousness, and the observation that one's breathing changes dependent upon the particular state of consciousness being accessed. Breath in these traditions is known as prana and chi. Breath is the pervasive life force that animates the human being for the duration of the entire

lifespan. This force or spirit energetically activates each substance in the body – the organs, chakras and body systems. The subtlest energy within the human resides with the spirit, whereas the matter of the physical body operates at a grosser level.  Spirit is always informing the evolution of consciousness through one's actions, primarily one's life force or breath. In yoga, *pranayama* (breathing) meditation is a powerful approach to the transformation of emotions and the flow of energy in the body. The discovery of the subtle energy in the body and the existence of *nadis* and meridians was thought to be intuitively discerned by early practitioners as they paid attention to the physical body.  Such an acute intuitive awareness is said to be the result of extrasensory perception during meditations (Motoyama, 1995. p.27).

The ancient sacred practice of Kundalini, reserved for centuries to yogis, is becoming known and available to all at this point in time and, according to Sri Ramana Maharshi, the Kundalini energy is just the natural energy of the self, where self is the universal consciousness present in every being (Godman, 1992). It is the individual mind of thoughts and our limited perceptions that cloak this natural energy from unadulterated expression. Many Westerners have seen the relevance of the chakras and the Kundalini energy to our human experience and their relationship to personal transformation.

Gopi Krishna (1971), in his book *Kundalini: The Evolutionary Energy of Man,* states that:

> This mechanism, known as Kundalini, is the real cause of all genuine spiritual and psychic phenomena, the biological basis of evolution and development of personality, the secret origin of all esoteric and occult doctrines, the master key to the unsolved mystery of creation, the inexhaustible source of philosophy, art and science, and the fountainhead of all religious faiths, past, present and future (Krishna, 1971, p. 176).

Psychiatrist Lee Sennella (1987), co-founder of the Kundalini Clinic in San Francisco (Sennella, 1987) says that Kundalini is a psycho-physiological transformation, or 'rebirth' process, as natural as physical birth. In his book *The Kundalini Experience: Psychosis or Transcendence,* Sennella brings to light that over fifty years ago, in a seminar on Kundalini, Carl Jung (Jung 1932, 1975 cited in Senella, 1987) and his colleagues observed that the rising of this force had rarely, if ever, been seen in the West. They implied that it would take a thousand years for the Kundalini to be activated by the process of depth analysis. Yet, Jung (1975) also said, "When you succeed in awakening the Kundalini, so that it starts to move out of its mere potentiality, you necessarily start a world which is totally different from our world. It is a world of eternity"(cited in Sennella, 1987). Sennella says Jung refers to the Kundalini as an "impersonal force and claiming it as your own creation is done so at your own peril. The price is ego inflation, false superiority, obnoxiousness, or madness. It is an autonomous process arising out of the unconscious that seems to use you as its vehicle" (ibid). Although this process was a rare occurrence according to the Western understandings in 1932 when Jung wrote of it, it now occurs regularly, with and without training, as is shown by the growing number of cases in the files of the Kundalini Research Foundation in New York (http://www.kundaliniresearch.org/links.html).

The wisdom of the chakra philosophy has seen many applications outside of the cultural framework of Hinduism and Buddhism and it is largely becoming recognised that the energy of the Kundalini is present for all human beings. It is not just a particular cultural belief, but also a philosophy that may have applications for all human beings. There is now greater interest in this subject in the West as can be seen by the rapid increase of all sorts of practices with Kundalini philosophy at base, such as mind training, new therapies, meditative practices (Shumsky, 2003).

The idea that chakra development follows a vertically staged unfoldment is supported by the Kundalini yogic practices that believe the chakras must be operating in progression for the Kundalini Shakti energy to rise from the base

chakra to the crown chakra and beyond. This is said to only be possible within the person who has developed the energy in the chakras so as to allow the flow of Shakti unblocked. The application of chakra theory in Western discourse, therefore, has remained largely adult-centred. In chakra theory, as it has been adopted and adapted in the West, we see that the idea of the energies of the chakras open and become activated within a progression or a hierarchy that mirrors most developmental models. Some see it as a maturation of the energies as well in a staged or aged approach (Sovatsky, 1998).  In this way it is said that the higher chakra themes of connection and universal knowing are reserved for the developed individual adult and are not applicable to the life of the child. Yet, in seeing the energetic connection as ever present in the individual from the time of formation in the womb, it is possible to extend the role and function of all of the chakra themes to describe an overall wellbeing of the individual that begins in childhood and even before.

**Biological Correspondence**

Hiroshi Motoyama (1995) proposes that these seven chakras form the major component of our consciousness and affect all of our major body systems. They are the core centres, which form the coordinating network of our complex body-mind energy system (Motoyama, 1995). The chakras also govern the quality and quantity of energy related to the dimensions of our consciousness and body functions, as to how open they are, or how they are able to control this opening at appropriate times. This openness relates to the degree to which the chakra energies are receptive and regulates both the amount and complexity of mind-body activity one can effectively integrate at any given chakra level. Since the body and mind are so intimately interrelated, the chakras play an essential part in this relationship (Motoyama, 1995, p. 34).  As the body and mind affect and regulate each other, the chakras may be understood as the point of integration where the body and mind meet. For instance, Kundalini is generally understood as an energy that influences both our bodies and minds (Senella, 1987). As such,

there are a number of physical and psychological characteristics that may be expected to identify Kundalini arousal. Further, the chakra centres that define our consciousness and behaviour are being directed and changed according to the degree of this mind-body integration.

Candace Pert (1997), the pharmacologist who discovered the opiate receptor, has highlighted the importance of the chakras in determining the emotional life of the individual (Pert, 1997). In fact before this, Pert suggested the idea that bio-molecular medicine (receptors, protein, and peptides), the tiny components of our body and mind, are in fact our emotions (Pert, 1997, p. 20). Pert dubbed neuropeptides the 'molecules of emotion'; these neuropeptides she says are the chemistry associated with our emotions. The neuropeptides are not transmitted through the nervous system but are found in every part of the body (Pert, 1997, p. 133-134). If you are experiencing pleasure, for example, Pert says you will find neuropeptides associated with pleasure in your body and alternatively, if you are 'sad', you will find 'sad' neuropeptides in your body (Pert, 1997). One of the most significant findings Pert has made, especially in light of this thesis, was her comparison of the position of the chakras with the body's seven major peptide-manufacturing locations where she says nerves are gathered in interchanges. The position of each of the major chakras within the physical body corresponds with both an endocrine gland that controls hormonal balance, as well as a major nerve plexus. Pert notes how this discovery was made on a meeting with a Hindu Yogi when he showed her a map of the chakras. After they overlaid this map on a drawing Pert had made of the major peptide locations in the body, she saw how the maps corresponded. Pert states that it was the first time she seriously considered her research in light of the Eastern philosophy of the chakras and this was in 1984 (Pert, 1997, p. 245).[64] Pert describes the chakras as nodal points of electrical and chemical activity that perceive, interpret and then distribute

---

[64] See full story in Pert, C. (1997). *Molecules of Emotion*. New York, NY: Scribner. To note here also in ascending order, the chakras are located at the base of the spine (1st or root chakra), (2nd or sacral chakra), above the naval (3rd or solar plexus chakra), the centre of the chest (4th or heart chakra), middle of the neck (5th or throat chakra), just above the brow area (6th or third-eye chakra), and top of the head (7th or crown chakra). p. 245.

information from and to the rest of the 'bodymind'. The nodal points are located in the midline of the body, where there is also an associated endocrine gland and a major nerve plexus (Pert, 1997. p.310).

> An appreciation of the ancient wisdom of the chakra system, which corresponds to modern scientific discoveries about the location of neuropeptide-enriched nodal points along our bodies' longitudinal axis, can help us enter a relaxed state of mind where natural recuperation and recovery can occur. Learning new positive thought patterns is also facilitated so that we can permit conscious calm access to our 'bodyminds' below the neck. So often folks today are unnecessarily stressed out instead of blissed out, spending time and energy on subconsciously focusing on irrelevant frantic survival patterns which no longer serve us (Candacepert.com, 2013).

Pert (2007) claims that the more we understand about the flow of subtle energy in our lives and 'bodymind', the more we realise that thoughts, emotions, spirit, and physical body are interrelated. The action or movement of any one aspect of our component self ultimately affects each of the others. Our feelings, thoughts, and spirit energy are reflected in our physical body and determine our wellbeing. Pert declares that 'we are hard-wired for bliss', which is both physical and divine; our body makes its own natural opiates, the endorphins. Western concepts of 'God', according to Pert, are really the summation of how the natural laws of the universe operate, that is, with peace and harmony (Pert & Marriot, 2006, p.211). It is through the chakras that the soul becomes receptive and communicates with cosmic energies.
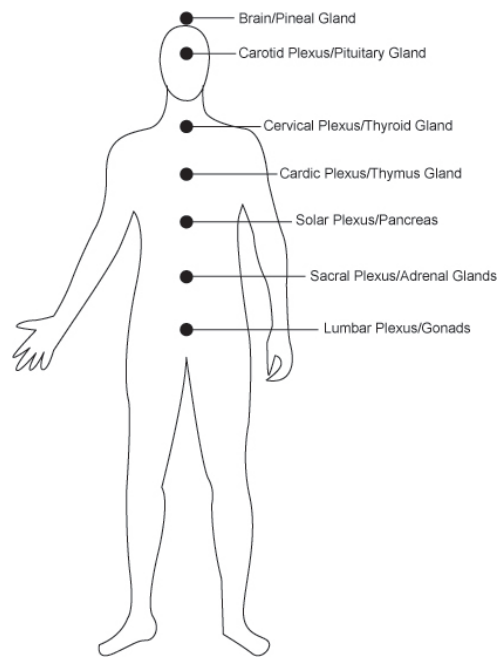
**Image 2: Location of the nerves and glands within the body.**

Another way of viewing the biological support for the chakras is through the work of Don Glassey (2010). Glassey, drawing upon his knowledge, experience, and expertise as a chiropractor has researched the nervous, meridian, and chakra energy systems, which led him to the discovery that cerebrospinal fluid (CSF) is the physical connection that links all the energy systems. It is Dr. Glassey's revolutionary theory that CSF is the fluid of life, the life force (chi or prana) of the body based upon a vitalistic principle. The vitalistic principle of Blumenbach (1752-1840) argued that there is an 'innate' impulse in living creatures towards self-development (Glassey, 2010).

> This principle of vitalism holds that life cannot be explained fully in terms of chemical and physical forces alone. It propounds that there is a third separate and distinct 'vital force' (élan vitale) necessary to any explanation of life. The life of the organism and its functions then depend on this vital force, which differs in kind from all physical, bio-chemical or electrical forces. This vital force is always a part of, never apart from, physical processes, as the immaterial expression co-evolves with physical structure (Glassey, 2010 website)

Because vitalism includes factors that are outside the range of physics and chemistry, the idea of vitalistic forces controlling human life was not grasped by modern science; in fact, many are said to be on something of a campaign against vitalism (Crick, 1966, p. 24). For Frances Crick (1966) "...the motivation of many of the people who have entered molecular biology from physics and chemistry has been the desire to disprove vitalism" (Crick, 1966, p.24). Yet, new biology, shaped largely by quantum mechanics, argues that there are non-physical fields that are involved in shaping the physical realm (Lipton, 2005). The idea of these conflicting doctrines is discussed in further detail in the section of this chapter titled 'Two Worlds'. Before this discussion, the chakra themes are broadened in the next section demonstrating the integrative nature of the chakras to understand both the biological and spiritual aspects of the human self.

**Chakra Themes**

Each chakra is said to have a theme and certain patterns that are fundamental to a person's full expression of their human potential. With focus on and cultivation of these themes, an individual is able to reach their highest human potentials, as the energy that is supporting the individual's growth is able to flow unhindered. The chief characteristics and functions of the seven major chakras and their associations with specific aspects of our consciousness from the beginning of life are outlined in the table below, as well as in sequence afterwards.

From the table presented, there is a correlation of the chakra energies with the major body systems. The seven themes of the chakras are present within the human body from the time of birth. These seven chakras outlined in the *Yoga Sutras* are said to be active within each individual; they are not merely a particular concept applicable to the Indian traditions.

**Table 1: The Seven Chakras**

| Chakra | Anatomy/Body System[65] | General Theme[66] |
|---|---|---|
| 1st Chakra<br>Sanskrit name:<br>Muladhara | Physical body support, base of spine, bones, legs, feet, rectum and immune system. | A sense of feeling connected to one's body as well as the physical world. |
| 2nd Chakra<br>Sanskrit name:<br>Swadhisthana | Lower vertebrae, appendix, reproductive system, hip area, pelvis, urinary system, colon, large intestine, bladder, endocrine system. | A sense of feeling connected to others through feeling, desire, sensation, and emotional awareness. |
| 3rd Chakra<br>Sanskrit name:<br>Manipura | Abdomen, adrenal glands, mid spine, digestive system, stomach, upper intestine, liver, gallbladder, kidney, pancreases, and spleen. | A sense of personal power, will and autonomy. |
| 4th Chakra<br>Sanskrit name:<br>Anahata | Heart, shoulders, arms, circulatory system, respiratory system, thymus, diaphragm, lungs. | A sense of feeling unity, self-love and love of others, as well as compassion in all one's relationships. |
| 5th Chakra<br>Sanskrit name:<br>Vishuddha | Throat, mouth, trachea, neck vertebrae, teeth and gums, oesophagus, parathyroid, hypothalamus, thyroid, lymphatic system. | A sense of being able to clearly communicate with those around one, to be given 'voice' (through and not restricted to verbal language but resonance). |
| 6th Chakra<br>Sanskrit name:<br>Ajna | Brain, nervous system, eyes, ears, nose, pineal gland, sinuses, pituitary gland. | A sense of being able to see, both physically and intuitively the bigger picture of one's existence - thought and brain functioning. |
| 7th Chakra<br>Sanskrit name:<br>Sahasrara | Muscular system, skeletal system, skin. | A sense of feeling connected to the greater cosmos (God), to a timeless, space less place of all knowing. |

## The 1st Chakra: *Muladhara* (Base Chakra)

The base chakra expresses to the theme of being grounded and having a sense of feeling connected to the body as well as the physical world. It is also referred to as the centre for safety and security as it pertains to the physical existence (our bodies and the material world), as well as the survival instincts. A balanced base chakra brings health, prosperity, self-preservation (warmth, shelter), nourishment, and solid presence. When this chakra is imbalanced, there may be fears of survival and a lack of boundaries, or a tendency to withdraw from

---

[65] The Anatomy and Body system correlations are taken from: Myss, C. (2004). *Anatomy of the Spirit, and Why People Don't Heal and How They Can*. New York: Gramercy Books, The same continues for all chakras

[66] The chakra themes of balance and imbalance are taken from Judith, A. (1996, 2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts. The same is continuing for all chakra themes.

physical reality. Imbalance also relates to feelings of victimisation or violence (Judith, 1996, p.52-102).    Imbalance of this chakra leads to specific physical problems associated with the feet, legs, rectum, base of the spine, bones, and the immune system (Myss, 2004, p.96).

**The 2ⁿᵈ Chakra: *Swadhisthana* (Sacral Chakra)**

The sacral chakra expresses the theme of being connected to one's emotional nature, pleasure, self-gratification, and movement, as well as sexuality. A balanced sacral chakra moves the emotions, bringing harmony and creativity. This chakra promotes vital emotion and the ability to cope with change and movement through experiences, and feeling supported in one's desires and needs. When this chakra is imbalanced there is a holding and rigidity towards life.  An abnormal fear of change and often a lack of excitement and enthusiasm or, alternately, there can be over-indulgence, displeasure, and confusion (Judith, 1996, p. 104 -163). Imbalance in this chakra can lead to an imbalance in the following anatomy or body systems: lower vertebrae, appendix, reproductive system, hip area, pelvis, urinary system, colon, large intestine, bladder, and the endocrine system (Myss, 2004, p.96).

**The 3ʳᵈ Chakra: *Manipura* (Solar Plexus)**

The solar plexus chakra expresses the theme of our personal power and self-definition, activity, autonomy, and individuation being strongly associated with self-esteem and will. This chakra, when balanced, promotes self-confidence and a proactive approach to life and sense of purpose. It supports the power needed to transform ones aspirations (especially material ones) into experience through a strong will. An imbalance of this chakra can result in insecurity and the need to dominate others (Judith, 1996, p.166-219). Imbalance in this chakra can lead to imbalance in the following anatomy or body systems: abdomen, adrenal glands, mid-spine, digestive system, stomach and upper intestine, liver, gallbladder, kidney, pancreas, and spleen (Myss, 2004, p.96).

**The 4th Chakra: *Anahata* (Heart Chakra)**

The heart chakra expresses the theme of love, relationships, and connection to our social selves, our loved ones, and self-love. When this chakra is balanced and functioning optimally, our ability to give and receive unconditional love is well developed, as is the ability to feel loving, peaceful, and centred.  As a result one is compassionate, intimate, and devoted.  An imbalance of this chakra can result in sadness, lack of joy, feelings of isolation, and anger (Judith, 1996, p.220-283). Imbalances in this chakra can lead to imbalance in the following anatomy or body systems: heart, shoulders, arms, hands, thymus gland, lungs, diaphragm, and circulatory system (Myss, 2004. p.97).

**The 5th Chakra: *Vishuddha* (Throat Chakra)**

The throat chakra expresses the theme of communication and is oriented to self-expression and finding one's own voice, as well as creativity, resonance, and listening.  When this chakra is balanced, one can speak and listen with truth and constructively express all the emotions. This chakra experiences the world through vibration in particular verbal language. Balanced throat chakra energy improves one's psychic hearing ability.  An imbalance will see communication suffer and shouting or yelling used as common forms of communication. Alternatively imbalance presents as being non-communicative and keeping silent (Judith, 1996, p.286-336). Imbalances in this chakra can lead to imbalance in the following anatomy or body systems: respiratory system, throat mouth, teeth and gums, oesophagus, thyroid gland, parathyroid, hypothalamus, and lymphatic system (Myss, 2004, p.97).

**The 6th Chakra: *Ajna* (Third-Eye Chakra)**

 A balanced third-eye chakra expresses the themes associated with seeing clearly and self-reflection, in particular intuition and clairvoyance (vision beyond ordinary sight). It also allows the ability to visualise and manifest. It helps us to see things with clarity, to focus, and to dream.  Imbalances of this chakra are fear

of the imagination, dreams, and one's 'irrational' intuitive insights, but may include learning difficulty, sleep issues, and lack of vision for the future (Judith, 1996, p. 338-387). Imbalances in this chakra can lead to imbalance in the following anatomy or body systems: brain, nervous system, eyes, ears, nose, pineal gland, and the pituitary gland (Myss, 2004, p.97).

**The 7ᵗʰ Chakra: *Sahasrara* (Crown Chakra)**

The crown chakra expresses the theme of universal connection and is oriented to self-knowledge, divinity, union, higher power, and transcendence of belief systems. When this crown chakra is balanced there is a sense of 'oneness', of universal existence, and an experience of inner peace. The illusion of separation between self and other dissolves.  A balanced crown chakra enables one to stay connected to the highest sources of wisdom and enhance psychic knowing. Imbalance in this chakra leads to feeling lonely, fearing death, and needing to compare, compete, and protect self from others, as well as a lack of faith and a lack of belief in self and life (Judith, 1996, p. 390-436). Imbalances in this chakra can lead to imbalance in the following anatomy or body systems: muscular system, skeletal system, and skin (Myss, 2004, p.97).

**Two Worlds**

In order to situate the theory of the chakras in the overall thesis as presented here, it is important to outline the worldview from which it is derived. In Buddhist, Hindu, and even the early Western philosophies prior to scientific knowledge, there is an understanding that there are two distinct realities to our lived experience, one at the level of the un-manifest or the formless that is broadly understood in these spiritual traditions as the 'ultimate reality'. The second is the manifest of those things that appear on the level of form and are termed material reality. The Buddhist Advaita tradition calls this level of reality *maya* or illusion. The differentiation is made to facilitate a clearer elucidation of the ideas of consciousness more broadly. It must be stated from the outset,

however, that the distinction is drawn for clarity of mind and that many thinkers, especially in the Eastern philosophical traditions, see no 'real' difference between human or divine consciousness in its subtlest form, broadly refereed to as no dualist.

As has been expressed earlier, many have postulated that if our understandings of consciousness do not account for this divine aspect of our human experience then we will never truly be able to sustain wellbeing (Aurobindo, (1977); Montessori, (1949); Patanjali, (1971); Pert, (1997); Wilber, (1980, 1997, 1999). Yet, most modern Western approaches toward the self, as well as the methods used to measure human consciousness, do not account for this aspect of consciousness. Returning here to the vitalism versus mechanism debate in biology, Bruce Lipton, a cellular biologist, in his book The Biology of Belief writes about a vitalistic biological doctrine. Lipton (2005) urges a paradigm shift in conventional medicine to move debate beyond the limitations of Newtonian materialism. He demonstrates too that recent insights from divergent fields such as cell biology, systems theory and quantum physics establish a sound scientific foundation for the philosophy and practice of energy medicine. Energy medicine has a foundation in the idea that there is a 'formative drive' (De Almeida, 1991) in living matter. In the early 18th century, the physicians Marie Francois Bichat and John Hunter recognised a "living principle" in addition to mechanics (Birch & Cobb, 1985, p. 76-78).

Motivation for understanding human consciousness in the West still largely centres on subjective individual capacities and the growth of the individual. The legacy of this comes from Descartes and many philosophers thereafter who have struggled to comprehend the nature of consciousness and to locate the essential properties of consciousness. An interest in interpretations of consciousness that incorporate the idea of a greater motivating force that shapes and guides the human life are beginning to be explored in many domains. The idea of human consciousness and a greater universal motivating consciousness as integrated is found in philosophies that hold a metaphysical epistemology about the nature of

reality. In Buddhism and Hinduism, transition between these realities is said to be possible in the states of consciousness termed sleep, wake, and dream, and non-dual states of consciousness. Non-dual states are recognised as states of consciousness in which there are no binary oppositions and the experience is of a unifying nature, that is, with no separation between self and other, self and world, or self and God. The non-dual Brahman (God)-Atman (soul) concepts are also presented in the Upanishads (Mahadevan, 1956, p. 62). Brahman-Atman is noted to be the 'all inclusive ground of the universe' (ibid)

The capacity to move between the two realities termed form and formlessness or manifest and un-manifest is central to all spiritual traditions and is made possible through meditation, yoga, ritual, and prayer. These practices are all said to offer a way of tapping into the universal or 'ultimate reality' to open the human being to a broader perspective that recognises connectedness and the divine design of our human existence. The transformation of the way reality is perceived is the aim of most spiritual practices, which are quite simply a means of becoming aware that individual human consciousness (soul) is imbued with the divine consciousness (God) as these worldviews espouse. When this awareness is present according to these philosophies, everyday activities, events, and relationships become invested with a more acute sense of greater purpose. The reason for this is predicated on the fact that human life is enhanced when a union of self (soul) and God is realised.

Plato also tells us that there are two separate worlds, or realms, in effect that there are two different kinds of realities. He refers to these two as the 1) ordinary physical objects and 2) Forms -an eternal realm. The part that links us with the eternal realm of the forms is our soul. In learning about the forms we will become more concerned with higher order knowledge or the unchanging and eternal aspects of reality as opposed to concern of physical matters. For Plato too, the forms are what really exist; the physical world is a shadow or just a reflection of the world of the forms (Plato, 2010). The forms are ideals of Good, Truth, and Beauty. Plato declares that the form (or idea) of the Good is the

ultimate object of knowledge, and allows us to understand the forms. According to Plato, when reason is developed it makes us aware of the Good, and we cannot know the Good without wanting to do it. So unless we do the Good, we will inevitably be in inner turmoil (ibid).

What this un-manifest reality or world of forms might look like, and also what it might mean to the broader idea of consciousness, has been recognised by many in the field of energy sciences as a divine consciousness and has been termed *The Field* (McTaggert, 2008), *The Divine Matrix* (Bradden, 2007), and *The Akashic Field* (Lazlo, 2007). These thinkers are taking the realm of consciousness studies to the quantum world where they are applying questions about what it means to be human by looking to the fundamental substance of the universe as an energetic field.

Some of the founders of quantum mechanics held that quantum theory meshes well with ancient Eastern mysticism and philosophy, including that of Hinduism and Buddhism, which include a belief in the interconnected nature of all things, as well as the illusion of separation of thought and existence (Capra, 1975). Fritjof Capra (1975), in *The Tao of Physics*, discussed this very idea with Werner Heisenberg, a prominent quantum scientist in 1972, as he mentioned in the following interview excerpt:

> I had several discussions with Heisenberg...and I visited him several times in Munich and showed him the whole manuscript chapter by chapter. He was very interested and very open, and he told me something that I think is not known publicly because he never published it. He said that he was well aware of these parallels. While he was working on quantum theory he went to India to lecture and was a guest of Tagore. He talked a lot with Tagore about Indian philosophy. Heisenberg told me that these talks had helped him a lot with his work in physics, because they showed him that all these new ideas in quantum physics were in fact not all that crazy. He realised there was, in fact, a whole culture that subscribed to very similar

ideas. Heisenberg said that this was a great help for him. Niels Bohr had a similar experience when he went to China[67].

The idea that quantum theory may offer something in regard to the workings of the mind and the broader idea of consciousness is found in the work of Niels Bohr (Vaas, 2011), who explored the notion that classical physics is basically not able to explain the holistic aspects of consciousness. Many physicists propose that quantum theory offers a missing link in understanding consciousness (Vaas, 2011).[68]

How the individual self relates to and interacts with this field is said to be dependent upon many factors. It has been recognised by many that having a perspective of greatest potential with intention on, and attention to, the highest purpose in each and every endeavour allows the information from this field to become more available to be used in the enhancement of the human self (McTaggert, 2007). The stronger this connection is, the greater the human potentials that are activated. What arises within the field of quantum theory in congruence with eastern understandings is the idea that there is a unitary image of man in the cosmos that harmonises notions of mind and matter, open to a transcendent connection between the conscious subject and reality (Capra, 1975).

As we grow the two worlds, as described above, are often perceived to be at odds with each other in our lives and self. The risk of the fragmentation of vital aspects of self and further separation of the self from world, commences from the very beginning of human growth. The developing self from child to adult goes

---

[67] Fritjof Capra, interviewed by Renee Weber in the book *The Holographic Paradigm*, pp. 217–218.

[68] In quantum theory, consciousness is transcendent to all phenomena and is not bound purely by neurological activity in the body's nervous system. Furthermore, consciousness is transcendent to both time and space (Bohm, 1980). David Bohm (1980) in *Wholeness and the Implicate Order* (1980) says that quantum theory and relativity contradict one another, and that this contradiction implied that there existed a more fundamental level in the physical (Bohm, 1980). This more fundamental level was proposed to represent an undivided wholeness and an implicate order, from which arises the explicate order of the universe as we experience it. Bohm's proposed implicate order applies both to matter and consciousness, and he suggests that it could explain the relationship between them.

through certain stages and this growth process is theorised to occur in a vertical progression. We can see from many human development theories that the biological and cognitive development of the individual is a journey from the bottom up and development is generally viewed in this way. The child, smaller in size and more dependent to begin with, becomes bigger and more independent. Like all growth in the natural world, nothing is born fully developed, therefore, a series of progressions lead to the fully formed organism. Because this vertical development can be seen, measured, and made manifest, it appears to be predominant and is central to our human understandings of development. The consideration of the unseen, immeasurable, and un-manifest forces that are guiding and informing the self is a little more difficult to measure, but I argue nonetheless play a very important role.

As has been expressed earlier, many have posited that if our understandings of consciousness do not account for the divine aspect of our human experience then we will never truly be able to sustain wellbeing (Aurobindo, 1990; Montessori, 1949; Patanjali, 1971; Pert, 1997; Wilber, 1980, 1997, 1999). Transpersonal psychology positions spiritual or mystical experiences as the ground of being and possibly the most important aspect of human existence. Understanding the soul, as has been expressed in the earlier part of the thesis, has been difficult outside of Western religious frameworks; yet in Buddhist and Hindu yogic philosophies, the soul is seen as the manifestation of the divine as it occurs within the individual or organism for the purpose of reuniting with the universal at each stage of development (Aurobindo, 1977).

**Key Concepts of this Chapter:**

- The development of Chakra theory in India dates back thousands of years. The usefulness of this theory is considered as the chakras are explored in light of an application to a model of children's foundational needs and wellbeing.

- Chakra theory gives a register for understanding the emotional aspects of the child's life. The chakras offer a reflection and model of a holistic, integrated, view of the self that is connected to a greater force that guides human growth.

- The energetic perspective finds ground through the concept of Kundalini energy; this is helpful in regard to how energy moves throughout the physical body and impacts and affects the whole composite self through the chakras.

- The chakras offer an important body map of the biological correspondences of the themes of each of the chakras, setting a template for the needs theory to be presented in Chapter Five.

- The worldview behind the chakras holds a 'Two worlds' philosophy that sees the human self as an expression of the divine or God. This unified connection of self and universe is supported by new findings in science.

**Summary of Chapter 3:**

Chakra theory points to a greater understanding of children's foundational needs as the energy from the outer world is attracted into the human body through the chakra centres to keep the soul (mind, body, and spirit) in balance. The chakras reflect how the unified consciousness of humanity, the soul, is divided to manage different aspects of earthly life such as the body, instinct, vital energy, and deeper emotions, communication, and maintaining contact to God. Given that the chakra theory not only has a long history in philosophical thought and that new scientific approaches are supporting its validity, it is put forth that the foundational needs of children can be supported through the chakras. The chakra system is used to both understand the basic needs and diagnose the unmet needs of children. When these needs are not met we see as a result a 'fragmented' child and further the unmet needs express in symptoms (physical, psychological and behavioral). When these needs are met they lead to an

integrated child and wellbeing. The chakras therefore offer a model that supports the child as whole (a soul). How and why one would fragment from such a unified experience of life is explored in the next chapter.

# 4. The Integrated Child

**Covered in this chapter:**

- Introduction
- Child Perception and Interpretation
- Transition an Opportunity for Re-integration
  *Transitional Phenomenon*
- Symptom as Transition
- Feeling Thinking Acting as God
- Language Changes Everything
- Key Concepts of this Chapter
- Summary of Chapter 4.

## Introduction

The conceptualisation of the child as complete in body, mind, and spirit and an active participator in its own destiny is central to this chapter. Even though the child is whole, the child is always simultaneously, in a participatory relationship with the world. This participatory process is neither set nor determined but rather it is changeable and fluid; there is always some type of transition occurring in the organic process of life. This chapter evaluates the way that the child forms ideas, beliefs, values, and judgments about themselves and the world, and the importance of these in regard to their wellbeing. Here psychoanalysis and Object Relations Theory enlightens what we know about the formation of the self. Transitional phenomena such as a child's attachment to certain things, people, and environments are central in the formation of the self. The symptoms of the child are presented here as 'transitional phenomena' or as evidence that the child is always seeking unity. Interpreting the child's symptoms in this light potentially offers a great deal of insight and awareness to adult caregivers, educators, and health professionals about children's foundational needs and wellbeing.

**Child Perception and Interpretation**

Neuroscientist Thomas Jessell (2004) argued, "human beings, as with all other forms of animal life, display a remarkable capacity to interact with and respond to their environments "from the beginning of life" (Jessell, 2004, p. 19). New technologies that map the child's growth and development in the womb have advanced the study of the child, and researchers are now looking to what they are actually doing rather than what infants should be able to do, according to theory (Chamberlain 2000). David Chamberlain (2000) states that in the last three decades research psychology has uncovered many previously hidden talents of both the fetus and the newborn baby.

> Until recently there were many theories about newborns but few known facts. For uncounted centuries, infants have been separated from the rest of us by a veil of ignorance. As close as we have been to them we did not know how amazing they are. Common wisdom about babies was based upon the obvious limitations of their size, weight and muscle power (Chamberlain, 2000 p. xi).

Emerging data of early childhood experiences, however, calls into question the long-held beliefs about children's limited developmental capacities and subjective experiences, thus opening new fields of inquiry (Heinberg, 2005). The emerging field of prenatal/perinatal psychology is one such inquiry. Since it requires inter-professional collaboration and its domain falls outside conventional disciplinary boundaries, it is not yet recognised in the academic world as a discrete field of inquiry. Yet, research teams have achieved breakthroughs that challenge standard 'scientific' or mechanistic ideas of human development. Scholars in prenatal/perinatal psychology respect the full range of evidence for infant capabilities, whether from personal reports contributed by parents, revelations arising from therapeutic work, or from formal experiments. Putting together all the bits and pieces, as Chamberlain (2000) calls it, of

information gathered from around the globe, a fundamentally different picture of a baby is formed.

Children both perceive and interpret their experiences via multi–dimensional modalities. From the time of conception, for example, there is evidence the fetus possesses an innate ability to interpret their feelings in ways that are quite different from adult processual mechanisms. Unlike adults, children perceive themselves as very closely connected to everything; there is no partition between the interior self and their environment. Another way to express this is that the mind, body, and spirit of the child exists as a unified being and possesses the capacity to intuit subtle energies (as described in the previous chapter on the chakras) in the material body and also those that permeate every living thing. How a child interprets this energy and then practically applies this knowledge in service of their optimal growth has not, until now, been fully understood within the Western technological rationalist paradigm.

In this alternative paradigm that is gradually emerging and that is presented in this thesis, the concept of unity is an important feature of the unfolding child as it goes through each phase of growth. This unity of body, mind, and spirit is related to the feeling, thinking, and acting aspects of the child. In fact, some authors suggest that there is a relationship between gesture and language development in the child that co-develops (Bates & Dick, 2002), suggesting that there is an inherant unity in how the infant perceives and interprets their inner and outer worlds. Eva Simms (2008), in *The Child in the World: Embodiment, Time and Language in Early Childhood,* looks at the theme of gestural presence in clarifying the unifying perception of infants. Simms suggests gestural presence offers a basis for reinterpreting the discoveries of developmental research and, in particular, those adult-centric or deficient models of psychological and cognitive development (Simms, 2008).

In order to demonstrate the unity of the child, Simms (2008) elucidates one particular study by Meltzoff and Borton (1979) in which three-week-old infants were blindfolded and given one of two different pacifiers to suck on; one pacifier

had a round-shaped nipple and one had nubs on the surface. "The babies were allowed to touch the nipple of the pacifier with their tongue and mouth and suck on it for a while, then the pacifier was removed and placed next to the other one and the blindfold was then taken off. After a quick visual comparison, infants looked more at the nipple they had just sucked," (Meltzoff & Borton, 1979 cited in Simms, 2008, p. 87) indicating to the researchers that infants actually perceive across different sensory modalities without the need for prior learned correlations. Additionally, the results were interpreted to indicate, "that infants store abstract information about objects in their world" that facilitates "recognition of objects across changes in size and modality of perception" (Meltzoff & Borton, 1979, p. 404). This study is one of many that Meltzoff conducted over many years with infants. In one of Meltzoff's first studies, six infants between just 12 and 21 days of age were shown three facial gestures and one manual gesture in succession. The infants were videotaped and then scored by observers who were unaware which of the gestures the infants had seen. The results, which were statistically significant, showed that infants of this young age were able to imitate all four gestures (Meltzoff & Moore, 1977).

Both of these experiments are ground-breaking because the idea of cross-modal perception has been a dilemma for many psychologists in their attempts to conceptualise the capacities of the very young child. Chamberlain has remarked on theoretical grounds, infants should not have been able to do this task (Chamberlain, 2000). The babies, in both the pacifier and gestural imitation studies, did not conform to the intellectual steps of construction as Piaget (1953) theorised. For Piaget, knowledge is constructed when information comes into contact with existing knowledge from previous experience. For instance, Meltzoff and Borton (1979) report that Piaget had thought that infants reached the stage of facial imitation at 8-12 months after they had many previous experiences of such stimuli. Yet the 12-21 day-old babies could imitate *facial* gestures of others; a capability previously thought to be impossible for an infant at this young age (Meltzoff & Borton, 1979). In both studies the infants had no way of associating tactile and visual capacities through prior experience, but they were still able to

perceive cross-modally. Both of these studies, and many more of Meltzoff's, (1977, 1979) show how the cross-modal nature of the infant is innate and not learned. Stern (1985) remarks further that "newborn perception has the 'innate design' to yoke tactile and visual experiences" (Stern, 1985, p. 48 in Simms, 2008. P.87), meaning that babies are born with this ability.

Simms (2008) asks what is going on in the consciousness of the babies. She also asks the important question of how babies accomplish such tasks, suggesting in the case of the pacifier study, that "the tongue, the eye, and the pacifier are one: engaged in the flesh, caught up in the coiling over of the visible and the tactile; in short, their gestures perform the seamless dance of perception" (Simms, 2008, P. 87). Simms surmises that if we understand infant perception in this way, we do not need recourse to theories about 'mental schemas' and 'internal representations' of external objects as Piaget (1962) suggested.

> Things belong to perception, are the other side of the flesh. Only when the flesh is unrecognised and denied, when the tongue and the pacifier are placed in 'subjective' and 'objective' worlds that never meet, then we are forced to bifurcate perception, then things become silent, immovable, and closed in on themselves and then infant perception becomes solipsistic, internalised, and an impossible miracle. Once we recognise that what is seen is integral to perception and that the perceiver and the perceived are a chiasmic form, the miracle of infant perception is no longer impossible to understand. It testifies to the perfect dance between the body and the world and to the original housedness of human flesh in the flesh of the world (Simms, 2008, p. 88).

Both cases demonstrate an innate ability of the child to: 1) perceive through the body and connect this feeling with an external object without prior experience; and 2) gaze at a person and connect what is seen with a feeling and consequently imitate it. This cross-modal perception Meltzoff expands further to claim the idea that infants have an innate intermodal mapping. As Simms (2008) points out, the

idea that infants construct coherent structures of the world are challenged by Meltzoff, and that "at least some forms of object understanding are, from the beginning, inherent in the structures of the perceiving body" (Simms, 2008, p. 88). The child needs to experience life from all of the sensory modes and as the child's perception is multimodal then so they are equipped with intermodal mapping that helps them navigate their world and forge a body, mind, and spirit connection.

According to Violet Oaklander (2006), a proponent of Gestalt therapy, in her book *Hidden Treasure: A Map to the Child's Inner Self*, the infant comes into the world as a sensuous being.

> She sucks to live, must be held to thrive, looks at everything, touches everything, tastes everything as she develops. Her body is in constant motion and as she grows she does not restrict her body movements. She crawls, walks, climbs, runs exuberantly and zestfully. She expresses emotions congruently; you know when he or she is sad, or frightened, or happy or angry. Her intellect thrives; she learns language, explores, asks questions. Her organism, made up of senses, the body, the intellect and the ability to express emotions is functioning in a beautiful, integrated way as she grows (Oaklander, 2006, p. 70)

However, Oaklander (2006) argues that over time "the senses become anesthetised, the body is restricted, the emotions are blocked and the intellect is diminished" (ibid). In other words, the body, mind, and spirit become fragmented. This fragmentation happens when the child encounters traumatic experiences like abandonment, illness, and violence. Effectively, according to Oaklander, the child cuts himself off from himself instinctively as a protective device. Further, "there are a variety of developmental stages and social factors in the child's life that also cause him to restrict, block and inhibit himself. These

behaviours, in the service of protecting himself, can, and often do, follow him through life" (Oaklander, 2006, p. 70).

## Transition an Opportunity for Re-integration

The child is always, in a sense, in danger of fragmentation away from the unified mode of being because many of the childhood experiences cause him/her to restrict, block, and inhibit aspects of this unity of feeling, thinking, and acting (body, mind, and spirit). This risk of fragmentation is said to be most intense as the infant transitions from the sensory world to the emergence of a symbolic one. In Object Relations Theory the arrival in the symbolic world is marked most notably when the baby acquires an attachment to a particular thing (Winnicot, 1971). Winnicot (1971) terms this a 'transitional object'; it offers safety and security to the child as it traverses the challenges and ordeals that it encounters on a day-to-day basis. Because the object comes to signify reassurance, the child forms an attachment and then uses the object at times of transition, such as sleep, stress, illness, or in new situations. Winnicot extended this term to posit 'transitional phenomena', which to him are part of the spectrum of a transitional process, of which the transitional object or toy are also a part.

The behaviours of the child, such as thumb sucking, appear to be a version of the transitional process much like the transitional object, and symbolically represent forms of self-satisfying behaviours. Winnicot (1971) points out that sometimes there is no transitional object. Or, if an infant's emotional development is difficult and the transitional state cannot be experienced as an attachment to an object in the same way, it becomes hidden (Winnicott, 1971). In such cases, it is argued here, the child's behaviours and physical symptoms will act as a default mechanism conveying symbolic information about what kind of self-satisfying 'need' is missing for the child. This idea is revisited in the remainder of the chapter.

**Transitional Phenomena**

Transitional phenomena are pivotal to Winnicot's (1971) paradigm as he sees its emergence as part of the critical process of the ego formation. Before the emergence of the transitional object, which appears as a ubiquitous occurrence amongst children, Winnicot says that the child cannot differentiate between self and other (or the ego and external world).  The unity perception of the infant is evident in the cross-modal studies, which demonstrate a relatively competent command of the environment on the part of the infant, even at a few days of age. It is in this phase of life that the child, according to Winnicot, lives in the illusion of total control over the environment, which in Object Relation Theory is represented by the world of the mother. The child is at one with the world and everything is for the child's pleasure.
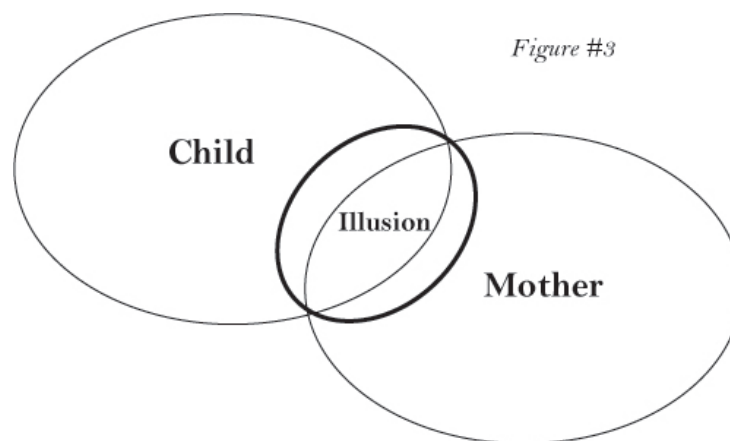


Figure 3: The child's illusion that it is one with the mother according to Object Relations Theory.

Progressively, as the child becomes more adept in the world and begins to do things independently from the mother, it begins to encounter 'reality'. It is in this phase that the desires of the child are not met, or we could say more fundamentally, that the child's needs are not met. When the child does not *feel* that they are getting what they need that is the child's needs are not being met, the child is forced to accept that it is not all-powerful and, thus, the child is

confronted with a quandary. It feels rather disappointment after feeling quite satisfied. At this point the child must accept that it cannot have everything it wants and that it is not in control of the environment. The transitional phenomenon according to Winnicott (1971) is an attempt by the child to have a safe space while trying to make sense of the fact that there is an inner and outer to what he or she has perceived is whole (Simms, 2008, p95). It is perceived as a gap between two worlds – a space that the child tries to fill.
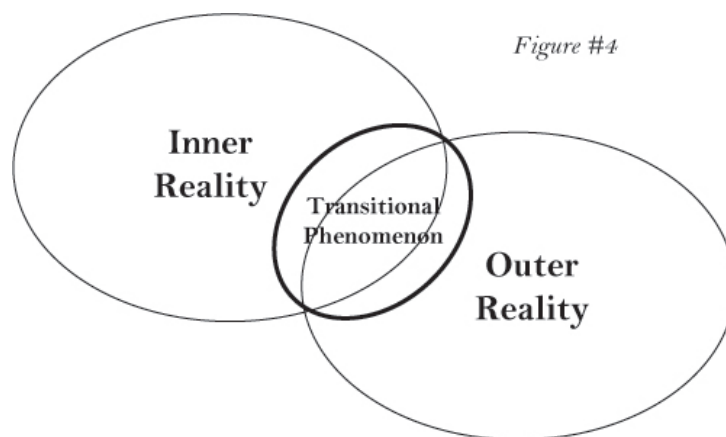


*Figure #4*

**Figure 4: The gap between the inner reality and outer reality of the child is filled by the transitional phenomena.**

In the process of growth, the child is always attempting to regulate itself but it is this pivotal organic process that simultaneously causes much difficulty for the child (Oaklander, 2006). It is not so much that the child should not transition from a sensory world to a symbolic one, but in this transition the child's relationship to its primary caregiver, as well as the larger world, changes irrevocably. In fact, the transitional phenomena could be seen to operate all throughout one's life as an ongoing process – as an attempt to regulate and unify.

**Symptom as Transition**

The latent meaning of childhood issues might be known by recognising that the symptoms do not comprise a disease or disorder in itself but as a fortuitous signal that a 'difficulty' is occurring for the child. The 'symptom' can therefore be seen as a symbolic indication that a need has not been attended to at a particular time in the child's growth process. In other words, a stage of development has occurred without the mind, body, and spirit (feeling, thinking, or action) being in harmony. 'A-being-in-harmony', to reference Hegel (1977), is that "the whole is a stable equilibrium of all parts, and each part a spirit in its native element, a spirit which does not seek its satisfaction beyond itself, but has the satisfaction within itself for the reason that itself is in this balanced equipoise with the whole"(Hegel, 1977, p. 480). This is a being that naturally integrates what we perceive as the polarities of concepts such as internal-external, conscious-unconscious, and mind-body, and employs something to bridge the gap to return it to a state of unity. The child's fantasy, play, dreams, and transitional phenomena allows the child some measure of transferred pleasure from the previous state of harmony against the difficulties of a painful, overbearing, and somewhat censoring civilisation (Simms, 2008, p 95). I add here that the child's 'symptoms' are in fact transitional phenomenon as well.
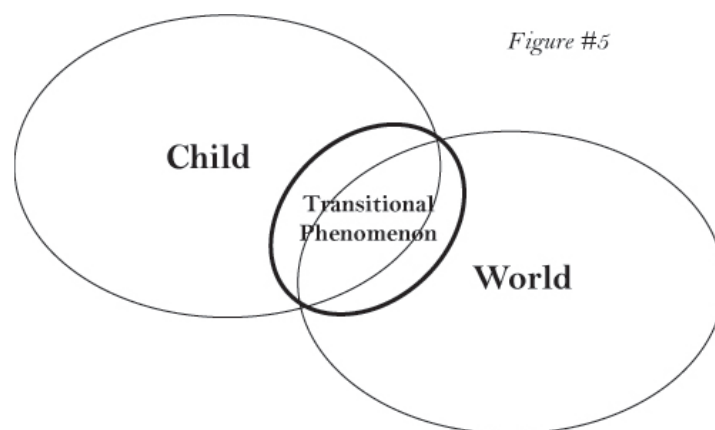


Figure #5

**Figure 5: The child and the world – transitional phenomena.**

To explore this idea a little deeper, psychoanalysis asserts that play, fantasy, and dreams offer the imagination an opportunity to *rework* the existing mental structures (interpretations). It is through these actions that the child is offered a space to integrate previously fragmented aspects of their whole self. Freud's codicil that 'there exists within the mind a compulsion to repeat that which overrides the pleasure principle' is important for two reasons. It is through a repetition of the seemingly familiar, the interpretative re-situating of the event that we actually come to see the importance of what we experience as the already seen. Individually, it could be seen that the child repeats behaviour to grasp an opportunity to understand it. Additionally, the concerns that children encounter can be seen to offer an opportunity to resituate the events of the past, or to bring more awareness to what the child needs but had not been recognised before.

In a similar frame, Carl Jung (1976) in *Symbolic Life* posits that most:

> neurosis originate from a wrong psychological attitude which hinders adjustment to the environment or the individual's own requirements. This wrong psychological position, which is at the bottom of almost every neurosis has, as a rule, been built up during the course of the years and very often began in early childhood as a consequence of incompatible familial influences (Jung, 1976, p. 805).

Assisting a child to discover the unmet need at the base of their concerns starts with a shift in the interpretation or the 'story' that we often attach to such concerns. As adults, it is important to expand the horizon and see the child's symptom as perhaps a result of an incompatible situation confronting the child. For example, if adults believe that children are hopeless children then this will create experiences to reflect this belief. If adults believe that children are brilliant they will create experiences that reflect this belief. The point being made in this thesis is that the narrative that our children hold about any of their experiences can be rewritten.

Positive psychology proposes that a person will have a tendency to adopt belief systems about themselves and the world that are either optimistic or pessimistic. Pessimism is paramount to learned helplessness and is represented by statements such as: 'it will never change'; 'it's my fault'; and 'I can't do anything right'. This type of destructive belief about self and life leads to ill-health and depression (Seligman, 1975). Many people adopt a 'learned helplessness' narrative in childhood from a perceived lack of control over their life and the dismal outcomes of particular situations (ibid). A person with a learned helplessness narrative will feel a lack of control specific to one situation (Cole & Coyne, 1977), and may at other times extrapolate the lack of control across different situations (Hiroto & Seligman, 1975). Although not all pessimists will develop a learned helplessness narrative because individual responses are unique, not just to adverse events and trauma, but also to life in general.

Cognitive behavioural therapy (CBT) is said to help people learn more realistic explanatory styles, that is, to change the negative or pessimistic attributions to life and self into more positive ones. CBT holds at its base an assumption that a person's disposition or outlook on life is related directly to his or her patterns of thought. Pessimistic or negative thinking has an affect on one's sense of self, behaviour, and physical state. The reprogramming of negative thoughts and limited patterns of relating is claimed to be effective in the shift from pessimistic to optimistic attributional styles. Some therapists claim that CBT has proved successful in treating depression (Silverman, Pina & Viswesvaran, 2008).

The problem with changing narratives, however, is that adults may have held the same limiting story for so long it is not recognised as such. As Nietzsche says, we adopt our perspectives by default and the concepts of one's existence are defined by circumstances surrounding our individual perspectives. Positive psychology recognises the need to nurture the perspective that positive human functioning is a baseline; that adaptive, creative, and emotionally fulfilling aspects of human behaviour are normal, rather than believing that mental illness or problems in life are standard (Seligman, 2006).

In this regard, the tendency to label the child as moulded in a fixed pattern or experiencing a 'symptom' that cannot be traversed is tantamount to holding negative and limited beliefs not just about our own human functioning, but about our children's capabilities as well. Pessimistic or negative stories are often deeply embedded and it is only by identifying the root cause of a particular pattern of relating that a shift will take place. This is a process of revisiting the unmet need from the 'core wound' so it can be re-interpreted from a new awareness and be resolved.

By separating the child from itself and from the world we are fragmenting what it means to be human as well as missing a vital link in our children's wellbeing. Central to the hermeneutic idea put forth that *I understand the child is a soul* is the often difficult to grasp premise that the child is situated within a cosmology that is all encompassing, where there is fundamentally no division between inner and outer.

### Feeling, Thinking, and Acting as God

The unity consciousness or the mind, body, spirit integrity could be said to be challenged the most from the time the child begins to view itself as a separate self, and is further encouraged to see itself in and of the world in this way. According to Object Relations Theory, the illusion of the self as connected to the other (mother and primary others) and the outer world must be challenged because it is just that, an illusion. Thus, the transitional phenomena serve the important purpose of softening the blow of 'reality' for the child. The child must face the fact that the mother is not there just to meet the child's needs, and further, that the child is not all-powerful in relation to the outer world. For Winnicot, the child feels like it is all-powerful and omnipotence is nearly a fact of experience, so that "the mother's eventual task is to gradually disillusion the infant. However, she will have little hope of success unless at first she has been able to provide sufficient opportunity for illusion" (Winnicot, 1971, p. 8). Accepting this reality is a process that is never really complete.

> It is assumed here that the task of reality-acceptance is never completed, that no human being is free from the strain of relating inner and outer reality, and that relief from this strain is provided by an intermediate area of experience (cf. Riviere, 1936) which is not challenged (arts, religion, etc.). This intermediate area is in direct continuity with the play area of the small child who is 'lost' in play (Winnicot, 1971, p. 8).

Reality acceptance is difficult with the perceived duality of inner and outer. It is only in certain activities that there is no perceived duality according to Winnicot (1971). The child, who is 'lost' in play, is in direct continuity and is not under the strain of the division of inner and outer, but 'play' is not reality according to Winnicot.

It can be said that there are many significant episodes in the child's life in which the strain of the separateness or the severing of 'meaning' from 'reality' may be detected and thus lessened or at least navigated with a greater degree of awareness. In the same way that the self cannot create if there is a block, the child cannot grow toward its greatest potential if there is a block in the body, mind, and spirit, either from external sources (by other people or the dominant beliefs, attitudes, or behaviours of culture, family groups, and schools) or internally (by lack of unified feelings, thoughts, and actions). It is also possible to discern when the child feels blocked energetically by their facial expressions, reactive behaviours of diversion or avoidance, and by virtue of more serious symptoms that are often labelled as medical conditions and treated with drugs.

Transitional phenomena, therefore, can be seen as a way of understanding the many opportunities that are available to the child to rework the representations they hold about themselves and those that are offered to the child. One such significant transitional opportunity occurs when the child first sees its own reflection for the first time. This idea is understood in 'mirror theory', which is marked as the point when the child sees and recognises itself in the mirror

(Lacan, 2002, p. 2). In Object Relations Theory the child transitions from the idea (feelings and thoughts) that it is all-powerful to the idea that it is not so. As seen previously, we begin life perceiving ourselves as omnipotent and as we grow we stop perceiving ourselves and our experiences from this position. We begin to observe ourselves as separate beings and, thus, we begin to interpret the inner and outer world from this separation. This perception of separation is quite traumatic. When the child sees itself for the first time in a mirror they see a separation between what is felt and what is seen. Observations made of children that enter 'the mirror stage' report the child at first seems perplexed by the image that they see reflected back to them (ibid). Perhaps they feel '…is that who I am? I have felt that I was more than just what I see in the image.' Adults then encourage the separation, 'Yes that is you! Look at you!' And so on. Adults might make statements like, "Look at YOU!", "Mummy loves you!", and "Daddy loves you!" Whilst looking in the mirror at their own image, the child constructs a relationship to itself and others that is based upon its image, not its essence. We become objectified to ourselves.

In fact, Winnicot (1971) claims something very similar in his conceptual picture of the self where he says that there is a True Self and a False Self. The False Self is a constructed self that is in opposition to the True Self. The False Self develops from wanting in a manner that supports what others want and need. This way of relating becomes central to the self and in contrast to the True Self. The True Self is that self that experiences life as, and of, aliveness. This aliveness for Winnicot is unifying in the sense that it is not just about the mind but includes the body's life-sustaining functions, such as the heart's action and breathing (Winnicot in Jacobson, 1954, p. 160).

Imagine the difference if the first time a child saw themselves in a mirror they were met with, "That is just a reflection of you. The real you is your Soul - you cannot always see your Soul, but you can always feel who you are. Although you seem separate from your image, you are not separate from anything; it is just an illusion." Maybe the child is mostly perplexed because they may wonder, 'How

do I find what I felt to be me before I saw the illusion of me? What in the world will give me that feeling?' This rarely occurs and so the journey begins. And as we grow the search intensifies.

Our children's search for meaning sees them in search for a mirror, a representation of their unique brilliance in the outer world. Typically what they see reflected back is just a projection of their own parents, society, and cultures needs grafted onto them. This is not always conscious and yet, as Winnicot (1971) expresses it, what is expected of the child from others (consciously or unconsciously) becomes the principal guide in the child's forming ideas of self. Without images and reflections that incorporate the soul (mind, body, and spirit), a child will continue to go about life looking for the meaning of their existence in the outside world. Children may look to dominant institutions such as the media, peer groups, family, and educational authorities to mirror back their unique brilliance, but often what is reflected back is far from soul affirming. Thus, children begin to view themselves as copies of something or someone else rather than unique creations with a unique destiny.

From this point of the counterfeit self, the child ceases to perceive their experiences from the essence of who they are, from the True Self, or soul, and begins to observe and then further speak about themselves as separate beings. For Winnicot (1971), the process of the mother assisting the child in this task is seen as paramount in securing their wellbeing. The mother can distance herself from the child largely based upon her acceptance of the infant's illusion of omnipotence as well as her ability to provide gradual disillusionment. If the mother continues to meet the infant's needs and believes that she is the only one that can accomplish this, the outcome will be a sense of frustration in the infant's sense of omnipotence. At the other end of the spectrum, if the mother discourages the infant to forge an attachment with others or withholds affection and fails to meet the child's needs, the child will respond to life from a profound sense of frustration.

Winnicot (1971) maintained that in psychoanalysis, even though attending to the

importance of instinctual experiences and the individual's reactions to frustration, there is an innate capacity to overcome this frustration of the split of feeling unified, and transitional phenomena may hold the key.

> Psychoanalysts still tend to think of health in terms of the state of ego defenses. We say it is healthy when the defenses are not rigid, etc. But we seldom reach the point at which we can start to describe what life is like apart from illness or absence of illness. That is to say, we have yet to tackle the question of *what life itself is about.* Our psychotic patients force us to give attention to this sort of basic problem. We now see that it is not instinctual satisfaction that makes a baby begin to be, to feel that life is real, to find life worth living. In fact, instinctual gratifications start off as part-functions and they become *seductions* unless based on a well-established capacity in the individual person for total experience, and for experience in the area of transitional phenomena. It is the self that must precede the self's use of instinct; the rider must ride the horse, not be run away with (Winnicot, 1971, p. 98-99).

Consequently, the child needs to develop a sense of self that is grounded in its own competencies and express what it feels it needs. The degree to which this process unfolds toward the child's best flourishing can be assisted by the mother (or other caregivers) as they are mindful and aware of certain 'stress' levels in the child. If accomplished in a 'good enough' way, she protects the child from anything that might block the natural flow of energy between the body, mind, and spirit that is not seen as supporting the child's omnipotence or, practically speaking, the unity of feeling, thinking and acting.

Frances Rofrano (2006) states that by viewing Winnicot (1971) through the lens of Martin Buber's Philosophy 'encounter' and 'dialogue' (Buber, cited in Rofrano, 2006, p. 56-69), "it could be said that spirit does not reside in the immanent or

the transcendent but manifests itself through the narrative of self of the child created in the transitional space between *I* and *Thou*" (Rofrano, 2006, p. 56-69)



*Figure #6*

Child
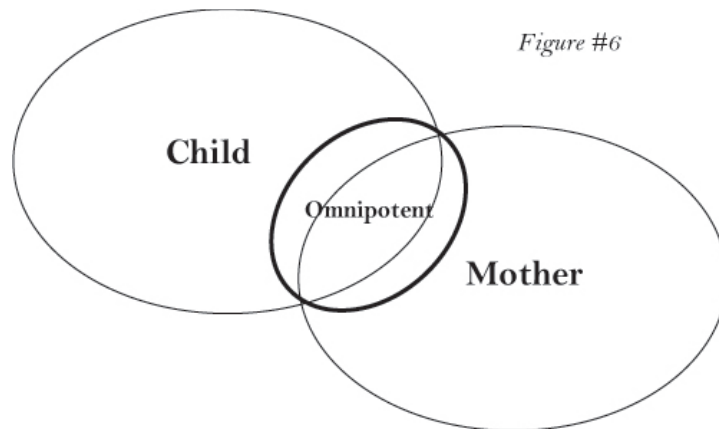
Omnipotent

Mother

**Figure 6: The child and mother bond is filled by the omnipotent.**

Whilst circumventing an exegesis of Martin Buber, I use this perspective of Rofrano (2006) to highlight the idea of transitional phenomena as a perennial opportunity for re-integration of aspects of the self that may be undergoing change. Rofrano (2006) sees children as whole human beings in body, mind, and spirit. Spirit is defined by Rofrano as 'the organising principle of the narrative self of the child' (Rofrano, 2006). A transition opportunity is offered as the child comes to know and trust its own spirit (whole self) as a reflection of the world and as inhabited by God. As adults, and especially the mother, value the child's power and agency, they act as dialogical partners in the creation of their individual narrative of self. Recalling here the idea in the Introductory Chapter that to speak of the spirit is also implicitly to speak of the body and mind, it is a condition of being human that we journey in a state of connectedness. It is with Rofrano's definition that the spirit is the guiding principle of the narrative self of the child that articulates this concept further (Rofrano, 2006).

**Language Changes Everything**

When children start to question the information that feelings give them because they have begun to adopt the interpretations, wants, and needs of others, the knowledge from the body is often disregarded, giving primacy to the orthodoxy that mind has priority and that the meaning of the child's experiences are thus interpreted from this mode. This disconnection is formative in the establishment of strong emotional responses within the child. The incongruence between what is felt and what is thought precedes every emotion and informs every symptom expressed through the body. Cognitive dissonance may, therefore, be conceived as the frustration that is caused by holding two contradictory ideas simultaneously; frustration as the outcome of a dissonance between what is felt and what is thought. As children grow they are exposed to beliefs from parents, society, and culture, which shift and change their perception and interpretation of self and world.

As argued earlier, we constantly organise and select the information our senses take in from the world, firstly through a cross-modal perception without language, and then later from the symbolic cultural and natural world through words, language, and signs. In this way we are attempting to make sense of these worlds. Daniel Chandler (2002) says that meaning is not 'transmitted' to us but that we actively "create it according to a complex interplay of codes or conventions of which we are normally unaware" (Chandler, 2002, p.11). "We seem as a species to be driven by a desire to make meanings; above all, we are surely homo significant meaning-makers" (Chandler, 2002, p. 17). Semiotics tells us that because "we live in a world of signs, the only way that we understand anything is through signs and the codes into which they are organised" (Chandler, 2002, p.11).

Many great thinkers including Plato, Aristotle, and Augustine were interested in the relationship between signs, the individual, and the world. Andrew Stables (2008), in *Living and Learning as Semiotic Engagement*, advises that many thinkers are turning increasingly to 'experiential' notions such as metaphor and

narrative to demonstrate the degree to which we live in a semiotic engagement. People exist and evolve in relation to their environments (Stables, 2005, p. 103).

As the child goes about its day-to-day functioning they are constantly receiving information from the natural world and from the symbolic and cultural world of words and signs. They ingest information and organise it in a way that is referred to as interpretation, which is how they make sense of these worlds. It constitutes a major transitional stage when the child goes from pre-verbal to speaking subject because this is the moment when naming and identification of things and the world becomes the axis on which the meaning of experience and experience itself is radically transformed. The emergence of language could, therefore, be seen as the most important transitional opportunity for the child seeking unity of body, mind, and spirit. It is also the formation of so much more than language, a point that will be explicated as this section continues, but for now it is important to look at the formation of language itself.

It is in the seminal work of Steven Pinker (1994) that we see that the child has an innate capacity to learn language. Pinker expresses all infants come into the world with innate linguistic skills, and in his book *The Language Instinct* he discusses how fast language learning is in young children. Pinker overviews all of the processes that occur in language acquisition such as word acquisition, the production of sentences, as well as rule usage by young children. He calls the three-year-old a 'grammatical genius' (Pinker, 1994).  To outline Pinker's (1994) language argument briefly, he says that:

> Language is a distinct piece of the biological makeup of our brains. Language is a complex, specialized skill, which develops in the child spontaneously, without conscious effort or formal instruction, is deployed without awareness of its underlying logic, is qualitatively the same in every individual and is distinct from more general abilities to process information or behave intelligently (Pinker 1994, p.18).

Pinker (1994) claims that scientists describe language as a faculty of a mental organ, or neural system, and characteristically use computer-type models to explain the process, but Pinker refers to it as *instinct*. He says that there is an innate capacity for the child to learn a language and the idea of mimicry or mirroring is important in this capacity. For instance, the child learns the language of its environment. Almost all children learn to talk by instinct but not all children learn to talk well. Reading and writing skills, however, do not seem to happen without some type of instruction. Noam Chomsky (1957) agrees with Pinker in that language learning by young children happens very quickly, but Chomsky says that this cannot be explained simply in terms of imitation. It appears to Chomsky also that the structure of language is inherited in some way.

A child surrounded by English-speaking adults, for example, will speak English and those in a bilingual environment will become bilingual. Children that are introduced to two languages are not slowed in their development and appear to develop both languages as if they were their native tongue. The interesting factor in bilingual or multilingualism is not so much in the acquisition of language but rather in language retention. That is, in cases where one language is not valued or used by non-family adults or institutions, language retention is more difficult (Pinker, 1994, p. 130). Pinker asserts that children are the ones to perpetuate languages and that if a particular language is spoken only by adults and not adopted by children it will eventually die out. In the same vein, if the child fails to adopt the beliefs of adults or the dominant culture the beliefs will also eventually die out.

Much scientific research in this field supports the idea that the seat of language as well as the seat of the mind is in the brain. Pinker (1994) endorses this proposition in the *Language Instinct* and includes an overview of the brain's regions and brain mapping to locate the language centre. There is a growing body of evidence, however, that is challenging the assumptions about the language specific areas of the brain. One challenge is the critique that the left hemisphere constitutes the language hemisphere, even in adults.

> ...the number of so-called language-specific areas are multiplying on almost a daily basis. Every new functional imaging study seems to bring another language area to our attention. This all leads to the conclusion that domains like language do not live within well-defined borders, at birth or at any other point in development (Myers, 2004, p. 17).

New research now concludes that principal functions of an activity initially link with either the Gestalt or Logic, side of the brain (Krebs, 1998, p. 164). When we begin to process the problem, both brain processes are necessary to retrieve information (perceive), analyse (interpret), and work through the problem (act) (ibid, p.174). The information transfer from one side of the brain to the other is done in a naturally integrated manner and whilst this occurs all is well, but if the chiasmic connection gets blocked or various brain parts have difficulty recalling or retrieving information, the process stops. When this happens children become confused, angry and frustrated. When brain integration is lost in this way stopping and trying the task again when there is less stress and a more relaxed state has been obtained appears the best thing to do.[69]

Split-brain research has upheld that language processing is principally a process that occurs in the left side of the brain. For instance when words appear only in the left visual field, the right brain must transfer that information to the left-brain, in order to interpret it. The study at the University of California, Santa Barbara (UCSB), 'Dynamic network structures of inter hemispheric coordination', shows that people will respond with less accuracy when the right brain has only been shown information. There appears a highly complex interaction between both brain spheres. The brain works as whole not fragmented parts. The findings are the result of using sensitive neuroscientific equipment and analysis techniques from network science. The researchers

---

[69] The effect of meditation on the brain has been documented widely Jon Kabat-Zinn. Meditation studies are discussed more in Chapter Six.

contend this work demonstrates that recently developed techniques are givng access to previously unapproachable understandings into the role of inter hemispheric coordination in cognition (Doron and Bassett et al., 2012).

Yet, even brain research may get lost in the detail. The paradigms that see the brain as the centre of language and also the seat of consciousness, and the mind as the brain's by-product as in the Cartesian paradigm are being challenged by such thinkers as Candace Pert (2006) whose work was discussed in Chapter Three. Pert states:

> We can no longer say that the brain is to the mind as the kidney is to urine; the mind is not a product of any organ, not even the brain. Awareness is the property of the whole organism; and in the psychosomatic network, we see the conscious and unconscious mind infusing every aspect of the physical body. This is why I can say *the body is the subconscious mind* (Pert, 2006 p 43).

Pert (2006) has found that substances in the emotion centre of the brain are also found throughout the entire body. Studies have shown that peptides (and hormones) are found in the brain, the organs, and bone marrow. For example, insulin is found in the brain, not just the pancreas, which opens up inquiry into whether diabetics could perhaps generate insulin from the brain centre (Pert, 2006, p.35). And, because 'brain chemicals' are found in cells throughout the body, Pert asserts that the 'mind' is actually our entire body, which is why viewing the self as integrated is such an effective way of resolving disease-emotional issues.[70]  The brain itself is one of many nodal, or entry points, into a dynamic network of communication that unites all systems – nervous, endocrine, immune, respiratory, and more – '... contrary to the popular reigning paradigm

---

[70] In 1984, in their first of many scientific collaborations, Ruff & Pert had proven in the journal *Science* that the 'Origin of Small Cell Lung Cancer' is not the lung but rather peptide cells circulating in the blood that arose from the bone marrow. Somatic psychotherapy heals the body by accessing the psychosomatic network through the mind, really the 'bodymind' since the body is the source of all brain cells even in adults. 'Neuropeptides and their Receptors: A Psychosomatic Network', *The Journal of Immunology*, (1985).

belief, the body does not exist merely to carry the head around!' (Pert, 2006, p. 35).

Pert acknowledges that this is controversial 'because when psyche (mind) and soma (body) are seen as a single entity – giving us the term psychosomatic – we leave the Western dualism behind and enter a new, more spontaneous biology, where we can access states of physical, emotional, and even planetary healing' (Pert, 2006, p. 36).   Given that the 'bodymind', as Pert (2006, p.43) calls it, is geared for growth, the wellbeing of the individual is an interactive process. The psychosomatic network requires a new way of thinking about our physiology in order to be understood according to Pert. In the reigning paradigm, bodymind is used pejoratively as if symptoms are false or deserve little attention or treatment. After all they can't be 'real' because they're all in the mind!

> But in the new view of medicine and wellness, a psychosomatic state is the basis for a fresh approach for healing disease, for feeling well emotionally and for creating a different, more desirable reality. Yes your symptoms are in your body, but they are also always in your mind, either consciously or subconsciously. Mind and body are not split into two, so what happens in one occurs in the other, too. This is the fundamental tenet of what I call the new-paradigm of physiology (Pert, 2006, p. 35).

Pert's (2006) idea is that our 'unified being' is designed to perceive, interpret, and alter reality. This fact is very important to the thesis, and here I link it explicitly with the ability to perceive with our feeling nature, the ability to interpret with our thinking nature, and the ability to alter reality with our actions.
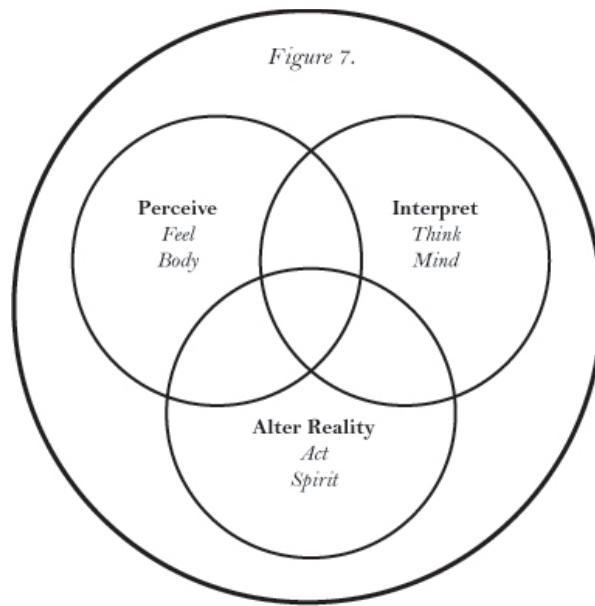
**Figure 7: Body, Mind and Spirit unified being.**

How we interpret our environment is often fragmented, as not many people are free to feel, and then interpret, the feelings they receive. Depending on the degree to which the feeling and thinking are in harmony or disharmony, the action will be in harmony or disharmony, and this truly does alter the reality (for better or worse). Yet, the child acquires belief systems about itself and about how to be in the world. These are not often reflective of the child's greatest potentials and the beliefs and thoughts instilled in childhood will impact for the rest of the child's life. Many of the beliefs of adults, and the cultural ideas about children, are counterintuitive to the child's innate desire for the best possible growth. As people, we generally need agreement regarding the meaning of things and when we lose a consensus then the disagreements and means of understanding why we do what we do can become problematic. For example, when there is not a consensus regarding values, or the validity of spirituality or science, we will encounter conflict. Cognitive dissonance becomes a problem and in this sense the child, through language, begins to adopt the consensual meaning of things, which often causes confusion. If the consensus opposes the

idea that the child is a soul, full of potential greatness and nascent capacities, we force the child to conform and fit in according to the ideas and limited beliefs about their capacities and potentials.

Practically speaking, when adults can allow children to be more open to fully experience the feeling of their feelings, as well as in their thought processes by not trying to force children into believing only what the parent, society, or culture believes, then children are more likely to share what they know from their unified connection. Our children need to feel that they are safe and secure, that they can move through life with ease, that they can act from their own personal power, that they will receive love, that they are heard and can speak about what matters to them, that they can see a greater story and meaning in their life, and that they feel connected to others and to the greater cosmos. When these foundational needs have not been met at a particular stage or in a particular environment, the emotional imbalance that results can manifest in many ways. The thoughts your child thinks and the beliefs they hold (and unprocessed emotions) actually shape their lives, as they do our own, and these can be re-examined at any point.

**Key Concepts of this Chapter:**

- Unity seems to be a first order of being – it is both how we experience ourselves as well as how we experience others from the time we are born.
- Children perceive and interpret their experiences via multi–dimensional modalities. Body, mind, spirit is unified – Feeling, thinking, and acting ought to be aligned as the foundation of wellbeing.
- This unified way of being breaks down as the child grows. The perception of self as separate (mirror theory and language acquisition) is instrumental in this fragmentation.
- By adopting a transitional object the child can soften the pain of fragmentation and felt separation.

- The concept of transitional phenomena can be extended to include the 'symptoms' of the child, which in essence act as an 'alert' that an imbalance between body, mind, and spirit has occurred – the feelings, thoughts, and actions of the child are incongruent.
- Scientific evidence for the idea of a 'unified being' (Pert, 2006) offers support and that not only is the child a unified being, but that further, not maintaining this inherent unity of (feeling) perceiving, (thinking) interpreting, and (acting) altering reality in harmony is detrimental to children's wellbeing.

**Summary of Chapter 4:**

An emerging new body of research into the early life of the child and their multi modal perception has revealed the remarkable capacities of the child. The child is a unified being that is able to perceive, interpret, and alter its own reality from the time it is born and perhaps before. The feeling, thinking, and acting child that is in harmony then has access to a soul directed knowing that is embodied within. The unity seeking being is not just one with the aspects of the self that composes the whole, but further it is one with the energy that created it. This energy is urging the soul toward its greatest potentials. Children that are liberated to be self-moving from this state of being navigate life with a great power.

Interpreting or understanding the meaning of the many challenges faced by our children is not always easy. However, when we pay attention to all of their expressions and challenges as a transition, in this way we begin to see that they are simply a 'message' bringing attention to an important need that has gone unnoticed or unmet. The degree to which the child's needs are met, and how those in the role of caregiver to children respond to the child's expression of their needs, is instrumental in the wellbeing of the child. The next chapter looks specifically to the notion of foundational childhood needs.

# 5. The Foundational Needs

**Covered in this chapter:**

- Introduction
- The Composite Needs
- Self-understanding
- Embodiment
  *The Science of Embodiment*
- The Unseen Demands on Children
- Elevating Children's Wellbeing
- Why Needs at All?
  *Needs Discourse*
- Key Concepts of this Chapter
- Summary of Chapter 5

## Introduction

The child perceived as already equipped and competent, who is an active participator in its own direction and meaning, is notably absent in the models that currently inform modern childhood and educational paradigms and policies. However, child-centred approaches and the 'new sociology of childhood' have advocated that children be valued for who they are regardless of their stage or age of development and to be given 'voice'. In supporting the development of the child in a way that capitalises on their full potential, and recognises this agency, it is necessary to adopt a needs-based model for childhood (and later adult) wellbeing that encapsulates the self as a composite whole. What the child truly needs, however, has been interpreted in various ways across cultures, societies, and families. Therefore I argue the current needs discourse, when examined in light of the social landscape of children today, draws attention to the importance of constructing a new needs model. This model maintains that the interior operationalisation of agency, by the child, is a guiding force, or steering wheel, throughout the life span. This needs-based model explicated from chakra theory enables children to be acknowledged as active agents and co-creators in their

own destiny; that is, the degree to which they are recognised, valued, and supported in this way impacts greatly on their wellbeing.

## The Composite Needs

The dominant discourses embedded within physiological, medical, educational and psychological disciplines typically state that the child goes through certain milestones: cognitive, social, psychological, physical, and otherwise, before they are considered fully formed. The adage that children must crawl before they can walk is taken very seriously indeed. In other words, the child is seen as incomplete in terms of unity of body, mind, and spirit or of its progress on the child-adult continuum that measures the lifespan development. Children are predominantly imagined as *potential subjects* who can only be understood along the child-to-adult continuum (Buckingham, 2000; James & Prout, 1990, 1997; Jenks, 2004; Lee, 2001; Stainton Rogers et al., 1991). Jens Qvortrup (1994) exclaims that developmental psychology frames children "...as *human becomings* rather than *human beings*" (Qvortrup, 1994). Whilst it is the case that children will absorb and experience much before they are fully-grown in the biological sense of human maturity which is linked to an extended timeframe or lifespan, it is not the case that children are devoid of the capacities to ingest and process complex material. In fact, they are doing this all of the time. This is the central premise of the thesis. The question then becomes, how can we construct a model that embraces these complex cognitive, emotional, and physiological activities in a way that gives full weight to their particularity and their inter-relatedness?

Looking to the three distinctions of the child as offered by Stables (2012), developed in Chapter One of this thesis, we see that although they are useful in defining how we have understood the child up until now, these three distinctions are rather restricting and limiting. As yet there is no definition of the child as a complete being in body, mind, and spirit who is an active participator in its own destiny.

The main interest of this thesis rests on the ability to recognise and nurture the needs and wellbeing of children from a completely different lens and suggest the following addition to the definition of the child:

- Child 4 is whole, complete in body, mind, and spirit and an active participator in its own destiny.

A more expansive interpretation of Child 4 is available through chakra theory because it names all of the aspects of the self. Utilising the hermeneutic of, '*I understand the child as if it is a soul*, the capacities that the child needs to realise its full potential are already seen to be within the child. The child is fully equipped with nascent capacities that become developed and honed over time in their interactions with the external world. In other words, the capacities themselves are developed *in utero* along with other human attributes, and like other organs, becomes more developed and sophisticated over time. This is a pivotal distinction in managing childhood wellbeing because it allows parents, teachers, and therapists to engage the child as co-creators of their own destiny and participants in solving their own problems.

The utility of the chakras in understanding childhood needs as well as supporting the full flourishing of the child is manifold. Chakra theory details the body, mind, and spirit correlations as governed by the seven energy centres in the human body; speaking to a unified self that when cultivated and nurtured by the physical and human environment contributes to wellbeing. The chakra theory also addresses a guiding energy that is propelling and supporting the self toward unity in the service of highest potential. Chakra theory additionally offers praxis in diagnosing unmet needs by virtue of interpreting the presenting 'symptom' and body imbalance as indicative of where to locate precisely the imbalance in the child's wellbeing, and enabling the therapist to assist the child in meeting the unmet need. Conversely, if the needs of the child are cultivated at each and every stage of their growth allowing children to move through their transitional phases with an inner integrity, they do not experience extreme imbalance. Chakra theory as discussed in Chapter Three names and elucidates

the complex needs that are central to the development of a child-centred awareness: 1) children need to feel safe and secure; 2) they need to feel they can move through life with ease; 3) that they can act from their own personal power; 4) that they can give and receive love; 5) that they are heard and can speak about what matters to them; 6) that they can see a greater story and meaning in their life; and 7) that they feel connected to others and to the greater cosmos.

## Self-Understanding

When the child's needs have not been met at a particular stage or in a particular environment, the imbalance that results can manifest in many ways. Regardless of the manifestation, as has been argued in the previous chapter, the imbalance acts as an alert that the child's transition has occurred without a level of internal integrity. The child is always seeking unity of self because it is central to the child's formation of self, albeit largely unconsciously in the beginning. When children are enabled in cultivating a self-understanding of this very vital innate drive, they can steer their own life from their conscious capacities.

Here I offer an example of what I am referring to in regard to the innate force driving a child seeking unity: a child aged seven has a stomach ache at 8.45 am in the morning. If we look mindfully to the child's situation we might realise that the stomach ache may not just be about a physical problem (genetic, dietary, or environmental), but has to do with the child's feelings about going to school because 8.45 am is when a large majority of seven-year-olds in the Western world attend school. According to the paradigm presented here, the stomach ache is the result of an unmet emotional need (the disparity between feeling and thinking). The anatomical location of the stomach is in the third chakra.[71]

The third chakra energetic theme is the '*need to act*'. A strong third chakra energy allows the individual to feel that they are powerful, not in a dominant sense, but more in the sense of recognition of one's own will to be valued.

---

[71] The chakras are detailed in the next chapter.

Children often do not feel powerful in many of their environments and cannot act from a strong autonomous energy, and therefore, in many cases, suffer from low self-esteem as a result (all third chakra themes). Perhaps we might imagine that a child may have a stomach ache because they feel conflicted about going to school for a variety of reasons; yet the child is most likely not even aware of why and the stomach ache is an unconscious or bodily response to the child's need. As adult carers become more aware about the correlations and associations of the chakra themes (depicting the child's complex needs and where they are located within the body), then adults are better positioned to assist children to cultivate these aspects for themselves. Ultimately, this leads to enhanced self-understanding. To reiterate an important point, when children cannot express their feelings and thoughts the body sets up holding patterns. In the same way that the body will restrict and tighten when there is fear by hunching the shoulders, the child will hold certain feelings and thoughts (emotions) to the point of creating a physical imbalance in the body or a behavioural pattern of relating. This may lead to sickness or atypical behaviours.

There is a distinct interaction that takes place within the whole child and the following study by Egger, Costello, Erkanli, and Angold (1999), offers a practical example. The study, titled '*Somatic Complaints and Psychopathology in Children and Adolescents: Stomach Aches, Musculoskeletal Pains, and Headaches*', examined the links of somatic complaints with DSM-III-R[72] defined depression, anxiety disorders, conduct disorder, oppositional defiant disorder, and ADHD in children and adolescents. The findings indicated that somatic complaints were strongly associated with emotional disorders in girls and with disruptive behaviour disorders in boys:

> For girls, stomach aches and headaches together and musculoskeletal pains alone were associated with anxiety disorders. For boys, stomach aches were associated with oppositional defiant disorder

---

[72] The (DSM) Diagnostic and Statistics manual (III).

and attention-deficit hyperactivity disorder. Musculoskeletal pains were associated with depression in both girls and boys (Egger, Costello, Erkanli, & Angold, 1999).

The stomach aches in girls were seen as the physical manifestation (body) associated with anxiety disorders (mind). The stomach aches in boys (body) were associated with oppositional defiant disorder and attention-deficit hyperactivity disorder (mind). This is interesting in itself, as the girls appear to respond to an unmet need to act by becoming anxious as per the DSM-III-R-defined anxiety disorders, while the boys appear to respond to the unmet need to act by exhibiting oppositional defiant disorder, and ADHD as per the DSM-III-R-definitions. Obviously, cultural norms played a part in the physical dimensions of the presenting imbalance, but the point remains that there is a strong correlation between bodily manifestation and underlying emotional imbalances that through the Chakra model allows the clinician and parent to identify and remedy. The 'need' according to the chakra theory is then, in essence, the *recognition* of the spirit component of the composite whole. The spiritual centre refers to the child's ultimate need to follow their own internal set of values, sense of meaning, inner wholeness, and connection to others and a greater God. Spirit is referred to here as a dynamic that is born within us, a composition that not only binds and unifies but also sustains. The ways in which we currently understand children's spirituality, for example, as something intermittent or otherworldly, is in a practical way obstructing the path to deepening our understandings of childhood phenomena and, perhaps most importantly, to developing practical ways of assisting children with their own lives (Zull, 2002).

In the above-mentioned case, if the clinician had an opportunity to speak to the children, it is likely that they would come to see that these needs have not been met. Of course in order to draw a causal link, major research would need to be undertaken to empirically test this relationship. My experience working with children using the needs-based model as presented here has seen this apparent

connection. Therefore, I argue that any study that aims to understand the lived reality of children would necessarily commence with the children's perspective of themselves and the world.

**Embodiment**

How we know what children know, as well as what is going on for them, has been greatly assisted by research in embodiment. Looking to embodiment in regard to what is broadly termed the child's intelligence, theorists are now recognising the body as critical to 'intelligence' in how it is affected by, and affects, the physical world (Smith & Gasser, 2005). Linda Smith and Michael Gasser (2005) looked at children's cognitive capacities in light of designing artificial intelligence (AI), and concluded that due to the fact that the child is embodied (that the physical and emotional self expresses human interpretation of the complex external environment) means that no AI could compete with a three-year-old in terms of 'intelligence'. Smith and Gasser stress this is because humans have bodies that are: "multiple overlapping and time-locked sensory systems [that] enable the developing system *(child)* to educate itself—without defined external tasks or teachers—just by perceiving and acting in the world" (Smith & Gasser, 2005, p.13)

Smith and Gasser (2005) posit six findings of research into baby intelligence:

1. Babies' experience of the world is profoundly multimodal.
2. Babies develop incrementally.
3. Babies live in a physical world, full of rich regularities that organise perception, action, and ultimately thought.
4. Babies explore – they move and act in highly variable and playful ways that are not goal-oriented and are seemingly random.
5. Babies act and learn in a social world in which more mature partners guide learning and add supporting structures to that learning.

6. Babies learn a language, a shared communicative system that is symbolic (Smith & Gasser, 2005, p.13-14).

Considering the babies' abilities we see that they are very well-equipped to solve problems and they do this mostly through exploration (play) via an adaptive (as opposed to a maladaptive) innate ability to achieve goals. The six conditions mentioned above all speak to this idea. Some of them may seem very much like common sense, but the application of these ideas to the child's wellbeing rest upon the ability of adults to recognise the degree to which the child possesses these inherent capacities in the first instance. Although babies are observed to explore, move, and act in highly variable and playful ways that are not goal-oriented and seemingly random, in fact it is through whimsical activity that babies are discovering both new problems and new solutions (Smith & Gasser, 2005).

> Young mammals, including children, spend a lot of time in behaviour with no apparent goal. They move, they jiggle, they run around, they bounce things and throw them, and generally abuse them in ways that seem, to mature minds, to have no good use. However, this behaviour, commonly called play, is essential to building inventive forms of intelligence that are open to new solutions (Smith & Gasser, 2005, p.21).

As an extension of this type of innate mechanism, 'teaching' a child anything may not be nearly as effective as modelling it. Children operate from a multimodal sensory system or, as Candace Pert (1997) has expressed and was outlined in the previous chapter, the child is a unified being that perceives the rich environment and interprets the information it finds and acts accordingly.[73] The capacity of a child to learn and mimic teachings is well known and something the Jesuits first

---

[73] Of course this is happening so quickly that the time lapse between perceiving, interpreting and acting is microcosmic.

established in educational practice (Loyola, 1557) and something that Aristotle's legacy upholds. But clinicians are coming to see that learning is not entirely dependent upon a defined external task or teacher because the child is always educating itself.  In other words, it is an agentic co-creator of the world and its own identity. This is not a common view yet select clinical studies of the actual internal operational agency of the child confirm that this is what is happening. This new approach depicting the agentic child finds ontological grounding in the emergent field of epigenetics.

## The Science of Childhood and Embodiment

Epigenetics is questioning a nature-driven (genetic) explanation of human development by studying changes in gene expression caused by means other than changes in the DNA sequence (Hunter, 2008). Phillip Hunter (2008) explains, "Many geneticists now think that the behaviour of our genes can be altered by experience, and even that these changes can be passed on to future generations. This finding, he says, challenges existing biological-reductionist theories of inheritance and evolution" (ibid).

Bruce Lipton (2006), a cell biologist, has reviewed the work of Dr. Thomas Verny and other epigeneticists who have researched prenatal and perinatal psychology, claims their research has established '*beyond any doubt*' that parents exert overwhelming influence on the mental and physical attributes of their children (Verny and Kelly, 2006, p. 156, cited in Lipton, 2005, p 126) *in utero* and not just after children are born.  Epigeneticists regard the fetal and infant nervous systems as vast sensory and learning capacities and conclude that even newborn babies possess a memory called 'implicit memory'. Lipton sees parents as prototype genetic engineers. He states that parents do not just pass their own genes onto their children and then take a "back seat in the children's lives' whereby they 'need only refrain from abusing their children, feed and clothe them and then wait to see where their programmed genes lead them" (Lipton, 2005, p. 155). He adds that when parents have biological children with very

different personalities the nature theory (of genetic determination) can be appealing, especially when children grow up in the same environment (nurture). But epigeneticists argue that it is not primarily the genetic structure that shapes children's innate capacities but environmental influences, including the parent's beliefs, thoughts, and emotions, that significantly shape the way that genes are expressed. Stressors in the environment literally determine the biological mechanisms. Likewise, the mother's perception of the environment while carrying the child *in utero* is considered to be decisive in shaping the child's constitution at a cellular level. Even one's grandparents' experiences are said to leave a mark on the child's genes (Discover Magazine, 2013). Further, an individual's epigenome pattern, thought to be set during early fetal development and largely established in this phase, has recently been discovered to change in response to the environment throughout the whole lifespan even though the fetal stage is still seen as a critical period (Watters, 2006).

Children's responses to self and life are to a large degree patterned and programmed epigenetically from the environment and embedded into the child's subconscious largely by the time they are around six years of age. It is in this early time that children are both actively creating their world and also extremely vulnerable at the same time. EEG studies of the brains of children under the age of five show that children permanently function in alpha mode – the state of altered consciousness in adults, rather than beta mode of ordinary mature consciousness (McTaggert, 2008, p.181). During this time the child is mostly in a trance state, an alpha state. This does not mean that they are always calm; in fact, they are in a very literal way, a mirror for the environment. Children, especially small children before age six, reflect back the state of the environment in a very responsive way.[74] Prior to the child's separation from the unity consciousness (a consciousness that is typical of the infant in utero –until it comes to perceive

---

[74] Freud's Oceanic feeling is said to be a feeling of limitlessness, the feeling of the infant before it has no concept of itself as a 'self 'and considers the mothers breast to be part of itself. So for Freud this idea is a left over from the infantile consciousness. This could parallel the idea of the EEG measurement see Freud, Sigmund. *Civilization and its Discontents*. p. 11-13.

itself as separate from the mother), a time that is marked by ego development, the child is in a receptive state of absorbing its environment and mirroring it. The child's 'body' here, as seen also in kinesiology theory, incorporates both the physical, that is literal, as well as the metaphorical space in which one's identity is formed.[75]

Neuroscience gives us another clue to this phenomenon of mirroring in its research on mirror neurons. The mirror neurons help us apprehend the idea of imitation and mimicry. Research shows that people have a strong propensity to align their behaviour with others during social interactions (Lieberman, 2007). These forms of imitation and mimicry are both persistent and automatic, additionally they are said to function on a complex level (Ap Dijksterius, 2005). Of course the science behind the function of mirror neurons is vast and not able to be explicated in full here, but it is suffice to say that the role of mirror neurons in the recognition and imitation of both the seen as well as the hidden actions of others is important. The connection between mirror neurons to motor neurons is equally significant. "Electrophysiological data confirms the existence of neurons that respond to both motor and sensory events in the macaque brain" (Agnew, Bhakoo, & Puri, 2007, p. 286). These mirror neurons respond to both specific actions performed by the self, as well as matching actions performed by others, providing what some are terming a potential bridge between minds (Williams, Whiten, Suddendorf & Perrett, 2001). Zarinah Agnew, Kishore Bhakoo, and Basant Puri (2007), state "while there is substantial evidence for a human mirror system, there are weaknesses in the attempts to localise such a system in the brain". They suggest there is "strong evidence for a human mirror system in the central nervous system which appears to originate from the motor system" (Agnew, Bhakoo, & Puri, 2007, p. 286). Others are attempting to research evidence of mirror mechanisms in humans and discuss their anatomical localisations in the body (Agnew, Bhakoo, & Puri, 2007). The child's imitative

---

[75] Washburn, M. (1995), *The Ego and the Dynamic Ground: A Transpersonal Theory of Human development, Albany N.Y: State university press.*

capacity is not restricted to those things they see, but significantly, also the unseen but felt energetics, emotional dynamics, and interactional tensions of their environments.

## The Unseen Demands on Children

Although the field of childhood studies has attracted much attention as well as research funding over the last decade, the conventional paradigms that guide them almost invariably fail to consider that adults may unintentionally inhibit their children's development. Jeremy Roche (1999), for example, avers that often it is not recognised by adults that children embrace many complex and demanding responsibilities and processes. Further, it is rarely acknowledged that orthodox developmental theories inadvertently and constantly diminish children's intellectual, social, and mental growth (Roche, 1999). Whilst it can be verified that the child is biologically a vulnerable being that needs support by caregivers until it can independently care for itself, at the same time it is mastering many complex foundational skills that will serve as a template for their later development and wellbeing.

When adults value the child's agency as co-creators in forming these foundational skills, children learn not only a positive self-narrative, but also a healthy interdependence (Smyth, 2013). Child-centred approaches require that children and young people be respected for their whole being and thus support a formative tendency within the human being (Rogers, 1978). David Smyth (2013) remarks that it is inappropriate to seek 'a fix' for a child who may exhibit what may be regarded as unacceptable behaviour without understanding the context that at least partially caused it and certainly expresses it. From a holistic approach, a physical symptom, a mental imbalance, or a social problem is symptomatic of, and radiates to, all other aspects of the whole. In short, the emotional, mental, spiritual, and physical aspects of each person comprise a whole system that needs to be considered in discerning the *cause* of the illness as well as the presenting symptoms (Smyth, 2013).

Alison Clark and Peter Moss (2001) propose that children are experts in their own lives since they possess the competence to communicate as well as a unique insight into their experiences and perspectives (Clarke & Moss, 2001). Children are able to articulate their views and experience, which means it is necessary to afford the child the 'space' to articulate what is going on for them. Smyth (2013) suggests that this understanding comes from a position of treating the child as an equal, creating a space for shared expression, and also being authentic in response to the child. That is, the adult expression needs to match the inner feelings the adult holds toward the child (Smyth, 2013, p. 22). Carl Rogers (as cited in Smyth, 2013) termed this 'unconditional positive regard'; he notes that change occurred when the therapist values the client without condition and allows them to express whatever feelings arise without judgement (ibid). These foundational, relational skills that involve empathy rather than a domination or control are important for adults to employ with children to assist them to maintain wellbeing and flourish from the very beginnings of life. As has been discussed, the *interactive perspective* between adult and child allows the child to have a safe space in which to navigate the many challenges that it encounters and feel free to express their emotions. This is a foundational, relational skill on the caregiver's part. More important to this relationship is the broader recognition that the child has an individual personality that is very unique.

Seen in this light, the many difficulties that adults try and fix in children or the many problems that parents have in parenting may be projections of the adults unmet needs, which are mostly due to a denial of their own wholeness (body, mind, and spirit integrity) and fragmentations from their own childhood. Many parents direct the child how to be, act, and even think in a certain way. This is often justified because of the idea that the child must fit into certain social structures.[76] Mead (2008) called this 'the generalised other' (Ritzer, 2008). Children act and learn in a social world where more mature partners guide

---

[76] This idea was raised in regard to the prosocial lie telling in Chapter One and how adults will justify that this is okay especially to measure if a child has certain cognitive capacities.

learning and add supporting structures to the child's learning (Smith & Gasser, 2005). Whether these supporting structures are positive or negative to the child's wellbeing was raised in regard to the prosocial lie telling example relayed in Chapter One, where adults will justify 'this is how we grew up and it was ok for us' and inevitably pass it on to their children. The degree to which adults direct children and the mode in which they do so (mostly unconsciously) will have an impact on the child's ability to be self-directed or, in social interactionist terms, their capacity to balance the demands of the 'generalised other' (the normative demands of the current milieu) with the development of the 'I' (the child's unique self, including their ability to reflexively interpret their environment and thus maintain their own safety and wellbeing).

Research on directives of this kind initially consisted mainly of studying spoken language in social interactions, but more recently research as well as theory on social interaction have 'accentuated that interaction is embodied and embedded in the social world' (Cekaite, 2010. P.1). This was a result of the communication practices emerging from linguistics that include embodiment, and many studies have demonstrated that directive sequences rely on both verbal and embodied resources (Goodman, 2006). In a study on directives of parent-child interactions, Asta Cekaite (2010) looked at routine family tasks in which directives such as 'to take a bath, brush his/her teeth, and so on' were observed. More specifically, the distinct formats of embodied actions were observed, such as those actions of the parent that were used to get the desired compliance, such as 'body twist, tactile and non-tactile steering' (Cekaite, 2010, p.1).

This study found that embodied facets of participation are important communicative patterns that shape the child's development and support the 'multimodal framework for participation, established, co-assessed, and reshaped through socio-culturally meaningful bodily and spatial practices' (Goodwin, 2000). The same influence is found when a child is forced, manipulated, and coerced through both verbal and embodied practices such as violence, even in the subtlest forms, which transpires to negative outcomes. The costs children

pay for such negative conditions of childhood are often neglected because they are not perceived as a direct threat to wellbeing. Many children withstand many of the demands placed upon them and overcome negative social conditions, but there are limits to what children can do without acknowledgement of their needs. The child's symptoms and imbalances are often embodied and misread until it is too late (Quesada, 1998).

## Elevating Children's Wellbeing

Current models of the child have many limitations in regard to how we may assist the child to meet their needs and, thus, experience on going wellbeing.[77] As a result of such limitations, many researchers are moving outside these frameworks to create new ones that better represent the lived experience of children. These new approaches are interested in placing the child front and centre and are revealing just how decentred our understanding of children has actually been within the more established professional fields such as medicine, psychotherapy, psychiatry, and conventional educational models. The progression of ideas has come from those before who have advocated on behalf of the child. That is, those that recognise the unheard and often disregarded aspects of the child's lived experience also urge tangible redress by adults via new approaches and interventions.[78]

One of the biggest hurdles in moving forward seems to be a dearth of understanding of both the theoretical paradigms that illuminate a complex needs model as well as methodological critiques concerned with definition,

---

[77] Cross-cultural research in regard to children suggests 'taking culture seriously' as the main characteristic of a cross-cultural perspective. This has been a response to what some researchers refer to as mainstream developmentalists showing little interest in culture, see Dasen and Mishra (2000) 'Cross cultural views on human development in the third millennium' *International Journal of Behavioural Development* 24 (4), pp. 428-43.

[78] Even the transpersonal psychologies and Integral approaches to the self still deem the child as incomplete to a degree. The arguments in critique of this are found throughout the thesis and frame the overall research. The 'new sociology of childhood' is one new approach. Suffice to say here, that I will be offering theoretical arguments to counter the incomplete conception of the child in this chapter.

measurement, and cross-cultural validity of the concept of wellbeing.[79]   The main critique is that Western Eurocentric and, hence, ethnocentric perspectives heavily dominate studies of human development and needs theory. The ethnocentric perspective is harder to track as it is mainly involuntary and unconscious and, unless knowledge has been 'Western or Christian, we really did not see the relevance' of culture (Dasen & Mishra, 2000).[80]   A very different kind of critique comes from those who are more concerned with the implications of building policies around a concept of wellbeing (Gunnell, 2004; Alibhai-Brown, 2007; Ferguson, 2007; Johns & Omerod, 2007; Wilkinson, 2007) without making a one size fits all approach to wellbeing and de-politicising adversity (White, 2008) or individuating human responses to it (Heath, 1999; Sointu, 2005). David Seedhouse (1995) provides a summary of contemporary perspectives on wellbeing:

> Either: (a) 'wellbeing' is an empty notion; or (b) 'wellbeing' is an important and meaningful term which conveys meaning no other term conveys (and, given further research, will be shown to convey this meaning universally); or (c) 'wellbeing' is 'essentially contested' – its meaning and content fluctuates dependent on who is using it, and why they are using it (Seedhouse, 1995, p. 65).

Given that the wellbeing of children does not constitute a field of inquiry in and of itself, as yet, the advocacy to improve childhood wellbeing often still relies on the power of numbers to highlight the need for 'better' policy frameworks.[81]

---

[79] For extensive reading on the topic see Gilbert et al. (1998); Christopher, (1999); Frederick and Loewenstein, (1999); Schwarz and Strack, (1999); Wilk, (1999); Annas, (2004); Camfield, (2004); Wierzbicka, (2004); Haybron, (2007); Neff and Olsen, (2007).

[80] Refer Dasen and Mishra (2000), and Fesser are suggesting that when we approach cross-cultural research the goal should be to understand local phenomena and, at the same time, attempt to develop panhuman generalisations.

[81] Does Mixed Methods Research Matter to Understanding Childhood Well-Being? Nicola Jones Æ Andy Sumner *Soc Indic Res* (2009). 90, 33–50. For instance, Save the Children Fund is increasingly forging links with academics to carry out quantitative analysis on topics such as the prevalence of food insecurity and its impacts on child malnutrition (e.g. Mathys 2004) or the effects of different social protection policy interventions in Sub-Saharan Africa (e.g. Devereux and Marshall (2005). Millennium Development Goal (MDG) targets, the linking of donor funding to progress against PRSP target

Looking to improve the wellbeing of children is a critical movement as it shifts policy debates from preparing for children's future and what is often referred to as 'well becoming' to working towards their current 'wellbeing' (Ben Arieh, 2006).

Thus, a very important distinction is being made by those interested in the wellbeing of children as it brings to the fore the idea of improving the child's experiences now rather than focusing on proving how the child's experiences lead to later (adult) imbalance. A significant study undertaken over a two and a half year period by a committee of 17 individuals 'on integrating the science of early child development' culminated in the book *Neurons to Neighborhoods* by Shonkoff and Philips (2000). *Neurons to Neighborhoods* identifies ten core concepts of early childhood development using the knowledge generated from interdisciplinary developmental science and which serve as the basis of the book and recommendations in relation to each core concept. The four overarching themes that guide the concepts are: 1) all children are born wired for feelings and ready to learn; 2) early environments matter and nurturing relationships are essential; 3) society is changing and the needs of young people are not being addressed; and 4) interactions between early childhood science, policy, and practice are problematic and demand dramatic rethinking (Shonkoff & Philips, 2003, p. 33.).

These overarching themes offer a simple way to see the main issues that are now largely open for re-evaluation and currently pressing in regard to studies on children and childhood. It is important to note here that highlighted in the executive summary of *Neurons to Neighborhoods* there are two complementary agendas. One is focused on the future of children and asks, "How can society use knowledge about early childhood development to maximise the nation's human capital?" (Shonkoff & Philips, 2003, p. 3).  The other is focused on the present and asks, "How can the nation use knowledge to nurture, protect, and ensure the

---

indicators, and in some cases Poverty and Social Impact Analysis [PSIA] have also heightened the need for access to rigorous quantitative analyses in order to engage in related policy debates (e.g. Marcus et al. 2002).

health and wellbeing of all young children as an important objective in its own right, regardless of whether measurable returns can be documented in the future?" (Shonkoff & Philips, 2003, p. 3). The committee is clear on the responsibility to speak to both. Like the child itself, the future is built on what is happening now, in the present, and the quality of the child's wellbeing in childhood serves as a critical platform for the wellbeing throughout the remainder of the human lifespan.

In looking for ways to improve and elevate the child's wellbeing we can either incorporate modified practices into already existing frameworks or we can step outside what is currently in place to embrace new ways of relating with children that support their innate unity and agency. However, when we look specifically to the wellbeing of children as it currently stands, we see, even in actual discussions of wellbeing, we can lose our way due to the plethora of emergent discourses that signal problems of definition. This thesis sees wellbeing as Seedhouse (1995) does in his option (b) as an 'important and meaningful term which conveys meaning no other term conveys and, given further research, will be shown to convey this meaning universally' (Seedhouse, 1995, p. 61). The concept of wellbeing is positioned in this thesis within both a practical sense as well as a theoretical sense. That is, the perspective here sees wellbeing not just as the absence of negative conditions and ways and means to assist with this (as is often the aim in clinical settings or even families), but as a dynamic state of flourishing that comes from a state of unity or internal integrity within the child.

Many disciplines reference wellbeing in comparison to, and contrasted with, such concepts as 'resilience' (Tugade & Fredrickson et al., 2004), 'happiness', and 'the meaningful life' (Seligman, 2011), as well as 'social and emotional aspects of learning' (SEAL), which of course incorporates the idea of emotional intelligence (Goleman, 1995). Emotional intelligence, as a measure, has been positively associated with adaptive coping styles and negatively associated with maladaptive coping styles, depressive thoughts, and somatic complaints in children (Mavroveli, Petrides, Rieffe & Bakker, 2007). Emotions are a vital

awareness for children as they help children to understand as well as articulate how they feel about themselves and their experiences. But do positive emotions equate to happiness and is happiness the same as wellbeing?

Martin Seligman (2011), head of the positive psychology movement, admits that a focus on happiness has raised awareness about wellbeing, yet he says that wellbeing is not quite the same as happiness. Wellbeing, according to Seligman, is a mix of positive emotion, flow (a state of complete absorption),[82] and the meaningful life. Seligman believes that children can learn to achieve wellbeing. This idea was introduced in Chapter One where Seligman suggests that cultivating character strengths akin to the virtues will lead to children's wellbeing (Seligman, 2011, p. 84).

In fact, he has devoted twenty years to ascertain empirically if wellbeing can be taught to school children.

> Positive education is defined as education for both traditional skills and for happiness. The high prevalence worldwide of depression among young people, the small rise in life satisfaction, and the synergy between learning and positive emotion all argue that the skills for happiness should be taught in school. There is substantial evidence from well controlled studies that skills that increase resilience, positive emotion, engagement, and meaning can be taught to schoolchildren (Seligman, Ernst, Gillham, Reivich& Linkins, 2009).

To institutionalise this approach, Seligman (2011) initiated the Geelong Grammar School Wellbeing Centre in 2008.[83] The implementation of positive psychology into a school system was along the following line: 'Teaching it', 'Embedding it', and 'Living it'. This approach saw teachers use the skills in their own lives, both personally and professionally, before applying it to curricula. The teachings of resilience, forgiveness, and the core signature and character

---

[82] Flow is a term popularised by Mihaly Csikszentmihalyi
[83] Geelong Grammar School is the most prestigious school in Australia and listed as in the top 10 international schools.  http://www.ggs.vic.edu.aut

strengths are embedded themes within all subjects and interactions so that all tasks within the school day became reflective of living the principles. Seligman admits that the positive education at Geelong Grammar School is a work in progress and does not conform to a controlled experiment, yet proclaims a noticeable enhancement in high morale and positivity (Seligman, 2011). Within positive psychology, the character strengths then become a term for something that can be measured as well as a general state of wellbeing.

This underlying premise of positive psychology is that the child is inherently good whereby the model of the character strengths is one that reinforces this positivity and the idea that it is possible for the child to reach their greatest potential (Seligman, 2011). Seligman's model is based upon virtues that are decided by others as 'good' and even though they are said to be ubiquitous across culture and over time, that is they are shared and appear meaningful for a large majority of people (ibid), they still echo an Aristotelian conception of the child, a child who needs to be taught what is virtuous.

Perceiving the child as always and already having an internal set of values (that may or may not match these virtues or character strengths) can be a radical proposition for many. Learning, however, is not entirely dependent upon a defined external teacher, as highlighted in the embodiment section of this chapter, and the child is always educating itself. The child is a co-creator of the world and its own identity. Recalling here that for Aristotle, the child needs to be taught by some external authority to mimic just acts and virtues because they are led by their own fancies and whims (Laws, 2006). But it has also been demonstrated that, although babies are observed to act in what are seemingly random ways, babies are discovering both new problems and new solutions.

Research into mirror neuron function additionally shows the strong tendency for children to align their behaviour with others during social interactions such as the school setting, for example (Iacoboni, 2009). Given these specifics I see the correlation between Seligman's (2011) achievement with the character strength measures and wellbeing to be influenced also by the fact that the whole

environment (teachers and parents within school settings) of the children actually perceive and relate to the child from their goodness. In the platonic sense, Seligman's model may be said to bring forth the latent potential of the soul. To recall, Plato suggested that the child ought to be just surrounded by the right objects to instil a 'knowing' to be God-like in their nature (See 387c cf Thaeatus 176 A sq). There was no need, according to Plato, to put anything into the child, but rather just provide the right environment to bring forth what is inherent in the soul.

To return to the factors that Seligman (2011) attributes to wellbeing, it is clear also that they are very closely aligned with the definition of spirituality provided above, although positive psychology is a much more approachable term within a Western secular society where religion and spirituality are deemed interchangeable and hopelessly idealist for the rational philosopher. The point is that the meaning children attach to their experiences are actually decided *by them*, based upon their unique connection to the greater motivating force to human life tied to an ultimate concern (Emmons, 2000), and ignoring this is detrimental to wellbeing.

Robert Emmons (2000) highlights the connection between spirituality and intelligence. Emmons' (2000) argues that spirituality must be considered as an indispensable element of intelligence and he uses Howard Gardner's (1983) criteria for intelligence as a benchmark. Looking briefly here at the model of multiple intelligences (MI) (Gardner, 1993, 1995, 1996; Walters & Gardner, 1986), Gardner defines intelligence as a set of abilities used to solve problems and obtain goals (Walter and Gardner, 1986). He sees multiple intelligences as existing as potentials inherent in each person, yet varying genetically in terms of individual competencies and potential for development.[84] Each domain of intelligence is therefore seen as a system in itself, distinct from a generalised

---

[84] The eight distinct intelligences as proposed by Gardner are musical - rhythmic, visual - spatial, verbal - linguistic, logical - mathematical, bodily - kinesthetic, interpersonal, intrapersonal, and naturalistic. See Slavin, R. (2009). *Educational psychology*. 9th ed. Boston: Pearson. Pp. 117.

intelligence.[85]    Some have suggested that Rudolph Steiner's pedagogy is permeated with such intelligence (Prouty, 2008). Steiner advocated for the developmental stages of childhood, however only whilst respecting each child's individual abilities and rate of progress as they emerge. This is based upon an idea that has been central to this thesis in that the child knows when it is ready to bring forth a potential and is goal-directed based upon its own innate pattern or plan of development. Further, according to Arnold Gesell (1933) whose ideas are discussed in the next chapter, the child is only ready to advance when its nervous system is ready (Gesell, 1933).

This is where the chakra model demonstrates its unsurpassed utility. The components of intelligence and character strengths could almost be situated having some correlates of the themes of the chakras, which, when cultivated, lead to the innate potential of the child being actualised. Of course a comparative of such would entail vast research, and discussion of this is undertaken in the conclusion. The varied aspects of our humanness, our needs, and our wellbeing may be found in the aspects of research that incorporate the study of the anatomy and body systems as embodied, a point that has been recognised to a degree by Seligman (2011) as well.

> Research has shown that positive emotions and interventions can bolster health, achievement, and resilience, and can buffer against depression and anxiety. And while considerable research in neuroscience has focused on disease, dysfunction, and the harmful effects of stress and trauma, very little is known about the neural mechanisms of human flourishing. Creating this network of positive neuroscience researchers will change that (Seligman, speech, 2008).[86]

---

[85] Thomas Armstrong (1994) has drawn parallels with Gardner's MI and Rudolph Steiner's philosophies in that they both have an educational approach to understanding of the child's needs and potentials. Armstrong, T. (1994). *Multiple intelligences in the classroom*. Alexandria, Va.: Association for Supervision and Curriculum Development.

[86] Professor Martin E.P. Seligman, in announcing the recipients of the Templeton Positive Neuroscience Awards cited on www.authentichappiness.sas.upenn.edu/newsletter.aspx?id=1545 -

The actions of the child in the world are not just a result of intelligence or teaching them to have character strengths. On the contrary, the actions they take are aligned with what is most important for them, what gives them meaning. Then, a watchful, aware, supporting environment will recognise their innate capacities and goodness. Perhaps, as Emmons (2000) suggests, this is their 'ultimate' concern. If then our ultimate concern is a striving to align oneself internally so that one's life is a reflection of our full capabilities, we may perhaps consider again that if the child is a soul what would the child need?

**Why Needs at All?**

Indeed, studies show (see above) that if children feel recognised, valued, acknowledged, and heard then children have a much better chance of remaining connected as a 'unified being' and thus experience wellbeing. Conversely, when children feel that their lives are not valuable, if they are not respected, and not seen as inherently good, they become disconnected from their community and the experience of alienation that often follows can promote mental and emotional instability (de Souza, 2009).  A crucial dimension to the child's wellbeing is that the child grows within an environment that supports wellbeing and flourishing.

As has been argued throughout, the child's formation of self is not a stage to grow into, but an ever-present and ongoing reality. Needs, in this sense, are considered a non-hierarchical phenomenon. The study mentioned in Chapter One shows that a large majority of people interviewed from many different cultures believe that while fulfilment of Maslow's  (1964) needs is strongly correlated with happiness and wellbeing, the social needs and connection were more important even when many of the most basic needs remained unfulfilled (Tay, Louis, & Diener 2011).

When we are able to appreciate in much more detail the aspects of the self and how these correspond to the whole, wellbeing will be better understood. It is

science and, in particular, neuroscience that appears will assist in this endeavour.

The model of the chakra offers us a paradigm that incorporates all of the aspects as integrated and unified already. It accounts for seven main themes that are common to all humanity and, regardless of the age or stage one is at, can be expressed throughout one's life. I have, over time, seen a variety of patterns emerge that have given me an insight into common responses that different individuals have to their unmet needs.[87] Additionally, clinical experience has indicated that we do not have to wait until adulthood, or certain stages of human development (for example, puberty, or late adolescence), to access certain levels of our complete being. Stuart Sovatsky (2010) recognises that Kundalini (the energy of transformation as described in Chapter Three) is active in the human being from birth and goes through various puberties – life experiences shut this energy down and it is reawakened at various stages (Sovatsky, 2010). The idea that chakra development follows a vertical staged unfoldment is supported by the Kundalini yogic practices that recognise the blockages or imbalances that occur due to life experience. It then follows that the chakras must be operating in progression for the energy to rise from the base chakra to the crown chakra and beyond. This energy can only flow unadulterated within the person who has developed the energy in the chakras so as to allow the flow of this energy unblocked and, ironically, clear the blocked energies from childhood in order to function more wholly.   We are, however, learning from research with children that they are in constant access to a no-dual awareness, which often goes underground until later in life (Washburn, 1995).[88] Clinical experience confirms the view that children have access to all of their nascent capacities at any point of their growth. Therefore, cultivation of each energy centre allows the flow of

---

[87] In my clinical practice with such energy work with children and adults
[88] The chakras in some literature are seen as developmental, but in other literature are seen as all operational at once from birth. I have been siding with the latter, as this is what I see in children and this also forms the basis of the research.

energy within the child to support them, remaining connected so wellbeing can be sustained.

There have been mainstream adaptations of the chakras to personal psychology in the West as discussed in Chapter Three. However, these position the chakra energies in a hierarchical progression that develop in a similar manner to all other developmental theories. That is, the first chakra is said to be active in the child from the womb to two years, the second from 6 months to 2 years, the third from 18 months to 4 years, the fourth from 4 to 7 years, the fifth from 7 to 12 years, the sixth in adolescence, and the seventh in adulthood (Judith, 2004). I depart from this graduated and stratified model of the chakras to advocate that the themes of the chakras are not only always and already there but need to be cultivated simultaneously. Of course, the form the expression of the themes takes will invariably change over time, but the themes themselves remain as constants throughout the lifespan.

Current conventions governing child development and what children need, even within alternative paradigms such as outlined above, discount the many aspects of what it means to be human, preferring to accept the idea that certain things can wait until the child 'grows up' or 'grows out of it'. This is a flawed interpretation. This idea is seen in a parallel paradigm that occurs in solid-state physics where it is proposed that the filling of states of energy levels at any given temperature always occurs in such a way that states are filled simultaneously without having to occupy a lower order. There is always an even distribution.[89]

---

[89] This awareness and lead in regard to solid-state physics came from an informal conversation with Jim Hagekyriakou at the Mind, Body and Spirit Festival in Melbourne in June 2013. Hagekyriakou is a Senior Physicist at Peter MacCallum Cancer Centre in Melbourne Australia. Hagekyriakou and I discussed my research and explained that I hypothesised based upon extensive experience of the child's needs (according to the chakras) are equally attended to at each and every stage of development the possibilities for the greatest potentials may be realised within the child. Hagekyriakou asked me if I knew that what I was explaining was akin to a fundamental law in solid-state physics. Of course I was not. I took some brief notes that I later researched on the basis of Hagekyriakou's comments. To see a similarity in thought such as this I would have had to have a deep understanding of physics and even though the line of research in regard to quantum physics gave me an understanding of the subject to a degree, the level to which the solid-state physics as Hagekyriakou explained mirrored the theory I put forth would not have emerged without Hagekyriakou's contribution. See also Ashcroft, N. and Mermin, N. (1976). *Solid-State Physics*. New York: Holt, Rinehart and Winston, and Kittel, C. and

We can think of in the chakra system in exactly this way. The human being is embodied energy. The chakras are energy centres that occupy the space of the specific locations in the human body. These locations have a resonance with certain themes that are fundamental to our human growth and wellbeing. These states or 'chakras', according to this law, will be filled simultaneously because energetically there is always an even distribution. The lower order states do not need to be filled first in order for a higher state to be filled because there is always an even distribution. This counters the intuitive understanding where the lower arrangement needs to be filled first in order for a higher level to be filled or obtained. This model of energy is a different model of energy used by Piaget, for instance, to establish the conception of energy conservation. In Piaget's model, even a child understands that when you pour a liquid into a different shaped glass, the amount of liquid is the same. This classification is based upon *one* model of energy, but not on *all* possible models. The physics model, as has been demonstrated, is more aligned with the energy in the human body. Interestingly, in Piaget's constructionist model, the child is only taught about conversion from a bottom-up approach. A bottom-up or top-down approach to energy in the human body does not apply and should not apply to our human needs; therefore we need new models to understand the energetic nature of human needs.

Before going on to explicate more on the chakra model in line with the foundational childhood needs, a review of needs discourse in regard to the child is placed here. The importance of highlighting the degree to which current needs discourse for children is critiqued for focusing on the child as 'in need' and reflecting a myopic vision of the child is imperative to this thesis. Because of the critique of 'need', it is noteworthy that excising the idea of need overall does still by implication not solve the concern about children's needs.

Kittel, B. (1986). *Introduction to Solid-State physics*. Wiley New York.

Perhaps it may sound elementary, but we all have needs, and as human beings, we have some foundationally similar needs from the time we are born until the time we die. The child's needs have been, for too long, conceptualised in terms of lack and neediness rather than of recognition, competence, and value. The deficit model may have been explicable in the past because innate capacities and potentials of the child were unfamiliar, nor did we realise the extent to which the human self is unified in body, mind, and spirit, information that new science is validating.  We are witnessing research now that empirically measures the effect of the psychological, emotional, and even spiritual states on the physical body systems, as well as the effect of diet on our mood and attitude, demonstrating the interconnectedness of the integrative composite self.

## Needs Discourse

Looking to the progression of the 'needs' discourse is important to highlight the above-mentioned point. Wendy Stainton Rogers (2009) articulates the advance of discourses around children's needs since the 1950s and outlines how 'needs' discourse was surpassed in time by both a 'rights' discourse and a 'quality of life' discourse (Stainton Rogers, 2009, p. 141-160).   The United Nations (UN) began focusing on the needs of children in the late 1950s and, in line with the development psychologies of the time, extended beyond the acknowledgement of material needs. Then, in the 1970s, Kellmer Pringle (1974) identified four 'basic needs' of children in her work *The Needs of Children*. Stainton Rogers notes that Pringle states that the needs of the child for a 'full and harmonious development of his personality'[90] as per the UN definition of child, were for 1) love and security; 2) new experiences; 3) praise and recognition; and 4) responsibility (Pringle, 1974 cited in Stainton Rogers).  Stainton Rogers declares

---

[90]This phrase is part of the larger UN statement "The child, for the full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and in any case in an atmosphere of affection and moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother". See the United Nations (UN) Charter 1959:  Article17.

that 'needs' discourse associated with the UN and Pringle arose from developmental psychology, due to the fact that the psychological needs of the child were the focus of this discourse. Here, the same objections about developmental psychology are applicable to the needs discourse that positioned children as having 'needs' particular to their status as developing persons rather than as already complex functioning persons in their own right. Valerie Walkerdine (1993) argues that 'needs' are thus always determined by the desired end state of a 'full and harmonious development'. In other words, the 'needs discourse' of child concern is heavily predicated on developmental psychology's theories with a basis in biological theories of development (Walkerdine, 1993). Martin Woodhead (1997) also critiques psychological needs theory arguing that "a complex of latent assumptions and judgments about children" underpins it rather than convincing empirical evidence. He advocates that "childhood might be better served if 'children's needs' discourse were outlawed from future professional discourse policy recommendations and popular psychology" (Woodhead, 1997, p. 63).   Woodhead (1993) says that not only is the psychological needs discourse unfair to children, but also to our overall understandings of human behaviour, although he does acknowledge that considering children's actual (rather than assumed or idealised) preferences and agency are a great challenge to conventional theory and practice aimed toward children (ibid).

Prout and James (1997) have similarly argued that children should not be considered as just "a bundle of 'needs' that must be met but as people in their own right, with their own concerns, priorities and aspirations" (Prout & James, 1997). While the 'rights' discourse performed a valuable role in advocating actions and policies to promote children's rights (Stainton Rogers, 2009), the approach derived from a politico-legal perspective, which culminated in the United Nations Convention on the Rights of the Child (Gates, 1999, p. 299).   Yet, even with broad acceptance of this discourse, as Crystal Gates (1999) expresses it, many children continue 'to suffer the effects of war, poverty, population growth, and exploitation' (ibid p.299). Nevertheless, this type of recognition of

the child has been positively instrumental in bringing to the public notice the importance of children's rights that would otherwise have been denied. In fact, the interactive perspective between parent and child introduced in the previous chapter is largely predicated on the rights of children and the rights discourse has been imperative to framing the notion of the child's possessing important needs. Yet it has failed to focus on the actual nature of the needs of the child that pertain to their wellbeing.

The more recent 'quality of life' (QOL) discourse comes a little closer to this aim as it determines what constitutes a 'good' QOL for children, and where action should be directed to improve the quality of children's lives. In this way, QOL is seen as the 'satisfaction of an individual's values, goals, and needs through the actualisation of their abilities or lifestyle' (Emerson, 1985). The World Health Organization (WHO) defines QOL as:

> An individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment (Qvortrup, 1994, p. 4).

The QOL discourse according to WHO does "offer a broad ranging concept to include the physical health, psychological state, personal beliefs, social relationships, and their relationship to salient features of their environment" (Oort, 2005) which could possibly be aligned with the idea of the integration of body, mind, and spirit of the child. However, as argued throughout this chapter, educational, medical, psychiatric, psychological, and familial systems typically retain the idea that adult others should logically decide the child's goals, expectations, and standards.  The child has no voice or place in co-creating his or her own identity, goals, expectations, and future. Established discourses on the child have more generally come from an adult defined view of the child where

"the adult world does not recognise children's praxis, because competence is defined merely in relation to adults' praxis – a suggestion which is all the more powerful since adults are in a sovereign position to define competence" (Qvortrup, 1994, p. 4).

Even though needs theory in the past has been critiqued for being inadequate, perhaps this has not been because of the idea of needs, but rather due to the conceptualisation of the child. The terminology of needs however is upheld in this thesis because rather than disregarded the term in favour of a new term there are foundational *requirements and necessities* that ought to be respected within the child to bring forth their potential.

**Key Concepts of this Chapter:**

- The theory of the soul has allowed for a 'new' definition of the child to be brought forth. Advancing Stables' (2008) definitions child 4 is suggested. Child 4 is whole, complete in body, mind, and spirit and an active participator in its own destiny.
- This new theoretical position of the child positions the idea that the child has self-understanding and is self-moving.
- Embodiment studies further depict the agentic child, which finds ontological grounding in the emergent field of epigenetics.
- Previously disregarded aspects of the child's lived experience are urging tangible redress by the call for new approaches and interventions. Elevating wellbeing from a status of proving to improving. This move is focused on putting the child front and centre in this regard.
- Like the conceptualisation of the child, the conceptualisation of 'needs' may also be flawed.

**Summary of Chapter 5:**

A new description of the child as a soul as proposed in Chapter Two, along with a relational perspective that allows for the adult child to have an interactive role with each other makes room for a new operational definition of the child. Child 4: is whole, complete in body, mind, and spirit and an active participator in its own destiny. As such this definition provides a different basis altogether for the foundational needs and childhood wellbeing. Interestingly those objections that position children as having 'needs' particular to their status as developing persons rather than as already complex functioning persons in their own right are therefore also in need of re-examination. The concept of needs as presented in the needs model based upon chakra theory is a non-linear model unlike anything previous. Additionally it is based on a premise that establishes the child as an active creator and in touch with energies that are guiding and supporting ones highest growth from the beginning of life. The child's needs therefore are a manifestation of a greater potential that is seeking expression in the child's life. Once comprehended in this way, the child may have his needs secured by an aware adult that recognises the important message that the manifestation of such 'symptoms' brings.

# 6. A New 'Needs' Model

**Covered in this chapter:**

- Introduction
- Energy Fields and Childhood wellbeing
- Transitioning with ease
- Practical applications
- The Needs in practice
- The Needs
  - *The need to be safe and secure*
  - *The need to feel*
  - *The need to act*
  - *The need to love*
  - *The need to speak*
  - *The need to see*
  - *The need to know*
- Key Concepts of this Chapter
- Summary of Chapter 6

## Introduction

As has been posited throughout and argued in detail, children's wellbeing ought to be informed by a unified understanding of the self. Transcending current myopic discourses for children that construct the child as 'in need', this chapter conversely positions children's needs as potentials to be realised; nascent capacities that ought to be cultivated simultaneously at each age and stage of the child's growth to support and enable a full flourishing of the emergent self. It is argued here that rather than assuming that emotion capacities and/or expressions of potential need to wait for adulthood before coming to fruition, a concurrent building of these diverse capacities optimises wellbeing of children in a way that sets up a solid foundation for life as they grow through all stages of childhood. Such an approach in the first instance requires recognition of such capacities, and further nurturance of the needs supporting these capacities. The model of the needs, as presented here, may offer a framework that can guide ongoing research into the child and its wellbeing. A selection of empirical studies

is presented in this chapter, placed within the theme of each of the needs to give substance to the claim that these needs are foundational in securing childhood wellbeing. This chapter dedicates a separate section to each of the needs accompanied by the relevant empirical studies along with a table of needs for each chakra.

## Energy Fields and Childhood Wellbeing

By positioning the child's needs and wellbeing within the framework of the chakras we have an energetic map to understand the structure of the self. The assumptions about the self as being energetically integrated and, further, that this is variable according to the forces that we cannot see or touch, such as our feelings, thoughts, emotions, and intuitions, position these influences as the drivers of our biological systems.[91] Scientific experiments often use a technique called bioelectro-photography to create a bridge between the physical and the unseen world of energy. These experiments are based on the same assumption, that the human body and consciousness is constantly emitting and absorbing energy, and that the quality of this energy is important to our wellbeing (Baule and McFee, 1963). Studies undertaken by the Institute of HeartMath measure the energy fields of the human body to see the effect of this field on the wider world. According to James Oschman (2009), "The biomagnetic field of the heart extends indefinitely into space. While its strength diminishes with distance, there is no point at which we can say the field ends" (Oschman, 2000, p. 29). The Institute of HeartMath studies also show that when there is focused as well as positive attention on the heart, the informational patterns that flow along the pathway from the heart to brain converge in a more coherent way and, thus, create a harmonious pattern (Childre and Cryer, 1998).

---

[91] Bio electrophotography is one measure that captures these energy fields, which are seen as a light around the body and are known as our human energy field - HeartMath have defined the energetic in this way as well.

One's energy field –the energetic system that represents our thoughts, emotions, and intuitions that is the prime driver of our biological system – will be a reflection of the state of one's consciousness on all the different concentrations of its being (Heartmath). The seven energy centres (chakras) in the body thus represent the diversity of the human consciousness, all of which can be affected by positive emotion and intention.[92] These energy centres can be cultivated and strengthened with awareness. In other words, the levels of human consciousness can be cultivated to work optimally in each individual, which means that when an adult is able to pinpoint which chakra is affected (which chakra is imbalanced and the root cause of the presenting symptom), they are able to further assist the child in rebalancing their energy field in a way that has tangible outcomes in the child's world. With this awareness the child is not only affirmed but also restored to wellbeing.

By focusing on positive feelings, such as love and appreciation, for example, human energy systems come into alignment and a coherent state is created within the body (McCraty et al., 2001). The biological and pharmacological effect of positive emotions is seen in the increase of the production of the hormone DHEA. Studies have found that low levels of DHEA are a major factor in many medical problems, such as sleep disorders, diabetes, chronic fatigue, high cholesterol, and depression. When the DHEA levels are high, the corresponding cortisol levels are low and this causes a feeling of revitalisation and renewal. Participants in one study lowered cortisol levels by 23% and increased DHEA by 100% through feelings of love and appreciation (McCraty et al., 2001; Childre and Rozman, 2005). In related research, subjects were monitored through the opposing feelings of anger and compassion and tested on the effect of both of these emotions on the immune system. "While the experience of anger inhibited

---

[92] As was discussed in Chapter Three; the chakras are best conceptualised as the energetic portals that connect the inner and outer dimensions of one's life. The ability of these subtle energetic centres in the human body to regulate the flow of energy both from outside the body and also from within is important to recognise. As also discussed in Chapter Three in the section titled "Two Worlds" the human being is recognised to be part of a larger energetic field. Energy itself refers to the systems that we cannot see or touch but we can often feel. The field of energy includes our thoughts, emotions and intuitions. These systems are the principal drivers of our biological systems.

their levels of the immune antibody, secretory Ig-A (S-IgA), subjects were able to significantly increase their levels of S-IgA following a five-minute experience of positive emotions" (Baule and McFee, 1963). Such effects are achieved through meditation where the chemical (NDA) decreases the fragmentation of experience into subjective versus objective, or self versus other; poles similar to those encountered in mystical states of union or non-duality. Thus, a unified way of experiencing life results in the integration of the neural correlates in the brain.[93] Similarly, by participating in prayer and meditation a person can lower their blood pressure, decrease their heart rate, lower rates of respiration, reduce levels of cortisol, and boost their immune system (Newberg, D'Aquili and Rause, 2001, p. 86).[94]

The unity that is a feature of our lived experience sees fragmentation result as we grow. This is especially the case when we are faced with situations that we don't understand or lack suitable guidance to navigate at that point in time. The unity can, however, be re-established or reintegrated at a later point in time by going back to the original point of fragmentation - although this is much harder than recognising it as it occurs. It is, however, possible to do. Indeed, the new field of neural plasticity communicates precisely the idea of how changeable we really are (Doidge, 2007). But the interest here in using the chakra system as a representational chart of composite emotional needs and their location in the human body, is to ensure that we maintain the unity of the energy systems or at least recognise an earlier point when fragmentation has occurred. When there is stress in the body or within the life of the child, the cognitive and cortical capacities of the child cannot be optimised and reintegration is necessary before the child can learn a new skill (Perry, 2006). At any moment a child may be alert, attentive, and able to cope with a new challenge, tolerating the frustrations that

---

[93] This is echoed in the approaches to meditation that have been used over many centuries in the east to deal with the problem of duality. Cf Annal of the New York Academy of the sciences Issue: Advances in Meditation Research: Neuroscience and Clinical Applications Neural correlates of non-dual awareness in meditation Zoran Josipovic Psychology Department, New York University, New York, New York.

[94] Neurotheology is an emerging discipline that studies the complex relationship between spirituality and the brain.

may arise in the process. On another day the same child may be easily frustrated by any new challenge. To force a child to learn when it is not ready has serious consequences on its wellbeing and how it copes with any situation.

> Therefore a dysregulated individual (child, youth or adult) will have a difficult time benefiting from educational, caregiving and therapeutic efforts targeted at, or requiring, 'higher' cortical networks. This sequential approach is respectful of the normal developmental sequence of both brain development and functional development. Healthy development depends upon a sequential mastery of functions; and a dysregulated individual will be inefficient in mastering any task that requires relational abilities (limbic) and will have a difficult time engaging in more verbal/insight oriented (cortical) therapeutic and educational efforts (Perry, 2006, cited in The Neurosequential Model of Therapeutics as Evidence-based Practice, www,childtrauma.org).

## Transitioning with Ease

The virtue of adopting an energetic paradigm that conceptualises the integration of body, mind, and spirit, is that it suggests a new and very practical way to systematise the formation of complex problem-solving capacities simultaneously with the development of other organs of the body. The premise of the new biology and the neurosciences is that children are naturally knowledgeable about their own needs because needs spontaneously arise within the nervous system and the neural pathways that correlate with certain abilities. In this sense, chakra theory parallels yoga theory. As Sovatsky (1994) points out, the yoga postures (asanas), that are actually the praxis of chakra theory, first emerged spontaneously from within the body to explain how vital energy "guided by its inner intelligence, *prana* moves the body exactly as it needs to be moved" (Sovatsky, 1994, p. 96. in Ferrer).   From this energetic paradigm, the body is not separate from the mind or spirit but is energetically vital, unfolding

and creative or, in other words, may be expressed as spirit in action. The body is moved by *prana* energetically supporting the growth and expansion of consciousness and the feelings and sensations, or 'inner intelligence' we receive assist to maintain the flow of *prana* throughout the lifespan (Sovatsky, 2010).

Arnold Gesell (1933) said something similar when he positioned the child's development as a genetically determined process that unfolds automatically, much like a flower (Gesell, 1930; 1933). Gesell believed the timetable and pattern of development is the product of millions of years of evolution, and that children are naturally knowledgeable about their own needs. Gesell catalogued children's behaviour through the early developmental process and identified norms of development, that is patterns of behaviour that formed sequential and predictable stages of growth and development. This approach sees predictable and patterned stages appearing at unique rates; the upshot is that doing things earlier is not necessarily considered better. "How children act depends on their physical growth, especially the growth of their nervous system, a complicated web of nerve fibres, spinal cord and brain. As children's nervous systems grow, their minds develop and their behaviours change. Because of this natural process, children cannot be hurried or pushed to act in more grown-up ways" (Gesell Institute).[95] Certain capacities emerge based on heredity, temperament, culture, environment, experiences, and intelligences.[96] Gesell was quick to point out normal development can be sporadic and inconsistent and may 'appear' to have setbacks, including negative and positive behaviours, all of which help the child to grow and develop (Gesell, 1933).

Seeing children as unique, and developing at their own pace, he proposed that all children go through similar stages, however each child moves through these stages at his or her own rate. For Gesell:

---

[95] Understanding your child: A developmental point of view, Gesell Institute www.gessellinstitute.org.
[96] This perspective is referred to as the "Normative-Descriptive Approach", since it applies norms of development to describe the growth process.
http://www.gesellinstitute.org/pdf/AgesAndStagesHandout.pdf

> There are developmental ages in which life seems easy for the child; he or she seems pulled together and on an even keel. These stages of equilibrium alternate with stages of disequilibrium, when the child has trouble with many areas of living, such as eating, sleeping, responding to other people, and behaving in an acceptable way. When the time comes, the child is normally ready for what he may need to do at that time...'he is never ready until his nervous system is ready. [97]

Gesell expressed that we should not immediately attribute mental disabilities to specific causes. Many aspects of human behaviour, such as handedness and temperament, he says are inheritable but also adaptive; the newly popularised field of epigenetics brings this idea forth in more scientific detail. Gesell also held the view that children adapted to their parents as well as to one another and the greater evolution of the species.

**Practical Applications**

The child's symptoms or behaviours are exactly what needs to be expressed because they are indications about what the child needs, and this imbalance provides a vigilant parent or therapist with key information that will assist in restoring balance and unity and, in essence, wellbeing. In my work as a kinesiology practitioner I use a chart as a conceptual map that expresses in a visual form the mind, body, and spirit (needs) correlates of each of the seven main chakras. By referring to this map whilst using a muscle test to measure the energetic imbalance in the body system, I can discern where the energy is stuck (fixed or concentrated) in a person[98]. William Braud (1998) concurs that the

---

[97] Gesell Institute www.gessellinstitute.org.
[98] The technique commonly used by kinesiologists to measure the body's response is called a muscle test, or muscle monitoring. This technique is a useful diagnostic tool for any individual at any stage of their growth. By using the muscle test a process to measure the child's body-mind responses to information s/he receives a practitioner can offer feedback to the child about the status of the composite

body is a good place to look for clues to validity, especially in the oft-quoted expression, "the body does not lie."

Our bodies often provide indications of our true intentions, or of aspects of the outer world, of which we are otherwise unaware. Events or words can make us gasp, 'take our breath way', and bring tears to our eyes. Students of nonverbal behaviour (body language) point out how statements that interest us can lead us to lean forward or approach the source through sometimes subtle muscular movements, how slight evasive muscular movements show real discomfort or mistrust, how yawns and signs betray feelings of frustration or stress, how unconsciously wiping away imaginary tears reveals sorrow and rubbing the nose reveals dislikes or disagreement, and how papillary dilation signals interest. By observing our own behaviours – where our bodies have taken us, or how they have delayed us – we can learn more about the balance of our intentions in ambiguous situations. Even (or especially) in children and in animals, bodily movements and selections can reveal somatic deficiencies – for example, of vitamins and minerals – and can provide unconscious access to substances that can correct deficiencies. This is the well-known wisdom of the body. We speak of having 'gut feelings', of something 'touching the heart' and of feeling something 'in the pit of our stomach'. Situations prompt feelings of chills and shivers up and down the spine or 'make our hairs stand on end'. It is possible that certain bodily reactions could provide indications of the truth or validity of statements or conclusions in research, and other reactions could signal something is amiss. But can we always trust such bodily indicators? Can the body lie? Some maintain that the body itself never

---

self. The muscle test is a functional body reply that does not discriminate against a preferred means of knowledge and offers information on all levels of one's being. See Diamond, J. (1997). *Your body doesn't lie*. Enfield: Eden Grove. The kinesiology technique supports the response from the body in a tangible sense and may be discarded once the intuitive capacities have been reestablished. The technique allows child or adult to determine the body's response to any concept or emotional state. This works in much the same way as the intuitive practitioner can view and feel the variance in a person's physical presentation, affects, and movement of the body and breath under certain situations See Rosen, M. and Brenner, S. (2003). *Rosen Method Bodywork*. Berkeley, Calif.: North Atlantic Books.

lies, but that should we go astray, it is because we intellectually distort or misinterpret the body's wisdom (Braud, 1998, p.216).

Physical symptoms, in particular the bodily reactions of children, can reflect the child's current experience in ways that are less distorted or biased because the filter of intellect is not engaged to interpret the issue or problem (Braud, 1998, p. 218)[99]. Kinesiology thus allows a trained practitioner to identify positive and negative influences received by the individual from the social environment as expressed through the body. As with many alternative approaches to our lived experiences, the muscles in our bodies as well as silences, body movements, facial expression (Coles, 1990; Preece, 2004), and even tone of voice are all valid modes of human expression that are missed when we consider one means (e.g. language) alone to be the best indicator of human existence.[100] In short, kinesiology is a modality that measures the energetic imbalances within the body.

But one does not have to be a kinesiologist to measure the energetic imbalances within the child's body and life. By having knowledge of the child's foundational needs, the caregiver's sensitivity is generally increased and thus an appropriate responsiveness is given to the child's signals. The prescriptive approach is simply the cultivation of the need of the chakra to which the imbalance correlates. What is necessary is the ability of the caregiver to reflect on their own and the child's behaviour, thoughts and feelings regarding their concerns, which

---

[99] Braud, (1998). pp. 218. Braud uses the example of Albert Einstein to make a similar point. Braud recounts Einstein noted that in his creative moments of research "the words or the language, as they were written or spoken, do not seem to play any role", rather, the elements in his "thoughts" were "visual and of some muscular type" Einstein (1954). pp. 34 cited in Braud (1998), pp. 219. As a side note: Professor Ian Weeks in conversation at Deakin University (2007) mentioned that when diarizing the role of serendipity in his experiments or in his creative moments Einstein apparently thought with aspects of his body (his muscles) other than his discursive intellect, however he did not study it in anyone else. I could not find any reference for this and place it here as a side note to Braud's details.
[100] David Hawkins (2002, 2006) has kinesiologically calibrated a map of human consciousness through 20 years of primary research with the Institute of Advanced Spiritual Research. Hawkins has defined a range of values corresponding to well-organised attitudes and emotions, (localised by specific attractor energy fields, much as electromagnetic fields gather iron fillings). The level of consciousness of any human being varies he says and the ways that various levels of human consciousness express themselves are profound and far-reaching; their effects are both gross and subtle.

to a large degree requires self-reflection on the caregiver's part regarding the unmet needs from their own childhood that may be impacting upon their relationship with the child. Paulo Nuno Martins (2011) suggests simply (but not always easily) that by "choosing a new context for processing the meaning of the emotions and thoughts it is possible to discover what is needed to unblock the vital body at the appropriate chakra (unblocking the vital energy and the correlated physical organ). In this process, emotional intelligence and intuition are a central element to disease control" (Martins, 2011, p. 507).

**The Needs in Practice**

Conceptualising the chakras as a centre point of balance is helpful in our understanding of children needs. We can conceptualise each need via the chakra chart as having a centre point of balance representing wellbeing, whereas imbalance is signified symptomatically as physical, emotional, and psychological malaise. This corresponds with Gesell's ideas also about equilibrium and disequilibrium in the child. Taking this line further, within the imbalances to wellbeing there are further elements of excess and deficiency. Therefore, each unmet need manifests or expresses in an excessive or deficient way. This point is more in accord with Aristotle's table of virtues. For Aristotle, to recapture here, the virtue is the mean or the centre point of balance and if there is an excess or deficiency in the virtue then the wellbeing of the individual will be challenged. The virtues are viewed as character strengths more than needs but we can see, similarly to Aristotle, if a need is not cultivated in a person there will be a reaction to this unmet need in either an excessive or deficient way.

In each of the following sections I have placed a reference table of the themes of the (chakras) energy centres at the end of each discussion. The themes of each chakra are tabled with the need listed in the centre signifying balance. These tables are the result of insights that I have gained over the course of working with and observing children in many capacities for over 20 years. To make a causal link, however, means further research would need to be undertaken to

test this relationship. The inclusion of them here is to suggest that the imbalanced energies of unmet needs will emerge as either a deficiency, or 'under-energy', or as an excess, or 'over-energy', of the need. The tables show the flow of energy in either direction leading away from the foundational needs of children. For instance, if a child doesn't feel safe (a base chakra need), this may manifest as under-energy of being fearful or as over-energy of taking risks in certain environments.

At the end of each section I demonstrate a common childhood 'symptom' as an example. There is also an affirmation or affirmative statement corresponding to the unmet need.[101]  I have also included an A-Z ailment table in the appendix that has the chakra number listed beside each ailment indicating the chakra energy that relates to some of the most common childhood illness and 'symptoms'. Again, this A-Z listing is the result of insights that I have gained that could possibly be explored in greater detail so as to make correlations better articulated on the interaction of the composite whole. The A-Z table shows a range of childhood 'issues' which also outlines some physical symptoms. Both the physical symptoms and behavioural expressions of children are indications of what is occurring for them beneath the surface. This is also in line with the metaphysical cause of disease as discussed in Chapter Two, and the first principle, or the original cause, of illness relating to the thoughts and beliefs children hold.  How children have actually interpreted their lives, and every symptomatic expression of the child, is like a metaphorical 'message' bringing attention to an important need that has gone unnoticed or unmet.   In this way we can see that the tables of the balanced needs speak to more of what we term psychological or behavioural responses to the themes of the chakras whereas the A-Z table is more of a generalised look at the 'symptoms'.

---

[101] Affirmations are positive statements that assist in re-interpreting the self-narratives that one holds to be more aligned with the best possible growth.

**THE NEEDS**

## 1. Need to be safe and secure

*Anatomy/Body System*

The physical location of this corresponding operative emotional need is found within the physical body support including base of spine, bones, legs, feet, rectum, and immune system.[102]

*Themes: Physical Identity*

The general theme of this energy centre is a sense of feeling connected to the body as well as the physical world. The associated specific themes are security, trust, boundaries, routines, health of the physical body and activity, survival, protection, preservation, and nourishment.[103]

A strong physical identity for the child comes from feeling safe and secure. The way a baby is held, carried, and nurtured, as well as the attendance to the child's physical needs, is central to its feelings of safety and security. Chapter Four demonstrated that there is no distinction made between self and other and self and the environment for the infant and small child. This perception is, however, challenged on a daily basis as the child grows and encounters many transitions. The importance, then, of the child feeling safe and secure within themselves will mean that when they are confronted with unfamiliar environments and new experiences that insecurity may still arise, but will dissipate when recognised and reassured. The child builds a trust in the source of its safety through its attachment to the primary caregiver. Bowlby and Ainsworth (1988) recognised that this need for safety and security is fundamental (Bowlby and Ainsworth, 1988). A child that does not experience a secure attachment but rather an avoidant, ambivalent, and disorganised one will be more likely to exhibit excess or deficient responses (rather than a balanced approach) to themselves and others (ibid).

---

[102] Anatomy and Body system correlations *cf:* Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.
[103] Chakra themes *cf:* Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts.

The continuity of care for a child has been discovered to be paramount. In the case of foster children, for example, it has been found that they frequently suffer from developmental delays and severe behavioural problems, which lead to repeated displacements and, in turn, increases the risk for attachment disorders. Children who have a preservation of attachment ties and continuity with care (regardless of whether that is in the form of a biological or surrogate carer) thrive much better. Repeated separations of such attachment ties will constitute severe trauma. The expression of the trauma in these cases will continue most likely across the childhood and into later adulthood (Gauthier, Fortin, and Jéliu, 2004, p. 381). The consistency of presence during childhood will vary for all children but at each point in development it is important that the child can reconcile the dilemma of trust versus mistrust. Regardless of the age of the child, knowing that the parent (or caregiver) is always there allows for feelings of safety and security. This then supports the other dimensions of development that occur with a level of hope and confidence. If this need is not met, an underlying tension and apprehension may be carried through to the other developmental phases.

Studies of Romanian children and infants living in state-operated residential institutions have provided a unique, yet tragic, insight into the lack of secure attachments and what has been termed childhood social deprivation. The Romanian children experienced custodial care in which their medical and nutritional needs were met, but their social and psychological needs were not. The Romanian children were observed to have many developmental deficits based on the UN's general approach to needs and capacities of children and youth and the near universal acceptance of its principle (UN General Assembly, 1989). These studies are telling in regard to the child's wellbeing (Carlson and Earls, 2006, p.416), as chronic violation of these needs potentially has an impact on life-long HPA regulation[104], and thereby can impair important biological and

---

[104] The HPA axis is a central part of the neuroendocrine system and the physiology of stress and regulates the energy storage and expenditure.

psychological function. "In the complex and dynamic ecological system in which the child develops, such a need can be realised (or violated) by the caretaker, and a child's access to resources and their combined capacities can avoid or prevent threats to wellbeing" (Carlson and Earls, 2006, p 421). The children in Romania were not socially or psychologically recognised and the lack of touch, the lack of feeling secure and safe in their environment, which affirms a child's physicality and 'realness', was denied. The child's physicality, as has been discussed earlier, plays an important role in regard to the child's spirituality (Hyde, Ota, and Yust, 2013).

Another issue on the spectrum of maltreatment on the child's feelings of safety and security is the impact of sexual abuse (Kendall-Tackett, Williams and Finkelhor, 1993), which clearly demonstrates a threat to the child's feelings and actuality of safety and security and leads to a range of imbalances within the child. Sexually abused children have more symptoms than non-abused children. "Fears, post-traumatic stress disorder (PTSD), behavioural problems, sexualised behaviours, and poor self-esteem occurred most frequently among a long list of symptoms noted, but no one symptom characterised a majority of sexually abused children" (Kendall-Tackett, Williams and Finkelhor, 1993, p. 164). The ability to feel safe in one's own body, that it will not be abused or neglected, seems like a natural need that every human being deserves to have met, and yet for many children this is not a reality. Body awareness, and a reverence and respect for one's body by others and self, has been correlated with a positive effect and satisfaction with life, as well as a decreased negative effect. The more body awareness appreciation a child has, the more it translates to feelings of safety. In yoga studies, among both men and women, more frequent yoga practise has been associated with increased body awareness and the above-mentioned positive effects, while researchers have been astute to acknowledge that there are exciting policy implications of such research that point to the particular importance of teaching yoga in schools (Impett, Daubenmeir and Hirschman, 2006, p.39-48).

In very practical terms, the safety and security needs of the child relates to the primary carer being in tune with the child. In early stages of life this might mean picking the child up when it cries, frequently holding and cuddling, or talking to the child and being attentive to the child whilst feeding it.[105]   It may mean protecting the child from hunger, cold, discomfort or, in some cases, violence. Some parents have difficulty allowing this attachment to form and as a result an insecure attachment forms. This insecure attachment and, therefore, the unmet need for security and safety affects the child's development in ways that lead to difficulties in learning and forming relationships later in life. Childhood neglect and abandonment are related to interpersonal safety and anger, and emotional needs that underlie such feelings are said to precipitate dissociative episodes and self-destructive behaviour (Shonkoff and Philips, 2003). A secure attachment ensures the feelings of security and safety and an experience of optimal development of the child's nervous system. *The Committee on Integrating the Science of Early Childhood Development* (2000) identified how essential the attachment bond is to a child's development. The critical aspect of the child-caretaker relationship was based on the quality of the nonverbal communication process between the child and caregiver that is known broadly as attunement (Shonkoff and Philips, 2003). In line with the ideas presented earlier in the thesis, the child's nervous system organises itself to provide children with the best foundation for life; a feeling of safety that results in a trust of life and the intuitive readiness that seems ubiquitous leads to an open, healthy self-awareness that secures the wellbeing of children.

In the next section I give an example of a common childhood experience of separation anxiety to tie the idea back to the unmet need.

---

[105] Even in the case of the child being nourished by food, breast-feeding has been proven to be healthier than formulas as breast milk contains important antibodies, and has been reported to have many long-term benefits to the child.  Additionally the experience of breast-feeding promotes an attunement and bonding, through the physical closeness of child and mother. Studies have shown however that the emotional state of the mother whilst feeding is more important than the source of the nourishment (bottle or breast).

*Separation Anxiety*

Separation anxiety is common for many children as they transition from one environment to another. The environments of home and school or day-care can often have a very different 'feel' to children. Separation anxiety is common in children that are not yet ready to separate from their parent (mothers generally) as they feel unsafe without them and are resistant to change. The child may feel that the 'new' environment is not able to meet their needs in the same way they are met at home. There are many ways that separation anxiety will present in the child from clinging, to being rigid, fears, or even insecurity[106]. Each child will manifest a different response, but the unmet need of safety and security is at foundation the same or the first cause of the symptom. In the event of an imbalance, it is remedial to help the child to commit to the notion that: *It is safe for me to be here - I am open to new things and accept change.*

**Table 2: Themes of the need as the centre balance**

| **Deficient** | **Balanced** | **Excess** |
|---|---|---|
| Fearful | Safe | Bold/Risky |
| Lack of confidence Insecure | Secure | Over confident |
| Doubtful | Trust | Gullible |
| Erratic | Grounded | Rigid |
| Push limits Confusion | Routines /physical Boundaries | Obsessive Disagreeable |
| Listless/fragile | Healthy | Acute/forceful |
| Under active | Physical Activity | Over active |
| Disregard | Physical Body | Over Focus |
| Separation anxiety | Survival | Over protective |
| Exposure/gamble | Protection | Defensive |
| Damaging | Preservation | Hoarding |
| Purge/ Rations | Food/nourishment | Binging /indulgent |

---

[106] The metaphysical cause of illness and disease as has been discussed has found its way into popular psychology thorough the work of Louise Hay (1998) *Heal your Body*, Carlsbad: Hay House, Lise Bourbeau (2001) *Your body's telling you: Love Yourself,* Canada, Les Editions and Annette, Noontil, (2002), *The Body is the barometer of the Soul*, McPhersons Australia.

## 2. Need to feel

*Anatomy/Body System*

The physical location of this corresponding operative emotional need is located in the lower vertebrae, appendix, reproductive system, hip area, pelvis, urinary system, colon, large intestine, bladder, and endocrine system.[107]

Themes: Emotional Identity

The general theme of this energy centre is a sense of feeling connected to others through the emotions and feelings. The associated specific themes are desire, sensation, emotional awareness, and movement. Optimally this chakra conveys depth of feeling, pleasure and the ability to accept change.[108]

The role of the emotions in the child's wellbeing is tied to the degree to which the child can move through their emotions (see the objective role of the emotions and also the degree to which become moribund). The effect of the emotions on the body system, as discussed in Chapter Three, and the link between the emotions and senses, is often very underrated in childhood approaches. If we consider for a moment that children seem particularly perceptive to the colours, sounds, and many other sensory experiences that adults may have neglected over time, then the response to such sensate experiences can be overwhelming for the child to understand or integrate. In order for children to become emotionally literate (Seligman, 2010; Goleman, 1995), it is very important that adults mirror the child's feelings back to them and help them to situate their feelings. An affirming responsive approach to a child's cries and expressions of rage, fear, or confusion is one that does not judge the child for the feelings or negate them, but reflects or mirrors them back. An example might be when observing the child's anger an adult can express and mirror back, "Are you

---

[107] Anatomy and Body system correlations are from: Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.
[108] Chakra themes are from Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts.

angry? What do you need?" When children have the space to express what they are feeling, even without having the verbal language, it is possible for them to communicate what they need or want.

Life is an emotional spectrum, and the 'need to feel' is paramount to the child's wellbeing. Being aware of emotional needs and states, as well as the emotional 'field' in the household, school, or any other place that children frequent is important, as children are literally absorbing the emotional fields of energy, that is, the unseen thoughts, emotions, and belief systems of the environments the child encounters. The child's early life experience literally programs the brain and body for the environment it encounters. Bruce Lipton's work, and others in the field of epigenetics, is evoked here again to recall that a calm, nurturing environment, even in the womb and beyond (to the environment of the mother in her mother's womb and so on), all orient a child to thrive in a variety of conditions (Lipton, 2005). However, on the other hand, a stressful, neglectful environment predisposes the child to conditions that result from deficiency, anxiety, and disorder. When adults are aware of their own needs, or lack thereof, they are more aware of the impact of the energetic exchanges taking place between them and children. Caregivers that can reflect on their own emotional histories can ascertain how they might be affecting their current caregiving patterns. Family, social, and cultural patterns over generations (the same needs as presented here) can see unresolved emotions projected onto the child.

The emotional patterns of unexpressed feelings do affect the child's life and present as symptoms. Studies show that both experiences of emotional abuse from parents and verbal victimisation from peers contribute to negative changes in children's inferential styles as well as increases in their depressive symptoms (Gibb and Abela, 2008). Studies have also shown that 'parents who are in greater emotional and somatic distress may have a lower threshold for child misbehaviour and may react more punitively to it' (Lahey et al., 1984, p.1062). Family environments, therefore, offer vital links to the wellbeing of children. Conflict ridden and aggressive relationships that are cold, unsupportive, and

neglectful "create vulnerabilities and/or interact with genetically-based vulnerabilities in offspring that produce disruptions in psychosocial functioning (specifically emotion processing and social competence), disruptions in stress-responsive biological regulatory systems, and poor health behaviours, especially substance abuse" (Repetti et al., 2002, p.330). The need for expression of feelings in a safe supportive and warm environment is vital for children. The emotional level of the family environment has a direct effect on the child's wellbeing, and perhaps even more harmful is that often the child and parent's views on the degree of the emotional damage that is felt within the family environment will not be in agreement. The child thus needs to navigate a dual reality – both the adult's emotional state and their own.

Parents have a tendency to disregard the child's emotions and even their physical pain, perhaps because they fail to understand or, more importantly, because they have never been offered a space in their environments to feel their own pain. In a study on children's physical pain, results show that parents tended to underestimate the level of their children's pain (Chambers et al., 1998). The study states "parents are often the primary source of information regarding their children's pain in both research and clinical practice" (Chambers et al., 1998, p.336). Yet, this study found that the parents demonstrated "low levels of sensitivity in identifying when their children were experiencing clinically significant pain" (ibid). The authors concluded that this underestimation might have been due to inadequate pain control of the child rather than purely due to parental insensitivity.

Other studies have looked specifically to the consistency between different people's reports of the behavioural and emotional problems of children. The reports of parents, teachers, mental health workers, observers, peers, and children themselves all varied in the type of assessment made about children. The degree of variance was such that the authors argue for "assessment in terms of multiple axes designed to reflect the perceived variations in child and adolescent functioning" (Achenbach et al., 1987). Interestingly, child psychiatric

disorders have traditionally been assessed and diagnosed largely on the reports of parents. Thankfully, the emerging trend towards viewing the child as a valuable informant regarding his or her own feelings, behaviours, and social relationships has offered the child some level of expression and value in regard to their own health and wellbeing. Researchers have recognised that whilst obtaining information from parents, children and other informants can yield a more comprehensive picture of the child's emotional and behavioural functioning (ibid). They further recognise that informants often have differing opinions about the presence, severity, and duration of child symptoms. Exploring the origins as well as the implications of such disparity requires finding ways of resolving such differences, which is an on-going process especially in the legitimacy of the child (Edlebrock et al., 1986). The child's subjective experiences as well as the covert power relations between child and adult often discount the child's information about their state of emotions, health, and general wellbeing.

Another major issue that inhibits the child's wellbeing in the second chakra is fear. A child can be afraid to express their feeling about their fears also and, hence, the emotions become moribund. Fear can literally be immobilising and with the continual exposure of youth to disasters (e.g. 9/11, Iraq War, Hurricane Katrina, school violence), a whole new array of fears has emerged for children in the 21st century. This emergence has alerted counsellors to consider preventative and intervention activities to address such contemporary fears (Burnham, 1994). The child who is able to talk about or process their fears has a better chance of overcoming them. Yet, often the child's fears come from their parent(s) and society in general. Studies indicate that the degree to which a child is fearful is largely due to parental modelling. "Anxiety in children was positively associated with anxiety of both the mother and the father and modelling plays a role in this relationship. Children of mothers who never expressed their fears had the lowest scores and children of mothers who often expressed their fears

had the highest scores on the Fear Survey Schedule for Children (FSSC)" (Muris et al., 1996, p. 265).

The child will experience challenging emotions and fears throughout the many movements that they make through life in the form of their many transitions. The degree to which this freedom of movement is encouraged is the degree to which the child will be able to feel the many feelings that they experience across aspects of the whole self to maintain wellbeing.

In the next section I give an example of a common childhood experience of bedwetting to tie the presentation back to the unmet need.

*Bedwetting*

Persistent bedwetting is a sign of underlying emotional stress (bedwetting is considered persistent after the age of three when bladder control is more established). Bedwetting may usually be traced to a repressed fear of a male authority figure. A child that persistently wets the bed may feel that they are not 'good enough' and often are very hard on themselves[109]. A child that wets the bed needs to feel that they are 'good enough' regardless of their achievements or behaviours (including even the bedwetting itself) because this is the foundation or first cause of the bedwetting.[110]  Each child will manifest a different response but the unmet need to feel is at foundation the first cause of the bedwetting.  In the event of an imbalance, it is therefore remedial to help the child to commit to the notion that: *I am enough, I am accepted, and I am loved.*

---

[109] Louise Hay (1998) *Heal your Body*, Carlsbad: Hay House, Lise Bourbeau (2001) *Your body's telling you: Love Yourself,* Canada, Les Editions and Annette, Noontil, (2002), *The Body is the barometer of the Soul,* McPhersons Australia.
[110] Bedwetting has been a topic for many decades and perhaps offers much insight into both the psychological and biological interaction resulting in the child from a fear based experiences. See Gerard, M. (1939). Enuresis. A study in etiology. *American Journal of Orthopsychiatry*, 9 (1), pp. 48--58. And Pierce, C et al (1961). Enuresis and dreaming: Experimental studies. *Archives of General Psychiatry*, 4 (2), p. 166.

**Table 3: 2nd Chakra - Need to Feel**

| Deficient | Balanced | Excess |
|---|---|---|
| Scared | Confidence | Pushy |
| Unresponsive | Emotions | Hyper sensitive |
| Numbing | Sensations | Pleasure seeking |
| Guilt | Celebration | Making fun of others |
| Jealousy | Desire | Greed |
| Regulated | Creativity | Irrational |
| Inflexible | Spontaneity | Impulsive |
| Secrecy | Intimacy-closeness | Deceitfulness |
| Insecure | Self-assured | Boastful |
| Sorrow | Joy | Frantic |
| Fearful | Sexuality | Over sexual |
| Unenthusiastic | Enthusiasm | Over excited |

## 3. Need to Act

*Anatomy/Body System*

This energy centre and corresponding operative emotion in the body is situated in the abdomen, adrenal glands, mid-spine, digestive system, stomach, upper intestine, liver, gall bladder, kidney, pancreases, and spleen.[111]

*Themes: Ego Identity*

The general theme of this energy centre is a strong sense of self. The specific needs of personal power, will, autonomy self-definition, individuality, and self-motivation.[112]

Perhaps one of the biggest challenges to the child-adult relationship is the child's independence and the acknowledgment that the child is an active agent it its own life. Supporting the child to follow its own guidance and will is achieved by

---

[111] Anatomy and Body system correlations are from: Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.
[112] Chakra themes are from Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts.

offering choices whenever possible. Montessori recommended when a child is given opportunities to do for themselves in ways that are safe and appropriate they begin to develop a healthy independence. Montessori says that the child unconsciously knows the time to learn a specific skill and the child's intensity at times reflects its need for that particular acquisition (Montesorri, 1967, p. 26). Such periods of independence and learning new skills that are not recognised and nurtured often result in a troubled child. As such, Montessori viewed these oppositions as "external manifestations of an unsatisfied need" (Montesorri, 1972, p. 41). A child's accomplishments are important to appreciate.

The control issues between parent and child are perhaps no better demonstrated than in the case example of toilet training in the Introduction. The child has to be an active participator and co-operate voluntarily in order for this stage of growth to be mastered. This example serves as a poignant one because the balance between children having control over their environment and the adult expecting compliance are on-going for many people, and transpires to all human relationships regardless of age. Oppositional stances occur more when the child is feeling powerless because of other situations over which they have no control. The degree to which the child is considered in the many life situations it is part of, will be reflected in the degree to which the child feels the need to oppose or have control over the other occurrences in their lives.

The need to act from a strong sense of power is rarely afforded to children. Yet, paradoxically, the opposition that mostly results from this lack of recognition of the child can be very problematic for adults. Many adults, thus, try to control and dominate children so as not to battle with them; a little like the 'might is right' argument. Empirical evidence from studies that link parental psychological control to aspects of child and adolescent development reveals consistent findings to disturbances in self-processes, increased internalised and externalised problems, and decreased academic achievement in children (Barber and Harmon, 2002). The other end of the spectrum of controlling children comes from studies that show the result of violence on children. Children respond to

experiences of violence on many levels and studies have measured the neurological and physiological effects of violence and trauma on individual arousal and stress reactions (Perry, 2001).

Not all stress is harmful. In many situations there will always be some level of stress, and learning to cope with smaller stressors makes one resilient. Resilience is a concept that is widely used to explain why some children cope well with many transitions in life and others do not (Benard, 1995, p. 1). Social competence, problem-solving skills, a critical consciousness, autonomy, and a sense of purpose are all necessary for resilience and yet many families, schools, or communities fail to afford these competencies to the child. If these environments do offer caring relationships, high expectations, and opportunities to take part in the many life situations that a child encounters, then the child will show resilience (Benard, 1995, p. 1). But stress becomes very harmful when it is unpredictable or out of a person's control. In response to violence, dissociative patterns of decreased responsiveness have been found that contribute to feelings of helplessness and depression (Benard, 1995, p. 1).

In supporting children's autonomy, competence, purpose, and will, it is obvious that adults cannot relinquish all control. Yet studies show too that severe punishment teaches aggressive behaviour and fosters shame (Bybee, 1997). Children are highly sensitive to parental approval and yet some of the 'negative' psychological changes associated with adolescent development are said to result from a mismatch between the needs of developing adolescents and the opportunities afforded them by their social environments (Eccles, et al., 1993).

Children who are very motivated appear to be motivated largely based upon a need to be in control and have a degree of power in their own lives. Despite being identified as being above average in ability at school, children still reported experiencing a lack of competence (those less certain of their abilities) or a lack of autonomy (being externally motivated) when asked what a high test score meant to them. These same children also reported more negative effects and withdrawal behaviours than children who perceived themselves as having

ability or who perceived themselves to be autonomous but did not score as well (Miserandino, 1996). This negative effect transpired to low self-esteem in those that did well in school scores but did not *feel* they were autonomous or capable. The findings thus indicate that balance of power in homes and school is an important influence determining the child's self-esteem, motivation, and sense of perceived power. The degree to which the child is empowered to act from their own autonomous nature leads to self-esteem and wellbeing in all aspects of the whole self.

In the next section I give an example of a common childhood experience of stomach aches to tie the presentation back to the unmet need.

*Stomach Aches*

Stomach problems are the manifestation of a failure or refusal to 'stomach' a person or a situation. There may be something hard to tolerate in the child's life. Often a stomach ache alerts a practitioner that there is a resistance to new ideas or a resistance to changing habits. The example given in the Chapter Five related also to the perceived power of the child. A child that experiences stomach aches needs to feel that they have the confidence to cope with change and have a sense of self control. Each child will manifest a different response to the unmet need to act, which is the first cause of the stomach ache. In the event of an imbalance, it is therefore remedial to help the child to commit to the notion that: *I am open to new ideas and trying new things. I act easily and effortlessly*.

**Table 4: 3rd Chakra - Need to Act**

| Deficient | Balanced | Excess |
|---|---|---|
| Indecision | Power | Impulsive |
| Overwhelmed | Self-control | Regulated |
| Withdrawn Lethargy | Self-Confidence | Extrovert |
| Insecure | Self-respect | Arrogance |
| Giving – handover | Self-esteem | Demanding |
| Submissive | Autonomy Personal boundaries | Dominating |

| Destructive | Will | Defiant |
|---|---|---|
| Victim | Pro-active<br>Responsibility | Calculating<br>Manipulating |
| Dishonour | Honour/courage | Empty promises |
| Blame | Self-acceptance | Self-promoting<br>Attention seeking |
| Easily manipulated | Self-discipline | Dominant – aggression |
| Co dependence | Independence | Aloof |

## 4. Need to Love

*Anatomy/Body System*

The physical location of this corresponding operative emotional need is the heart, shoulders, arms, circulatory system, respiratory system, thymus, diaphragm, and lungs.[113]

*Themes: Social Identity*

The general theme of this energy centre is love in all its forms. The specific needs are a sense of feeling unity, self-love, and the love of others, as well as empathy, compassion, forgiveness, and devotion in all of the child's relationships, service to others, and integration of opposites (for example, the social categories of male and female).[114]

The need for love is central to the child's wellbeing. The necessary human contact and deep relationships are a foundation for empathy and a caring, healthy society (Szalavitz and Perry, 2010). This need for love extends to the need to see the harmonious relationship in everything; in practical terms, children like to understand how everything relates to everything else. Social relationships are largely guided by identification and imitation. Parental identification is important when children are small as this allows children to feel

---

[113] Anatomy and Body system correlations are from: Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.
[114] Chakra themes are from Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts.

that their parents are with them even when not physically present. It also speaks to the idea of connectedness and belonging that is so important in the human need to feel love. As researchers are becoming more aware of the literal energy of relationships, it is palpably evident that the child internalises adult behaviour (especially that of the primary caregiver) as a part of him or herself. If a parent is angry then a child learns to be angry in his relationship with himself and others. It infers that a 'balanced' child needs to have modelled balanced and loving relationships.

In a twins study, mothers were asked to separate the twins into categories of one being related to with more maternal positivity and warmth and one that received more maternal negativity and less warmth. The twin that was nominated by the mother as receiving more maternal negativity and less warmth had more antisocial behavioural problems than the one that was regarded positively. Why mothers treat their children differently was one question posed by the researchers but the evidence was undeniable that the maternal emotional attitude towards children plays a causal role in the development of antisocial behaviour (Caspi, et al., 2004).

The relationship between mirror neurons and empathy is attracting a lot of attention in research in many domains. Empathy has been defined as the ability to love and to share the feelings of others (Szalavitz and Perry, 2010). A recent study on the relationships between mirror neurons, imitation, and empathy asks the reader to consider that the evolutionary process has actually wired humans for empathy. According to the author this means a major revision of widely held beliefs needs to be considered. Traditionally, self-serving individualism has been considered to be the foundation of our biology:

> But research on mirror neurons, imitation, and empathy, in contrast, tells us that our ability to empathise, a building block of our sociality (Adolphs 2009) and morality (de Waal 2008, Tangney et al. 2007), has been built 'bottom up' from relatively simple mechanisms of action, production and perception (Iacoboni 2008-9, p.667).

Problems with empathy are said to be major factors in many of our social problems from violence to mental illness and even physical health (Szalavitz and Perry, 2010), inferring that the quality of our relationships with others is central to optimal living. Researchers focusing specifically on the positive health implications of interpersonal flourishing argue that it is important to map the emotional configurations of quality social relationships so that more awareness can be made in regard to expounding their physiological substrates (Ryff and Singer, 2000). With empathy, children learn what the other is experiencing, which plays an important role in relationships, especially between siblings. One study measuring empathy looked to the adjustment of siblings of children with cancer. Empathy was found to be a significant predictor of externalising problems the sick sibling experienced after diagnosis. Children's empathy meant they were able to feel for their siblings in these extreme circumstances, almost as if to help the one with cancer to cope better. The shared feelings meant that the experience is shared to a degree (Laybay and Walco, 2004),

In the next section I give an example of a common childhood experience of bullying to tie the presentation back to the unmet need.


*Bullying*

Bullying is the manifestation of the need to have approval and love, often expressed from a dominant male figure. Children who bully are trying to use force to emotionally, verbally, or even physically coerce, threat, or intimidate others because they are looking for love. The implication of this kind of expressive behaviour is that if a child does not feel they are being treated with love, or the type of love they receive is dominant, it can be interpreted as indicating that they have never learned that love does not dominate. Children that bully are in fact looking for the acceptance and love of the dominant person

in their lives[115], so a need for love is the foundation or first cause of bullying. In the event of an imbalance, it is therefore remedial to help the child to commit to the notion that: *I am loved and I am loving.*

**Table 5: 4th Chakra - Need to Love**

| Deficient | Balanced | Excess |
|---|---|---|
| Self-punishing | Self-love | Self-obsessed |
| Self-rejection | Self-acceptance | Fault finding/blame |
| Hoarding | Sharing | Extreme giving |
| Lack of empathy | Empathy | Extreme worry for others |
| Cold, heartless Withholding | Compassion | Vulnerable |
| Timid | Self-assured | Judgemental |
| Victim | Service | 'Martyr' |
| Hurtful/hate | Loving | Over seeking Pushy |
| Withholding | Affection | Co-dependant |
| Grief | Forgiveness | Anger |

## 5. Need to Speak

*Anatomy/Body System*

The emotional correlate within the physical body is found in the throat, mouth, trachea, neck vertebrae, teeth and gums, oesophagus, parathyroid, hypothalamus, thyroid, and lymphatic system.[116]

*Themes: Creative Identity*

The general theme of this energy centre is the need to speak, (not restricted to verbal language but resonance). The specific themes are experiencing the world

---

[115] A study of boy football players found that "the strongest predictor was the perception of whether the most influential male in a player's life would approve of the bullying behavior". For full review see Steinfeldt, J., Vaughan, E., Lafollette, J. and Steinfeldt, M. (2012). Bullying among adolescent football players: Role of masculinity and moral atmosphere. *Psychology of Men & Masculinity*, 13 (4), p. 340.
[116] Anatomy and Body system correlations are from: Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.

symbolically through vibration, uninhibited self-expression, creative ideas and endeavours, communication (listening as well as speaking), and finding voice.[117]

It is axiomatic within Western psychological and psychiatric models of the self that individuals need to be heard and listened to because this enables individuals to develop their own inner voice and truth. Although finding one's own voice authentically often challenges other people. Children may have questions about the nature of the world or even the family history that challenges adult wisdom or verity and, thus, many children are discouraged from questioning too much or verbally expressing their own realities. As was discussed in the education section of Chapter One, the dominant pedagogical model is more focused on children fitting in than it is about developing the critical faculties of children regardless of whether or not they dovetail with normative values. Moreover, many adults do not want to hear the truth yet, paradoxically, the need for children to speak and voice their truth and self-express is an important foundational need.

Children as young as four years can categorise up to three different types of deliberately false and true statements as lies and truths (Bussey, 1999). Further, in one study, it was evident that the children also believed that lies were worse than truths. In everyday parlance, there is often a differentiation made between telling 'little white lies', which are prosocial, and other lies; the former are positively sanctioned as was discussed in the white lie telling study in Chapter One. Ironically, however, telling the truth is also shunned. Even family secrets are communicated in ways where information is revealed by what adults refuse to talk about, so that the child who has absorbed the energy of the family secrets will invariably express this in the same way, shape, or form.

Yet, the whole trajectory of Western psychodynamic models of healthy human functioning promote the discourse that the keeping of secrets and the converse of not expressing them in some way – through verbal or even other forms of expression – eventually becomes detrimental to one's wellbeing. For Freud, the

---

[117] Chakra themes are from Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts.

talking cure was precisely the antidote to the corrosive effect of harbouring untidy secrets. Since Freud's path breaking approach, studies of adults who have maintained unreasonable secrecy have looked to its pathological impact upon the secret-keeper, such as health problems, obsessiveness, and emotional distress (Pennebaker and Susman, 1988, cited in Finkenauer and Rime, 1998). When looking to the effect of adolescents keeping secrets from parents it was also found "that it is what adolescents intentionally keep secret from their parents that determines their wellbeing and psychosocial development rather than what they disclose to them" (Finkenauer and Rime, 1998, p. 125). Children that are free to express at an early age are more likely to continue to express what is going on for them later in life. In fact, when a child feels that they can express what they are feeling and that it will be acknowledged, they are able to cope with very difficult situations that otherwise may lead to debilitating issues in the longer term. The point to be made is that ability to express is regulated by how well the child perceives that the expression will be received. In the case of divorce in families, for instance, studies have shown that children want to be given a voice in the decisions about their lives regardless of how damaging the adults perceive it to be for the child to get involved. Paradoxically, studies show how children will express that they could cope with the changes of divorce if they are honestly kept informed and involved in the decisions that need to be made after such experiences (Smart, 2011).

The idea of the voice of children also allows them to access their creative potentials and solve many of their perceived problems when given the opportunity. The notion of 'student voice' transpires to the notion that the student can have a role in the decision-making and change in schools. Student voice opportunities appear to contribute to 'youth development', creating meaningful experiences that meet fundamental developmental needs according to Mitra (2004), especially in cases where students fail to find meaning in other school experiences. The growth of agency, belonging, and competence developed in the act of encouraging children to recognise their feelings and formulate them

within language and actions has been shown to greatly enhance developmental outcomes (Mitra, 2004).

In the next section I give an example of a common childhood experience of stuttering to tie the presentation back to the unmet need.

*Speech difficulties – Stuttering*

Stuttering is a speech disorder involving involuntary hesitation, prolongation or repetition of sounds. Stuttering signifies a fear of the child to express itself, especially to an authority figure, so they verbally hesitate because they remain uncertain about what they are saying and they worry that what they have to say will not be accepted. The unmet need of expression is at the foundational level of need, or the first cause of stuttering. In the event of an imbalance, it is therefore remedial to help the child to commit to the notion that*:  I can express myself clearly – what I have to say matters – I am heard*.

**Table 6: 5th Chakra - Need to Speak**

| Deficient | Balanced | Excess |
|-----------|----------|--------|
| Indifferent | Creativity | Erratic |
| Introvert | Expression | Extrovert |
| Secrets | Truth | Lies |
| Listen to others too much | Listening | Blocking out what others say |
| Preoccupied | Hearing | Overtaking |
| Despondent | Communication | Demanding |
| Fear of speaking | Speech | Loud tone |
| Speaking quietly | Speech | Shouting |
| Slow | Speech – pace | Quick |
| No interest | Resonance | Repulsed |

## 6. Need to See

*Anatomy/Body System*

The physical location of this corresponding operative emotional need is located in the brain, nervous system, eyes, ears, nose, pineal gland, sinuses, and pituitary gland.[118]

*Themes: Spiritual Identity*

The general theme of this energy centre is clarity of perception, a sense of being able to see, both physically and intuitively, the bigger picture of ones existence. More specific themes are vision, imagination, dreams, psychic faculties, and archetypal and pattern recognition.[119]

Respecting a child's expression of individuality is important from the very beginning of life, and is developed by encouraging a child's own feeling and thoughts by asking questions rather than giving answers. It is also helpful, as suggested in Chapter Two, if the adult-child relationship is interactive rather than dominating. Children are always in the process of the formation of the self. This process, as has been discussed, is not a stage one gets to, but rather a guiding force, or steering wheel, throughout the lifespan. How children express themselves therefore is always changing. The many 'identities' and trends that a child goes through will change many times over their lifetime. But if adults resist certain aspects of this growth they are likely to be strengthened in the child and last even longer.

Even from a very early age the child needs to believe and to feel that they have a vision for their best growth according to what they think and feel.  Children also need support to take responsibility for whatever aspects of life that they can appropriate to the life-stage. Nevertheless, all children need a clear and consistent sense of limits. Sleep, in particular, is important in this regard.

---

[118] Anatomy and Body system correlations are from: Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.
[119] Chakra themes are from Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts.

Interestingly, sleep disturbances particularly at bedtime, are frequently reported by both parents and children with ADHD (Owens et al., 2000, p. 549). In one study both parents and children reported on the quality of sleep in children with diagnosed ADHD. Children with ADHD reported their own sleep to be more disturbed than the control group did on the sleep self-report, particularly on items relating to bedtime struggles (ibid, p. 554).

Children who are severely traumatised have been reported to have a significantly greater number of dreams than those who have not suffered trauma, and their dreams included a higher number of threatening dream events. These results were obtained after researchers asked the question "do children who live in an environment in which their physical and psychological wellbeing is constantly threatened have a highly activated dream production and threat simulation system (TSS), and do children living in a safe environment that is relatively free of such threat cues have a weakly activated system?" (Valli et al, 2005. P. 188). The answer was yes to both of these questions. The child's waking experiences need to be processed and integrated into their schema in a way that they can construct their own meaning of the world. It is arguable that the bad dreams account for a reworking of unmet needs, a proposition that Freud supports. The child's traumatic environment becomes replicated in the dream so that the child may attempt to make sense of it.

A connection between the dream and mirror behaviours has been made in a study that demonstrated that students who had frequent dream-enacting behaviours (the culmination of nightmares) also scored high on a measure of mirror behaviours (the propensity to imitate another person's emotions or actions). The conclusion was that "individuals who frequently display mirror behaviours are also prone to nightmares" (Nielsen, Powell and Kuiken, 2013, p. 1181). Mirror behaviours have been defined as the ability to empathise with other people's emotions and/or imitate the actions or speech of others (ibid). Children who empathise with the worldviews of others might also take on the other worldviews and in a comparative way have their unmet needs expressed

in dreams. Visualising their highest potential is often not encouraged in the child and yet, as we see from the research on mirror neurons, the representations offered to children are those that they have a tendency to replicate or mirror.

In the next section I give an example of a common childhood experience of bedtime issues to tie the idea back to the unmet need.

*Sleep/Bedtime Issues*

When a child has trouble sleeping, wakes frequently, or has trouble settling to sleep, there may be some resistance to feeling the comfort, peace, and solutions that sleep brings. The emotional factors that cause sleeping issues are generally based on fear. A child that is afraid and cannot verbally express their fears will have trouble sleeping. In kinesiology practice, many children present with sleeping problems; a signal to the clinician that the child is experiencing a situation of unusual unrest and this needs to be resolved so that the child may feel safe to express their feelings and emotions. In the event of an imbalance, it is therefore remedial to help the child to commit to the notion that*: I am at peace. I welcome the relief and rest of sleep.*

**Table 7: 6th Chakra - Need to See**

| Deficient | Balanced | Excess |
|---|---|---|
| Illusion | Visualisation | Over fantasising |
| Lack of imagination | Imagination | Over imaginative |
| Poor recall | Memory | Over retention |
| Lack of focus | Focus | Rigid thinking |
| ADD, | Concentration | ADHD |
| Not recalling dreams | Dreams | Nightmares |
| Inadequate | Self-evaluation | Inflated opinion |
| Close-minded | Pattern recognition | Obsessions |
| Intellectual difficulties | Learning (rote) | Too much focus on intellectual |
| Don't learn from mistakes Don't see bigger picture | Learning (life) | See life as hindrance Problematic |

## 7. Need to Know

*Anatomy/Body System*

The foundational need to know oneself and their location within the wider socio-cultural milieu is located for the clinician physiologically within the muscular system, skeletal system, and skin.[120]

*Themes: Universal Identity*

The general theme of this energy centre is a need to know. The specific associated themes are self-knowledge and feeling connected to the greater cosmos. In Eastern philosophies, from which the chakra system is derived, this theme encompasses a positive need to establish a unity of aspects of self and between self and (God) or however this may be expressed, for example with higher powers, divine nature, or highest purpose according to one's belief system.[121]

Seventh chakra modelling actually occurs throughout childhood. If the child's environment of home, school, and peer groups is a place to question and discuss values then children learn to feel and think for themselves as a matter of course. Allowing children the space to think through their own problems, with support, teaches them that there may be many answers to a single situation. Studies show that children who are given the freedom of knowledge are more open-minded. Because these children have been encouraged to take part in 'intellectual' discussions at all points in their growth, and because significant adults have asked children their opinion, they come to believe that their knowledge is important. Gareth Matthews (1980) wrote extensively from this position and was an advocate for the child as an active agent in their own philosophical questioning of life and self (Matthews, 1980).

---

[120] Anatomy and Body system correlations are from: Myss, C. (2004). *Anatomy of the spirit, and why people don't heal and how they can*. New York: Gramercy Books.
[121] Chakra themes are from Judith, A. (2004). *Eastern body, Western mind*. Berkeley, Calif.: Celestial Arts

The unity consciousness that is so strongly connected to the need to know is the integration of mind, body, and spirit. In this sense, one may recall Montessori who posited that a spiritual force guides human development; an energy to which she referred to as "an individual spiritual embryo" (Montessori, 1972, p. 109). Montessori argued from her long educational experience that children would seek growth and development because it is consistent with their nature. Thus, as she put it, finding no other concept relevant to the idea, the direction of a child's life is contained within its own soul (cited in Miller, 1997). It is this need that allows the child at all ages and stages to know who they are at a deep fundamental level as a spiritual being. When childhood potentials are not recognised they go underground. The implication of this is that the range of representations that we offer children need to be broadened to include a framework that honours their potential and capacities as a spiritual being, inclusive of the aspects of body, mind, and spirit at each chakra energy.

Spirituality is best instituted by modelling conscious and attuned behaviour. Even if children are a part of a cultural religion, their spirituality can be embodied in a way that tolerates other cultures and styles of worship for the fundamental unity that they share. Many children, however, have negative associations with religion that can affect their wellbeing. In a study titled '*God is watching you*' (Shariff & Norenzavan, 2007), the researchers were interested to see if religion increased pro-social behaviour in a game. Children were found to give more money to strangers when God concepts were implicitly activated than when not, and this occurred also when children felt a presence of supernatural watchers. The authors concluded that the implications for this research on theories that posit religion as a facilitator of children's actions, as well as the emergence of large-scale societies of co-operators (Shariff & Norenzavan, 2007).

Yet, in another study when kindergarten children were asked about concepts of self, others, and God (in questionnaires specifically targeted to the quality of the teacher-child and mother-child relationship), there was no concept of a punishing God in any of the responses. These findings were contrary to what the

researchers expected. A harmony and closeness in the teacher-child relationship, however, predicted that children's working models of self and others explained children possessing a loving God concept (De Roos, Miedema & Iedema, 2001). Hay and Nye (1999) have observed over time that in discussions with children about themselves, others, nature, and God, children forged distinct connections and references to a spiritual nature, mostly in terms of a God, but also a grandeur in nature, as well as an energy or force that kept the child's best interests at heart (Hay & Nye, 1999).

Significant links between religion, spirituality, and health are being found with new measures of discovery. Recent advances in the delineation of religion and spirituality with concepts and measures theoretically and functionally connected to health are allowing more insight into the connection between spirituality and health. Presently, it is related only to correlations between physical and mental health (e.g. closeness to God, religious orientation and motivation, religious support, and religious struggle) (Hill and Pargament, 2008).

In the next section I give an example of a common childhood experience of headaches to tie the idea back to the unmet need.

*Headaches*

Headaches are common in children. The emotional factors that cause headaches are generally a lack of self-worth pertaining to ones self-knowledge. A child that feels they are not enough, do not know enough, or that they have done something wrong, will get headaches. The child may be belittling him or herself for not knowing or understanding something or may be being belittled by others. Each child will manifest a different response, but the unmet need to know is at foundation the first cause of the symptom. In the event of an imbalance it is therefore remedial to help the child to commit to the notion that: *I am all knowing. Information comes to me when I need it.*

**Table 8: 7th Chakra - Need to Know**

| Deficient | Balanced | Excess |
|---|---|---|
| Over dependency on others | Self-knowledge | Grandiose |
| Lack of meaning | Meaning | Obsessive |
| Lack of purpose | Purpose | Over extend |
| Unrealised potential | Potential | Self-importance |
| Apathy | Belief systems | Rigid |
| Separation – fragmentation | Unity | Addiction |
| Lack of faith | Divinity | Spiritual addictions |
| Self-doubt | Higher power | Blaming God |
| Dissociation | Connection | Disdainful |

**Key Concepts of this Chapter:**

- Energetically the child is integrated and whole and as such possesses nascent capacities awaiting expression.

- The chakras are the energy centres that represent the diversity of the human self, which can be further, cultivated with positive attention and intention.

- Children are naturally knowledgeable about their needs because they spontaneously arise within them. When this natural occurrence is blocked the child will manifest symptoms to alert about the unmet need they have. This accounts for why children develop at different rates.

- The foundational needs (chakra themes) can therefore be seen as the positive centre point of a balanced wellbeing in children. Imbalance to wellbeing will present as either excess or deficiency.

**Summary of Chapter 6:**

The child moves toward its greatest expression when it is ready according to its own pattern of development. This thesis offers a model of the child's needs based

upon their innate capacities, not their deficiencies. The child's potential may go underground or not express in the most optimal way if the child is not unified and integrated in body, mind, and spirit. An alert caregiver, educator and parent can be sensitive to what the child's needs are according to the child's own best interests, when they are more aware of what the needs are. With such information the ways that both the met and unmet needs presents in the child's life in the form of (psychological, physical and behavioural manifestations) is much easier to interpret and remedy.

# Conclusion

## Overview

This thesis critically examines the relationship between foundational human needs in childhood and childhood wellbeing. The wellbeing of children is generally measured according to the ways that children themselves both positively and negatively meet their own experiences, others, and the world (Eckersley, 2005). As such, wellbeing provides parents, clinicians, and children themselves with a benchmark to assess children's present life, as well as any moment across the lifespan. Additionally, the wellbeing of children is measured on the degree to which they are perceived by others to cope with life, excel in meeting life's challenges, and even the degree to which they fit in, with a general disposition tending toward positive rather than negative (Seligman, 2011).

Wellbeing, according to this thesis, is said to be the result of the composite whole self working in harmony. When the child possesses internal integrity (I have expressed this within the thesis as a body, mind, and spirit connection), they act in a way that is in accord with their highest potentials. When they lose this internal integrity, because their feelings, thoughts, and actions are not aligned or working together, they experience stress in the form of tensions that manifest as atypical behaviours and physical symptoms that threaten their wellbeing. The threat to wellbeing is both internal and external in this sense. The threat from the loss of internal integrity and the additional threat from the environment, the families, society, and culture, which force certain demands upon the child, all create the resulting imbalance.

To abide in a state of wellbeing allows the child to draw upon its own inner resources, which are manifold and are always guiding its best direction forward. Yet, as it has been reiterated throughout, the child is rarely constructed as a competent and active agent capable of navigating its own destiny. Further to this, those systems that are instituted to act as supportive structures in the child's life, as has been seen, are not always conducive to the child's wellbeing

either. In positing the concept of foundational needs of the child for wellbeing, it has been most important to reposition the child conceptually.

The conventional models that situate, understand, educate, parent, and heal the child are effective only to the degree that they represent and offer a good interpretation of the child's life. Almost universally, they have been shown to be lacking. Questioning the validity of models usually elicits a whole new set of challenges that requires finding new or improved ways to deal with those challenges; failure to do so means that no change will occur. My contention has been throughout the thesis that children *are* in need; their needs, however, comprise not just material wants and satisfiers, but transpire to immaterial needs that are largely unseen and energetic in nature, and because of this often go unnoticed. Failure to acknowledge the foundational, complex needs of the child is of palpable detriment to the child and its wellbeing.

The terminology of 'need' is often critiqued as being inadequate and many would, as Woodhead (1997) suggested, like to see the word 'needs' outlawed. Whilst I recognise and have discussed that the conceptions of 'need' as Woodhead (2009) argues definitely carries with it images or concepts that are not useful, in that they tend to depict children as helpless victims for example. And the conception of needs has in the past been used as a tool for manipulation about what a group (children) or individual (child) needs, but are not getting, that 'we' can give them. As you have come to see, this is not the intention behind the use of need as it is situated in the thesis. I do not believe that excising the idea of need completely will solve the concern about children's needs. Again, as I expressed in Chapter Five, it is not the term that is at fault but rather the conceptualisations of the child and the world. When the models for children begin to reflect the child's inherent unity then the concept of needs changes as well.

This thesis has offered a model of the foundational needs from an energetic perspective. It is within the Eastern chakra system that we are presented with an

energetic integrative approach to the self that is unparalleled in any western paradigm. The virtue of this approach is that caregivers are furnished with a strategy of interpreting the variable body, mind, and spirit interactions of the child. The child is also given a map of their internal territory that, in my experience, resonates deeply with them. The energetic perspective assists with interpreting the underlying forces that shape and guide the child. These are multidimensional and therefore understanding the ways that the composite whole child perceives, interprets, and then acts in response to these forces offers challenge as well as promise for further research.

There are different laws when we shift to an energetic framework that helps to make sense of the same problems in a new light. The challenges have been noted as the issues pertaining to the multidisciplinary nature of such an endeavor, and the difficulty of adults 'really' understanding things from the child's perspective. The promise is in the form of the many applications that such a system will have more broadly in a theoretical as well as practical sense, offering both ways, as well as means, to cultivate the composite whole child in order for the child to experience wellbeing. The gift to the child is the realisation of their full potential.

**What Children Need**

As has been expressed in various ways, and as a general argument throughout, the child is signifying all of the time about what they need. How the child acts in life and their expressions and responses to life are all important indications. Through the child's symptoms, behaviours, and issues (otherwise termed 'imbalances'), both children themselves and caregivers are actually supplied with extremely important information. Yet often this information is not used in the most skillful way. The reasons to disregard or overlook important signals is not always due to a lack of care, but more in terms of a lack of awareness about the child's needs.

What does the child need?  What happens when children do not get what they need? What can caregivers do to support the child at each stage and age to ensure that wellbeing is a foundational platform in the child's life? How do we support the development of the child in a way that capitalizes on their full potential?  It may seem a paradox to raise these questions in the conclusion of this thesis again but they have, in essence, already been answered.  They are placed here to resituate the concerns that have guided this study. Because of the deep interest, personally and professionally, in these types of questions, the research began with a re-examination of how we understand the child and what we understand by the concept of the child as a first point.

How the child is conceptualised has been central to this thesis in which I have argued for an additional conception of the child; that sees the child as an active agent in his or her own destiny.   This advance is located within 'the new childhood' now emerging among researchers that seek to re-centre the child as an entity with authoritative voice, relative autonomy and interests; a distinct entity that cannot be discerned through adult formulations. The main thrust of this thesis remains to identify and articulate more finely and succinctly the needs and wellbeing of children from a completely different lens.   It suggests the following addition to the definition of the child:

- Child 4: The child is whole, integrated in body, mind, and spirit and an active participator in its own destiny.

In the field of philosophy we observe, that like most disciplines, there is a lack of operational definitions in regard to the child. In fact, there is no theory within western philosophical, psychological, psychiatric, or medical disciplines that convey the paradigm that the child is complete in the aspects that are termed body, mind, and spirit.  In the past when the development of children has been considered, it has been argued largely from an adult-centric model that predominately views the child as deficient and fragmented. Departing from this view, I have argued that children possess nascent, but fully functioning capacities.

When looking to implement new designs or models that support this raised conception of the child, it is imperative that the old or existing ones are reexamined in the first instance to gauge whether something needs redress. Advancing knowledge in many divergent fields of childhood research has also called for a re-examination of the foundational needs of children. A large part of this thesis, therefore, has been devoted to positioning the reader to see the child afresh, because from a novel position those things that are longer necessary may fall away naturally.

## New Models

The child contains within itself all that it needs to realise its full potential. However, the child needs support to bring this forth. The paradoxical reality of the child's life is this: the child is capable, competent, and very intelligent and yet, especially and particularly in its earliest years, the child is extremely vulnerable. Plato expressed this idea by saying that the child needs the proper soil for the soul's growth. We are coming to see some 2300 years later, that the soil we offer in the way that we train or teach children may in fact be limiting their capacities.

Consider again the proposition that children are forced to accept the paradigm of their supportive systems, their families, and schools. These systems impose certain models and beliefs about the nature of reality and the nature of human existence. Sometimes the models by which we come to understand reality are limiting. The models by which children come to understand what is meant to be both an individual self, as well as the larger models that guide this individual self's position in the wider world, are still largely the legacy of Descartes. When the mind/body substance dualism is transcended we find another barrier; the object/subject dualism. These inner and outer dualisms limit the views about our self and our world, and perhaps the strongest resistance to these has come from the tireless efforts of the feminist movement. A movement that improved not just women's position, but their children's as well (Alcoff, 2006; Irigaray,

1985; McClintock, 1995).

Regardless of the type of classification, the models we use to interpret and process information are generally those that have been encoded and further strengthened overtime. Well-meaning orthodoxies are based upon the best intentions; but we don't know what we don't know.  It is therefore imperative to consider the importance of the models we use with and on children.  The models that we adopt are in large part the beliefs of those before us (Nietzsche, 1968). Science demonstrates the degree to which this is true in studies that support the notion that babies act and learn in a social world and it is within this interaction that more mature partners (parents, siblings, and teachers) are guiding learning and adding supporting structures to that learning (Smith & Gasser, 2005).  The child is literally absorbing its environment and then replicating it or imitating it. The child's imitative capacity is not restricted to those things in the child's life that they see, but significantly also the unseen energy of their environment (ibid).

The emotional dynamics, interactional tensions, as well as the familiar, social, and cultural values and beliefs emanating from the child's environments get embedded and embodied.  Anything that is interpreted after this initial learning, that is, any subsequent learning, will be in accord with the original teaching (Lipton, 2006. 1996). The models we use literally become implanted in our neurology and nervous systems and drive these systems to express their logic in certain ways. Montessori argued that the absorption of and adaption to beliefs, values, as well as familial, social, and cultural patterns of relating to self and other have occurred by the time the child is around 6 years of age (Montessori, 1965).  The Jesuits say around age 7 (Layola, 1557), and epigenetics and neuroscience tells us it is around the age of 3 or 4 (Lipton, 2002).

Epigenetic studies also tell us this absorption is happening well before the child is conceived, which is putting a whole new layer on understanding wellbeing and children's needs in regard to the unseen forces that may actually go back

generations. The behaviour of our genes can be altered by experience, and even these changes can be passed on to future generations. This finding, Phillip Hunter (2008) says, "challenges existing biological-reductionist theories of inheritance and evolution" (Hunter 2008, Prospectus magazine). Bruce Lipton (2005) argues that parents exert overwhelming influence on their children, like 'prototype genetic engineers' (Lipton, 2005, p.155). It is the environmental influences, including the parent's beliefs, thoughts, and emotions that significantly shape the way that genes are expressed. Stressors in the environment literally determine the biological mechanisms.

The recognition and imitation of both seen, as well as hidden, actions of others occurs in the child and has been scientifically measured through mirror neurons, but there are problems with localising the mirror neurons in the brain. This suggests very strongly that a human mirror system exists 'within the central nervous system which appears to originate from the motor system' (Banissy & Ward, 2008, p. 287). Others are attempting to research the evidence of mirror mechanisms in humans and discuss their anatomical localisations in the body (Agnew, Bhakoo & Puri, 2007). Canadace Pert's (2006) findings, for example, serve very poignantly here in regard to the unified being. Pert (2006) exclaims the 'mind is not a product of any organ, not even the brain. Awareness is the property of the whole organism; and in the psychosomatic network, we see the conscious and unconscious mind infusing every aspect of the physical body' (Pert, 2006, p. 43). The brain itself is one of many nodal, or entry points, into a dynamic network of communication that unites all systems – nervous, endocrine, immune, respiratory, and more (Pert, 2006, p.35). Pert has matched the chakras with these nodal points within the human body offering an amazing array of research and practical applications that will assist with the integration of the unified self.

**Back to the Chakras**

The usefulness of Chakra theory in understanding children's needs, as well as supporting the full flourishing of the child, is wide-ranging. The assumptions about the energetically integrated self that were presented in the Introduction, whilst recognised as outside most current Western philosophical frameworks, were proposed to open a new paradigm of thought in relation to childhood wellbeing; one that transcends current conventions. The human actuality and possibility within the assumptions put forth allows us to question many embedded beliefs about identity and human capacities, in particular those regarding our children. Chakra theory details the body, mind, and spirit correlations as governed by the seven energy centres in the human body, speaking to a unified self that when cultivated and nurtured by the environment contributes to wellbeing. Chakra theory additionally offers praxis in diagnosing unmet needs by virtue of interpreting the presenting 'symptom' and body imbalance as indicative of where to locate precisely the imbalance in the child's wellbeing, and enabling the therapist to assist the child in meeting the unmet need.

It has been shown how the chakra receives and transmits energy and intersects with the physical body through the major nerve plexus and glandular systems (the endocrine system), exposing correlations between various aspects of human consciousness, the anatomy of the human body and body systems, as well as spiritual themes that are common to all of humanity. The benefits for children in learning about the chakras include seeing how their experiences affect them, knowing how their anatomy is altered by how they feel and think, and also by their environment. Alternately, the child can learn how to cultivate certain chakras to bring out their latent capacities, nurture certain abilities, and focus on any area of their lives they wish to experience more harmony or unity.

The current therapeutic models in place for children paradoxically keep the child's capacities repressed. Not cultivating the foundational needs as symbolised in the different chakras keeps the child's abilities dormant (refer the

studies in Chapter Six). Physical bodies are designed to open and activate the multifaceted dimension of the child's consciousness.  I have argued that all of the needs expressed through the chakras ought to be cultivated simultaneously (as opposed to a graduated system of development over time which is the received wisdom of existing Western models of child development). Just as every organ and body part are present at birth, so are the chakra energies.  When we cultivate every aspect of the child simultaneously, it will lead to a strengthening of the self in a way that fortifies body, mind, and spirit at each and every stage.

Gesell (1933) suggested the child learns when it is ready and it is never ready unless the child's nervous system is ready. The child's nervous system is connected with the themes and needs of the chakras. If the needs of the child are cultivated at each and every stage of their growth, it allows children to move through their many transitional phases with an inner integrity, and they will not experience extreme imbalance in the same way as a child who has not been given the leeway to develop at their own inner-directed pace.

With the chakras, clinicians, parents, and caregivers are offered a way to recognise the unmet need by either the physical symptom or by the psychological or emotional behaviour the child is expressing. When we ignore the various expressions of our children (as merely 'bad' behaviour, for example) and do not explore the associated themes, we are, albeit unconsciously, teaching them dysfunctional ways of dealing with their concerns. When we position children's concerns according to the seven foundational needs, it is possible to discern that the child's thoughts, perceptions, feelings, emotions, behaviours, and intentions are a fusion of the energetic information they are both receiving and transmitting through the energy centres (chakras).

**Transitional Ways**

Regardless of the worldview or model a child grows up with and has ingested, it does not stop the child from acting out against those things that are not

supportive of their internal integrity, conceptualised here as their 'soul'. Perhaps one of the best examples is oppositional defiance disorder (ODD) of children that now has its own DSM classification. The child's protests against its environment (family or education system) could be seen as a signal to the (astute) adult that there is an unmet need in the child's life. In a way, each of the symptoms of the child is a protest to an underlying lack of unity which is itself an expression of the child's perception of a lack of unity in the external world of adult interactional dynamics at the micro and macro levels. However, looking towards and further healing the unmet need in the child means that the adult needs to be aware of what the unmet need is in the first instance.

By the time adults reach adulthood they largely forget (consciously) what it is like to be a child, but subconsciously they are still reacting to their childhood where they may have been scared to stand up for what they felt was right, or where they were too scared to voice their opinion about the lack of integrity they saw around them. By adulthood they are typically no longer in the same physical environment as they were as children, but this threat still occupies them. Past trauma and imbalances become embodied, often seeming as real as they were when first embedded. This is because when the original experiences of trauma, fear, and uncertainty happened, they most likely posed a real threat to the child's safety and security; in some cases even a child's access to food or a warm bed. Unless the adults that care for children can overcome their own victimisation or wounds from childhood, they will continue to separate the notion of adult from child and project their unmet needs onto children. In this way, they will continue to allow their children to be exposed to the very same insults. If the unmet needs of the adults and the larger social environment have not been met, then the child will have difficulty having his or her needs met in a way that supports their full flourishing.

The statement by deMause (1974) that the 'history of childhood is a nightmare from which we have only recently begun to awaken' (deMause, 1974, p. 5) could be interpreted not just as the collective view of childhood but equally to the

adult's own childhood. It is true that the collective view of childhood has changed overtime due to more awareness about the child, children's rights, and needs. Mirrored in the subsequent progression found in the psychological, educational, and parenting approaches, we see childhood today very differently to childhood of yesterday. However deMause's (1974) statement may also signify the adult's unhealed wounds from their own childhood. As adults are attempting to heal their unmet childhood needs (needs that were not acknowledged because the adults didn't know how to) they too are attempting to learn new ways to best assist children. I often wonder if the adult's inability to fully embrace the idea of a complete child at each and every stage of their development is the result of their inability to accept their own childhood and the aspects of themselves that they have had to deny, close off from, or hide from others in order to get what they needed at certain times in their growth. The adult is not separate from the child and the child is not separate from the adult, yet this is the legacy of conventional psychological, medical, and educational developmental models of childhood. The idea that we have to transcend certain ways of being in order to move onto the new stage or age, judging some things as childish or even irrational, is embedded since a young age. The childhood of each adult is alive still - rather than being well, it sometimes kicks and screams demanding attention.

The way that the adult then relates to the child will stem from this embedded and embodied past of separation and disconnection, and often the way adults relate to children is a progression from one extreme to the other. The adult-child interaction is sometimes used by the adult as an instrument for the projection of his/her own unconscious (deMause, 1974), or the adult-child interaction is used as a surrogate or substitute for a parent or important adult in the adult's own childhood where effectively the roles of adult and child become reversed (deMause, 1974). These interactions are all performed unconsciously. Virtually no one would consciously choose to relate to a child in this way. As deMause highlights, the parent of the past lacked the 'emotional maturity' to see the child as a person separate from himself (deMause, 1974, p. 17).

The more recently prescribed ideal interaction, according to deMause, is one in which the adult empathises with the child and the adult is able to revert or regress to the level of a child's need. This allows him/her to correctly identify the child's need and, without imposing adult projections, satisfy it (the 'empathetic reaction', deMausse, 1974). As many have suggested, this is far from the end of the progressive history of the child (Cunningham, 1995; Elias, 1998; Shorter, 1976; Stables 2008). It is within Rasmussen's (2004) concept of the child's perspective that an interactive perspective is suggested; in the interactive perspective, the child is the mediator and adults are the interpreters of the child's lines of thought in relation to the child's needs (Rasmussen, 2004, cited in Linge, 2012, p. 3).

Its significance to this thesis is its ability to put forth a philosophical position with regard to the adult-child relationship that allows the child's perspective to find true recognition. The difficulty of this has been highlighted throughout, and it seems the more closely we look to the child's needs and wellbeing, there are still so many different approaches to behaviours, issues, symptoms, illness diagnoses, as well as treatment options that are framed under the banner of medical, psychological, and educational programs that are mostly interpreted from an adult perspective unreflexively and undemocratically imposed upon children.

This new interactive perspective allows for all of the child's needs and wellbeing, because it encompasses physical, mental, emotional, and spiritual aspects of the child as a composite whole. An axiomatic principle of this new approach is that children are allowed to present their own views of the situations or experiences that they encounter. And this is always whole; we just have to have the models that see children in this way. It is worth recalling here Robert Coles (1990), who found that he missed vital information about children and the role of spirituality in producing meaning, because he was not researching with this dimension in mind and it went unnoticed because his model was not broad enough.

Adult frameworks are generally inherently wounded because perspectives fail to

account for the child or adult's wholeness. A wider understanding of children's responses and capacities is possible by seeing the relationship of the child's inner life with their outer world as participatory (Ferrer, 2002), as in the interactive perspective as well. One of the most important components, then, of the adult-child relationship is such a participatory and interactive perspective in which there is attunement, wonder, and responsiveness. Responsiveness includes attention to the child's signals of need. These needs are framed as the child's need to be safe and secure, to be able to process their emotions, to act in accordance with what they feel, to love and be loved, to speak about what matters to them, to see the wonder of their lives, and to know. These themes are the needs expressed via the chakras, but before I end with the chakras, I wish to highlight the point that the most important factor in regard to the child's needs rests in the adult-child relationship. This discussion is furthered as I suggest the application of the needs model. Responsive relationships that include the vital recognition of the child 'have been shown to be beneficial in the early development of conscience, behaviorally, affectively, and cognitively'. (Kochanska, 2002, p. 192).

**Children are Geared for Highest Growth**

Interestingly, as a paradox, or perhaps as an extension of the collective unmet needs, regardless of how limiting a model is, it may inhibit but will *not* stop the innate connection the child has with themselves, others, and the world, and the greater force that give their life meaning. The will to meaning and the search for meaning that is always geared toward our best possible growth or highest potential is a powerful force indeed (Frankl, 1963). Children will always look for their best possible growth, and if the environments do not reflect this, then the child will oppose its environment. When models continue to restrict and inhibit children and their capacities, the way children come to understand themselves will not be a true reflection of their nature. Those that care for children are just as affected by the misinterpretation of the child's experiences when they fail to

deduce the important messages about their child's wellbeing. Children's depression (Seligman, 2011), youth suicide (Gould & Greenberg et al., 2003), and drug use (Elliott & Huizinga et al., 1989) are the extreme, but often very real consequences, of the child's need to be recognised and have their needs met. Children have an inherent need to understand the meaning of their experiences, as we all do. They also have a passionate, spirited, and strong willed nature (just like the concept of Plato's spirited aspect of the soul Thumos). The spirit of doing what it is willed to do is the motivational force of the soul toward its highest potentials. However, the assistance that a child receives is often not very supportive of their best possible growth, even with the best intentions.

**I Wonder?**

The ability to wonder and question toward other possibilities for our children is part of the philosophical endeavour, and it is essential in furthering any model, knowledge systems, or changing beliefs. It is in questioning that we actually open to new information that allows us to expand and shift from where and what we currently perceive. From a new position we can then examine the usefulness and applicability of new information. The intentions and the motivations of the methods used in the search for meaning of human experiences and reality vary depending on where we are at collectively. At this point in history the focus on human potential and betterment appears apparent, but to a degree this has always been the case.

Plato and Socrates believed that the highest potential of human experiences is to become divine or superhuman. It is within this early philosophical tradition that the discourse on the soul came to prominence. Historically, the highest potential a person may achieve has come to be visualised in the form of the idea of a God or gods. For contemporary children it is superheros or angels. But the idea that a human life is imbibed with and can aspire to such greatness seems a ubiquitous principle. Using this ubiquitous principle as a catalyst, the soul has been presented in this thesis as a unified concept in parallel with Plato's concept of the

soul. The unity of the soul leads to wellbeing, which is in essence the result of keeping all of the parts of the self together.

Living in a way that has one's feelings, thoughts, and actions in alignment is not always easy. And as Hillman (1997) expressed in the First Chapter, often the soul motivations of the child are misunderstood because they are often at odds with what the parent wants (Hillman, 1997). The many transitions that a child goes through sees it continually trying to rebalance itself. That is, to return to its inherent unity so that it may experience wellbeing. As we saw in Chapter Four, the child is always between worlds. The child tries very hard to reconcile what have come to be called their inner and outer worlds. The transitional phenomenon is the child's attempt to meet its own needs, to have safety and security in a time of uncertainty, whilst simultaneously trying to make sense of the fact that there is an inner and outer to what he or she has perceived is whole. In the process of life and growth, the child is always attempting to regulate itself.

The two worlds that 'appear' so difficult to reconcile are actually connected. When there is internal integrity, body, mind, and spirit harmony, the self is aligned with the greater consciousness we call God. There is no separation between self and other, self and world, or self and God. The illusion of separation of thought and existence is said to just be this, an illusion, and according to quantum physics there is a transitory, interconnected nature of all things (Bradden, 2007; Lazlo, 2007: McTaggert, 2008).

Yet practically in the same way that the self cannot create if there is a block, the child cannot grow toward its greatest potential if there is a block in the body, mind, and spirit, either from external sources (by other people or the dominant beliefs, attitudes, or behaviours of culture, family groups, and schools) or internally (by lack of unified feelings, thoughts, and actions). When children feel blocked energetically, it is easiest to recognise how and why by their facial expressions, reactive behaviours of diversion or avoidance, and by virtue of more serious symptoms. Transitional phenomena, as discussed in detail, comprises an important process of the child's and can be seen as a way of

understanding the many opportunities that are available to the child to rework the representations they hold about themselves and those that are offered to the child. When a child comes to know and trust its own self and its whole (body, mind, and spirit) as a reflection of God, all transitions that it goes through will be from a state of inner integrity. If there is imbalance, there is a perennial opportunity for re-integration of the aspects of the self that may be undergoing change. There will be requirements and necessities at these points to attend to, and these are what I continue to call 'needs'.

**The Child as Soul**

Chakra theory shows how God manifests in human form through the chakras in the physical body. Each chakra represents specific needs that once met lead to wellbeing, highest potentials, and the embodiment of this greatness. The idea is akin to the virtues of Aristotle, on the one hand, and the 'character strengths' of Seligman (2011), on the other, in that the chakra themes expressed here as foundational needs are human attributes that, when cultivated, lead to the full expression of human potentials and wellbeing. Cultivating and nurturing such positive elements leads to the best growth of the individual. Aristotle saw this end goal as happiness or 'the good life' for which many people are still aiming, even well after they reach adulthood. Seligman (2011) conveys the goal of 'the good life' as the concept of wellbeing, which transpires to human flourishing. Within chakra theory, the goal of cultivating simultaneously the seven chakra needs means that we become one with God. It should be underlined again that the idea of God is not invoked in a Western, conceptualised sense, but in accord with the Vedic philosophies that view the human soul, as expressed through the chakras, as the manifestation of the divine occurring within the individual or organism for the purpose of reuniting with the universal at each stage of development (Dvivedi, 1980; Aurobindo, 1977).

Whether teaching children character strengths akin to virtues in the education system so the child absorbs them, or embedding these characters strengths in

the everyday activities of children so they are modeled, we can ensure children's wellbeing. Either way, both bases are covered. The question then focuses on should we put virtues in to our children or should we bring them out by the proper soil of the virtues being modeled. It really does come back to the intentions of the teaching. Aristotle's aim was translated as meaning happiness or wellbeing (eudemonia). Plato's aim was to seek the highest good (God). Children are motivated toward their highest good - wellbeing is the wonderful side effect of the internal integrity of the self in alignment with the energy field that is promoting the best possible growth and highest potentials.

By not considering the child's composite whole in the 'teachings', we are missing a vital element in our children's wellbeing. Children embody the world within them. Unless they fully recognise this, then the measures that we use to build character or to ascertain certain abilities will never lead to sustained wellbeing unless the child is seen as a composite whole and agent in their own unfolding. Inevitably, this means that sometimes what the child feels and thinks will be in opposition to teachers and parents, but if educational models don't embrace this point then they will continue to fail to meet the needs of the child. It is by acting in accord with inner integrity (body, mind, and spirit), that children are further aligned with their destiny and fully in alignment with the energy invested in creating and sustaining life and supporting optimal growth by unfolding the highest of human potential.

## How Does this Apply?

Children's search for meaning sees them looking for a mirror, a representation of their unique brilliance in the outer world, but the models that represent the child's greatness are limited. By knowing they possess a vital source of energy that is promoting their best possible growth always, then even if they are challenged by something, they know they can bring awareness to the meaning of the challenge by looking to the important need that is unmet. Typically, what children see reflected back to them is just a projection of their own parents'

unmet needs, and the pathologies of the society and culture grafted onto them. This is not always conscious and yet, as Winnicot expresses it, what is expected of the child from others (consciously or unconsciously) becomes the principal guide in the child's forming ideas of self.  Without images and reflections that incorporate the soul (mind, body, and spirit), a child will continue to go about life looking for the meaning of their existence in entities and practices outside itself. Children may look to dominant institutions such as the media, peer groups, family, and educational authorities, to mirror back their unique brilliance but often what is reflected back is far from soul affirming. As has been mentioned earlier, children begin to view themselves as copies of something or someone else rather than unique creations with a unique destiny.

Trying to make sense of their lives, often from a position of confusion or frustration because they have not been afforded active agent status, leads to more confusion and depression, as numerous studies have shown. Children that are supported in their sense of inner directedness as active agents find their own meaning and their own way forward in their own time (Coles, 1990; Freud, 1962; Stables, 2010; Winnicott, 1971; Vygotsky, 1978).  The challenge in such approaches is to allow children to navigate their experiences for themselves with guidance rather than control. The chakra model's application in this regard is beyond measure. The child's needs are then attended to in a way that has meaning for the child and this creates an environment in which children learn to integrate what may have been previously incomprehensible experiences into their consciousness and actions.

## What it Looks Like - Bringing it all Together

The child presents with a 'symptom', and to find the underlying unmet need revealed in regard to a current dilemma, it is possible to use the chakras as a heuristic device to match the symptom with the underlying emotional,

interactional cause.  For example, if a child has allergies, a discerning clinician would surmise that there exists a dysfunctional dynamic somewhere in their life where they are 'giving their power away', or in other words, where they feel uncomfortably dominated.  (This is information that is on the A-Z appendix discussed in the previous chapter in which the A-Z of ailments has been correlated with the chakra that is affected). Children can always express where and with whom this might be occurring, when asked.  Chakra theory indicates that allergy is related to a 3rd chakra theme; in other words, the child 'needs' to feel powerful but has not received the necessary support.   A caring (and discerning) adult may affirm to the child this is indeed an important need, and works out ways together with the child as to how they might claim their power. This balances the energy in the body and the resulting physical symptom disappears.

The prescription is simply a rewriting of the limited story they have held about themselves and about the world as a result of the limited models they have embedded and embodied.   The symptoms not only dissipate, but with the awareness of new possibilities, the child finds new recognition of strengths and capacities that may be affirmed through a statement that expresses what the child needs.  For example, children may be offered a simple sentence to repeat to themselves; such as *I honour the power within me.*

The unprocessed emotions from unmet needs are in fact the first principle or original cause of any symptom. Children's outer life is a mirror for their inner life; the physical symptoms and behavioural expressions of children are indications of what is occurring for them beneath the surface. The metaphysical cause of disease as discussed in Chapter Two, in light of Avicenna's philosophies, helps us to understand the first principle or the original cause of illness. It is by becoming aware of the subtleties that are already present in our inner and outer environments that a shift in perspective takes place. Ideally, as adults value the child's agency, they act as participatory partners in the creation of their

individual narrative of self. The prospectus model offered in this thesis is a fusion of theory and practice intended to assist those that care for children to have a map to support the child's foundational needs and wellbeing. Additionally, it is a model for children to claim as their own in their journey of self-understanding.

## Limitations

The foundational childhood needs and wellbeing presented throughout pertaining to the composite whole child posits that the child holds the answers to their own dilemmas within themselves. The unmet needs of the child become embodied. The physical, emotional, mental, and spiritual malaises are merely, but importantly, the 'symptoms' of the indication. The resolution, therefore, to the child's unmet needs does not reside outside the child, but within them, at least in the sense that the child needs assistance to navigate their needs in order to have them met by an important other(s) before they can do this for themselves.

In a sense, then, the word 'need' itself is the transitional phenomena that allows for a transition between the old paradigm and the new one for our children and their wellbeing. The chakra paradigm is very different to the current childhood wellbeing models, yet it is more aligned with the needs of the energetically integrated self. The concept of 'need', however negative it may seem to some, evokes responsiveness, and as has been demonstrated, does not have to be negative. Rather the word 'need' becomes the 'safe thing' that bridges the gap and allows for a collective feeling of being safe enough to integrate the new way of being into our consciousness.

On the limitations more generally, this thesis has not singled out or bracketed the child within other subgroups by gender, social status, or culture, nor has it looked at the varying expressions of children with medical, genetic, or congenital challenges. Its main aim has been to demonstrate the unique contribution that

the chakra model offers in our understanding of children's needs and the subsequent wellbeing that results when these needs are met. These needs apply to all children regardless of their 'special' needs because these children are still deemed complete in body, mind, and spirit and are apprehended as active agents. Research that compares or contrasts varying groups of children would be a good measure of this premise.

**Looking Ahead**

The wounds of childhood can leave deep and lasting consequences if not healed, and thus we see that the self is always in formation. Most of the wounds from childhood are the result of a lack of understanding about the reasons our feelings and thoughts were often at odds. Simultaneous building of diverse human capacities within each person, at all stages of growth, optimises wellbeing of children. Without such an approach, that is, without a simultaneous development of capacities, which requires in the first instance recognition of such capacities, we see the expression of a range of physical, emotional, and psychological malaise. The symptoms children exhibit, regardless of the label, are seen here as a result of the absence of the recognition and nurturance of these foundational needs.

Understanding how to measure more of the body, mind, and spirit interactionism in childhood requires models to begin the process. The needs presented here, according the chakras, are comprehensive in charting such endeavours. The foundational needs may be applied to the life of the child as a template to support their full flourishing. Even though some of the emergent theories seem favourable to the idea of the child as whole and integrated (Washburn, 1995; Almaas, 1998), opening a broader discussion of selfhood and the possibilities for childhood becomes an exciting prospect. On a clinical level there is not much assistance in the way of the foundation needs model as presented here, and as such this model has numerous applications given that almost all "transpersonal theorists address how the transpersonal is manifest

and/or latent in children" (Peter-Frank, 2002). Approaches to the child that supports harmonious, balanced growth rather than the lopsided outcomes of the past, are indispensable for children at each stage and age of growth.

There are many important questions about how we might help children to usher a new way forward. In this endeavour, it is important to show children how to understand themselves rather than getting someone else to tell them how they feel or what they should think. Without helping our children to understand their needs and how to meet them for themselves, it matters not what we do for them, even with the best intentions. The point to be underlined is that if we don't allow children to draw on their own inner recourses, our children will be fragmented and continue to struggle fruitlessly throughout their adult lives.

# Bibliography

Abc.net.au (2013). Life at 5 - About the Series - ABC TV. [online] Retrieved from: http://www.abc.net.au/tv/life/about_the_series/life_at_5.htm [Accessed: 22 Feb 2011].

ABC News (2013). *Calls for ban on parents smacking children*. [online] Retrieved from: http://www.abc.net.au/news/2013-07-26/calls-for-ban-on-parents-smacking-children/4844816 [Accessed: 12 Oct 2013].

Achenbach, T., Mcconaughy, S. and Howell, C. (1987). 'Child/adolescent behavioral and emotional problems: implications of cross-informant correlations for situational specificity'. *Psychological bulletin*, 101 (2), p. 213.

Adams, K. Hyde, B. & Woolley, R , (2008), *The Spiritual Dimensions of Childhood* , London: Jessica Kingsley.

Agnew, Z., Bhakoo, K. and Puri, B. (2007). 'The human mirror system: a motor resonance theory of mind-reading'. *Brain research reviews*, 54 (2), pp. 286--293.

Alanen, L. (1988). 'Rethinking Childhood'. *Acta sociologica*, 31 (1), pp. 53--67.

Alcoff, L. (2006). *Visible identities*. Oxford [u.a.]: Oxford Univ. Press.

Almaas, A. and Almaas, A. (1998). *Essence*. York Beach, ME: S. Weiser.

Anderson, K., Lytton, H. and Romney, D. (1986). 'Mothers' interactions with normal and conduct-disordered boys: Who affects whom?'. *Developmental Psychology*, 22 (5), p. 604.

Aries, P. (1962). *Centuries of Childhood: A Social History of Family Life*. New York: Vintage Books.

Aristotle. and Apostle, H. (1981). *Aristotle's On the Soul (De anima).* Grinnell, Iowa: Peripatetic Press.

Aristotle. and Ross, W. (1952). *The Works of Aristotle*. Chicago: Encyclopædia Britannica.

Armstrong, T. (1994). 'Multiple Intelligences in the classroom'. Alexandria, Va.: Association for Supervision and Curriculum Development.

Ashcroft, N. and Mermin, N. (1976). *Solid state physics*. New York: Holt, Rinehart and Winston.

Athota,, V., O'Connor, P. and Jackson, J. (2009). 'The role of emotional intelligence and personality in moral reasoning'. In: Hicks, R. eds. (2013). *Personality and individual differences: Current directions*. Bowen Hills, QLD, Austr: Australian Academic Press.

Aurobindo (1977). *The Life divine.* Pondicherry: Sri Aurobindo Ashram

Authentichappiness.sas.upenn.edu (2013). 'Authentic Happiness Using the new Positive Psychology'. [online] Retrieved from: http://www.authentichappiness.sas.upenn.edu/newsletter.aspx?id=1545 - [Accessed: 7 June 2012].

Avalon, A (1919), *The Serpent Power,* Dover Publications

Banissy, M. and Ward, J. (2008). 'On Being Moved: From Mirror Neurons to Empathy' (Vol. 68, Advances in Consciousness Research). *Child and Adolescent Mental Health*, 13 (1), pp. 50-- 51.

Barber, B. and Harmon, E. (2002). 'Violating the self: Parental psychological control of children and adolescents'. *American Psychological Association.*

Barwais, F. (2013). 'Definitions of Wellbeing, Quality of life and Wellness'. | NWIA. [online] Retrieved from: http://nwia.idwellness.org/2011/02/28/definitions-of-wellbeing-quality-of-life-and-wellness/#sthash.lyT5eTFJ.dpuf [Accessed: 2 April 2012].

Bass, L. (2005). 'The Sociology of Children and Youth'. In: Kinney, D. and Brown Rosier, K. eds. (2005). *Sociological Studies of Children and Youth.* Emerald Group Publishing Limited.

Bates, E. and Dick, F. (2002). 'Language, gesture, and the developing brain'. *Developmental psychobiology*, 40 (3), pp. 293--310.

Baule GM, McFee R (1963): 'Detection of the magnetic field of the heart'. *Am. Heart J.* 66:(7) 95-6.

Baumrind, D. (1966). 'Effects of authoritative parental control on child behavior'. *Child development*, pp. 887--907.

Baumrind, D. (1967). 'Child care practices anteceding three patterns of preschool behavior'. *Genetic psychology monographs*.

Belenky, M. (1986). *Women's ways of knowing.* New York: Basic Books.

Bell, R.Q. and Harper, L.V. (1977) *Child Effects on Adults.* Lincoln, NE: University of Nebraska

Press

Benard, B, (1995) Fostering Resilience in Children. ERIC Digest. www.eric.ed.gov

Benard, C. and Khalilzad, Z. (1984). *The Government of God*. New York: Columbia University Press.

Ben-Arieh, A. (2006). 'Is the study of the "State of Our Children" changing? Revisiting after five years'. *Children and Youth Services Review,* 28(7), 799-811.

Bentham, J. and Bowring, J. (1843). *The works of Jeremy Bentham.* Edinburgh: W. Tait.

Berger, K. (2004). *Developing person through the lifespan*. New York: Worth.

Bestor, T. (1979). 'Gilbert Ryle and the adverbial theory of mind'. *Personalist (The)* Los Angeles, Cal., 60 (3), pp. 233--242.

Bilimoria, P., Wong Yih Jiun, P., Chapple, C. and Haire, M. (2008). 'Ethical studies: overview (Eastern)',. In: Kurtz, L. eds. (2008*). Encyclopedia of violence, peace, & conflict (Vol. 1).* Amsterdam, The Netherlands: Elsevier Inc, pp. 720-739..

Birch, C. and Cobb, J. (1981). *The liberation of life.* Cambridge [Cambridgeshire]: Cambridge University Press.

Bluebond-Langner, M. (1978). *The private worlds of dying children*. Princeton, N.J.: Princeton University Press.

Bluebond-Langner, M. (1996). *In the shadow of illness*. Princeton, N.J.: Princeton University Press.

Boadella, D. (1974). *Wilhelm Reich*. Chicago: H. Regnery Co.

Bohm, D. (1981). *Wholeness and the implicate order*. London: Routledge & Kegan Paul.

Bourbeau, L. (2001) *Your body's telling you: Love Yourself,* Canada; Les Editions.

Bornstein, M. and Lamb, M. (1999). *Developmental psychology*. Mahwah, N.J.: L. Erlbaum Associates.

Bowlby, J. (1988). *A secure base*. New York: Basic Books.

Bowlby, J. and Ainsworth, M. (2013). 'The origins of attachment theory'. *Attachment Theory: Social, Developmental, and Clinical Perspectives*, p. 45.

Braden, G. (2004). *The God code*. Carlsbad, Calif.: Hay House.

Braden, G. (2007). *The Divine Matrix.* Carlsbad, Calif.: Hay House.

Braden, G. (2008). *The Spontaneous Healing of Belief.* Carlsbad, Calif.: Hay House.

Braud, W. and Anderson, R. (1998). *Transpersonal research methods for the social sciences.* Thousand Oaks, Calif.: Sage Publications.

Brazelton, T. and Greenspan, S. (2000). *The Irreducible needs of children*. Cambridge, Mass.: Perseus Pub..

Bredekamp, S. and Rosegrant, T. (1992). *Reaching potentials*. Washington, DC: National Association for the Education of Young Children.

Breggin, P. (2001). *Talking back to ritalin.* Cambridge, Mass.: Perseus Pub..

Bretherton, I. (1992). 'The origins of attachment theory: John Bowlby and Mary Ainsworth'.. *Developmental Psychology*, 28 (5), p. 759.

Brown, D (2013) Seeking Spirituality through Physicality in schools: Learning from 'Eastern movement forms' *International Journal of Children's Spirituality*, 18(1) 30-45

Bryant, E. and Patañjali. (2009). *The Yoga sūtras of Patañjali.* New York: North Point Press.

Bryant-Jefferies, R. (2003). *Counselling a survivor of child sexual abuse.* Abingdon, U.K.: Radcliffe Medical Press.

Buckingham, D. (2000), *After the Death of Childhood: Growing Up in the Age of Electronic Media*, Polity Press, Cambridge

Buhler, C. (1971). 'Basic theoretical concepts of humanistic psychology'. *American Psychologist,* 26 (4), p. 378.

Burbules, N. and Berk, R. (1999). 'Critical thinking and critical pedagogy: Relations, differences, and limits. Critical theories in education: Changing terrains of knowledge and politics', in T.Popkewitz and L.Fendler (eds), *Critical Theories in Education: Changing Terrains of Knowledge and Politics* (pp. 45–65)

Burman, E. (1994). *Deconstructing developmental psychology*. London: Routledge.

Burnham, J. (2009). 'Contemporary fears of children and adolescents: Coping and resiliency in

the 21st century'. *Journal of Counseling & Development,* 87 (1), pp. 28--35.

Bussey. K. (1999) **'**Children's Categorization and Evaluation of Different Types of Lies and Truths'. *Child Development*, 70 (6): 1338-1347. November/December, 1999.

Bybee, J. (1998). *Guilt and children*. San Diego: Academic Press.

Byrnes, K, (2012). 'A Portrait of Contemplative teaching: Embracing Wholeness'. *Journal of Transformative Education*, 2012 10: 22.

Cairns, R. (1983). 'The emergence of developmental psychology'. In: Mussen, P. eds. (1983). *Handbook of child psychology*. New York: Wiley., pp. 41-102.

Candacepert.com (2013). Healing the Hurting, Shining the Light Download | Candace Pert. [online] Retrieved from: http://candacepert.com/products/healing-the-hurting-shining-the-light-2/ [Accessed: 5 April 2013].

Candland, D. (1993). *Feral children and clever animals.* New York: Oxford University Press.

Capra, F. (1975). *The Tao of physics.* Berkeley: Shambhala.

Carlson, M. and Earls, F. (1997). 'Psychological and neuroendocrinological sequelae of early social deprivation in institutionalized children in Romania'. *Annals of the New York Academy of Sciences,* 807 (1), pp. 419--428.

Carmody, D. and Carmody, J. (1996). *Serene compassion*. New York: Oxford University Press.

Caspi, A., Moffitt, T., Morgan, J., Rutter, M., Taylor, A., Arseneault, L., Tully, L., Jacobs, C., Kim-Cohen, J. and Polo-Tomas, M. (2004). 'Maternal expressed emotion predicts children's antisocial behavior problems: using monozygotic-twin differences to identify environmental effects on behavioral development'. *Developmental psychology,* 40 (2), p. 149.

Cavell, M. (1993). *The psychoanalytic mind. Cambridge*, Mass.: Harvard University Press.

Cekaite, A. (2010). 'Shepherding the child: embodied directive sequences in parent--child interactions. Text \& Talk-An Interdisciplinary Journal of Language', *Discourse & Communication Studies*, 30 (1), pp. 1--25.

Ch, Ler, C., Holden, J., Kol and Er, C. (1992). 'Counseling for spiritual wellness: Theory and practice'. *Journal of Counseling & Development,* 71 (2), pp. 168--175.

Chamberlain, D. (2000). *The Mind of Your Newborn Baby*. 2nd ed. Berkley, California: North Atlantic Books.

Chambers, C., Reid, G., Craig, K., Mcgrath, P. and Finley, G. (1998). 'Agreement between child and parent reports of pain'. *The Clinical journal of pain*, 14 (4), pp. 336--342.

Chandler, D. (2002). *Semiotics*. London: Routledge.

Chapple, C. (1993). *Nonviolence to animals, earth, and self in Asian traditions*. Delhi: Sri Satguru Publ.

Chattin-McNichols, J. (1998). *The Montessori controversy*. Albany, N.Y.: Delmar.

Chaudhuri, H. and Spiegelberg, F. (1960). *The integral philosophy of Sri Aurobindo*. London: Allen & Unwin.

Childre, D. and Cryer, B. (1998). *Freeze-frame.* Boulder, Colo.: Planetary Publications.

Childre, D. and Rozman, D. (2005). Transforming stress. Oakland, CA: New Harbinger Publications.

Chinen, A.B. (1990). 'Transpersonal psychotherapy'. In: J.K Zeig & W.M Munion (Eds.), *What is psychotherapy? Contemporary perspectives.* San Fransico: Jossey Bass Inc.

Chomsky, N. (1957). *Syntactic structures*. -Gravenhage: Mouton.

Cicchetti, D. (1990). 'An historical perspective on the discipline of developmental psychopathology'.. In: Rolf, J., Masten, A., Cicchetti, D., Nuechterlein, K. and Weintraub, S. eds. (1990). *Risk and protective factors in the development of psychopathology.* New York: Cambridge University Press., pp. 2-28.

Ciis.edu (2013). About CIIS. [online] Retrieved from: http://www.ciis.edu/About_CIIS.html [Accessed: 15 April 2008].

Clark, A. and Moss, P. (2011). *Listening to young children.* London: National Children's Bureau.

Cleave, S. and Brown, S. (1992). *Early to school.* Routledge.

Cole, C. and Coyne., J. (1977). 'Situational specificity of laboratory-induced learned helplessness in humans'. *Journal of Abnormal Psychology*, 86 (6), p. 615–623.

Coles, R. (1986a). *The moral life of children.* Boston: Atlantic Monthly Press.

Coles, R. (1986b). *The political life of children*. Boston: Atlantic Monthly Press.

Coles, R. (1989). *The call of stories.* Boston: Houghton Mifflin.

Coles, R. (1990). *The spiritual life of children.* Boston: Houghton Mifflin.

Colman, A. (2001). A dictionary of psychology. Oxford: Oxford University Press.

Cook, D. (2004). *The commodification of childhood*. Durham: Duke University Press.

Cortright, B. (1997). *Psychotherapy and spirit.* Albany: State University of New York Press.

Cortright, B. (2007). *Integral psychology.* Albany: State University of New York Press.

Craig, P. and Craig, E. (2013). *Concise Routledge Encyclopaedia of Philosophy.* Hoboken: Taylor and Francis.

Crick, F. (1966). *Of molecules and men*. Seattle: University of Washington Press.

Crowley, V. (1999). *Jung.* Wheaton, Ill.: Quest Books.

Csikszentmihalyi, M. (1990). *Flow.* New York: Harper & Row.

Cunningham, H. and Morpurgo, M. (2006). *The invention of childhood.* London: BBC.

Dahlberg, G., Moss, P., & Pence, A. (1999). *Beyond quality in early childhood education and care: Postmodern perspectives* (1st Ed.). London: Falmer Press.

Dasen, P. and Mishra, R. (2000). 'Cross-cultural views on human development in the third millennium'. *International Journal of Behavioral Development*, 24 (4), pp. 428--434.

Dasgupta S.B (1974) *An Introduction to Tantric Buddhism*, Berkeley: Shambhala.

De Almeida, H. (1991). *Romantic medicine and John Keats*. New York: Oxford University Press.

De Mause, L. (1974). *The history of childhood*. New York: Psychohistory Press.

Department Of Education UK (2005). Social and Emotional Aspects of Learning (SEAL): Improving behaviour, improving learning. [Pack, Key resource, Resource sheet]. 0110-2005.http://webarchive.nationalarchives.gov.uk/20110809101133/nsonline.org.uk/node/87009.

De Roos, S., Miedema, S. and Iedema, J. (2001). 'Attachment, working models of self and others,

and God concept in kindergarten'. *Journal for the Scientific Study of Religion*, 40 (4), pp. 607--618.

Descartes, R. (1951). *Meditations.* New York: Liberal Arts Press.

Descartes, R. (1955). *The philosophical works of Descartes*. [2 vols.].. Dover Publications.

De Souza, M. (2009). 'Spirituality and wellbeing'. *International Journal of Children's Spirituality*, 14 (3), pp. 181-184.

De Souza, M. & Rimes, J. (Eds), (2010). *Meaning and Connectedness: Contemporary perspectives of Education and Spirituality in Australia*. Melbourne: Australian College of Education.

Diamond, J. (1979). *BK-behavioral kinesiology*. New York: Harper & Row.

Diamond, J. (1997). *Your body doesn't lie*. Enfield: Eden Grove.

Dickens, C. (n.d.). *Hard times*. Champaign, Ill.: Project Gutenberg.

Dickenson, J. and Johnstone, R. (2005). *Growing Up in Australia*, The Longitudinal Study of Australian Children-Early data.

Dijksterhuis, A. (2005). 'Why we are social animals: the high road to imitation as social glue'. In S. Hurley & N. Chater (Eds.), *Perspectives on imitation: From neuroscience to social science* (Vol. 2: Imitation, human development, and culture, pp. 207–220). Cambridge, MA: MIT Press.

Discover Magazine (2013). Grandma's Experiences Leave Epigenetic Mark on Your Genes | DiscoverMagazine.com. [online] Retrieved from: http://discovermagazine.com/2013/may/13-grandmas-experiences-leave-epigenetic-mark-on-your-genes#.UlSpfZWBI0p [Accessed: 22 June 2013].

Dufresne, T. (2007). *Against Freud: Critics talk Back,* Stanford: Stanford University Press*.*

Dixon, R. and Lerner, R. (1992). 'A History of Systems in Developmental Psychology'. In: Bornstein, M. and Lamb, M. eds. (1992). *Developmental Psychology: An advanced textbook*. Hillsdale, NJ: Lawrence Erlbaum Associates, pp. 3-58.

Doidge, N. (2007). *The brain that changes itself.* New York: Viking.

Doron, K., Bassett, D. and Gazzaniga, M. (2012). 'Dynamic network structure of interhemispheric

coordination'. *Proceedings of the National Academy of Sciences*, 109 (46), pp. 18661--18668.

Dunlop and Fabian (2007). 'Outcomes of good practice in transition processes for children entering primary school working papers early childhood development'. 42. [report].

Dvivedi, M (1980) *The Yoga Sutras of Patanjali*, Delhi: Sri Satguru Publications

Eaude, T. (2009). 'Happiness, emotional well-being and mental health--what has children's spirituality to offer?' *International Journal of Children's Spirituality*, 14 (3), pp. 185--196.

Eccles, J., Midgley, C., Wigfield, A., Buchanan, C., Reuman, D., Flanagan, C. and Mac Iver, D. (1993). 'Development during adolescence: the impact of stage-environment fit on young adolescents' experiences in schools and in families'. *American psychologist*, 48 (2), p. 90.

Eckersley, R. (2005). 'What is wellbeing? A manifesto for wellbeing'. [online] Retrieved from: http://www.wellbeingmanifesto.net/ [Accessed: 08 Dec 2008].

Edelbrock, C., Costello, A., Dulcan, M., Conover, N. and Kala, R. (1986). 'Parent-Child agreement on child psychiatric symptoms assessed via structured interview' *Journal of Child Psychology and Psychiatry*, 27 (2), pp. 181--190.

Egger, H., Costello, E., Erkanli, A. and Angold, A. (1999). 'Somatic complaints and psychopathology in children and adolescents: stomach aches, musculoskeletal pains, and headaches'. *Journal of the American Academy of Child & Adolescent Psychiatry*, 38 (7), pp. 852--860.

Eknath, E. and Nagler, M. (2007). *The Upanishads*. Tomales, CA: Nilgiri Press.

Elias, M. and Arnold, H. (2006). *The educator's guide to emotional intelligence and academic achievement*. Thousand Oaks, Calif.: Corwin Press.

Elias, M., Tobias, S. and Friedlander, B. (1999). *Emotionally intelligent parenting.* New York: Harmony Books.

Elias, N. (1998). 'The Civilising of Parents'. In: Mennell and Goudsblom eds. (1998). *The Norbert Elias Reader*. Oxford: Blackwell.

Elliott, D., Huizinga, D. and Menard, S. (1989). *Multiple problem youth: Delinquency, substance use, and mental health problems.* New York: Springer

Elman, J. (1993). 'Learning and development in neural networks: The importance of starting

small'. *Cognition*, 48 (1), pp. 71--99.

Emerson, E. (1985). 'Evaluating the impact of deinstitutionalization on the lives of mentally retarded people'. *American Journal of Mental Deficiency.* 90,277-288. Emerson,E.,& Hatton.(1994).

Emmons, R. (1999). *The psychology of ultimate concerns.* New York: Guilford Press.

Emmons, R. (2000). 'Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern'. *The International Journal for the Psychology of Religion*, 10 (1), pp. 3--26.

Erikson, E. (1968). *Identity, youth, and crisis.* New York: W. W. Norton.

Eyberg, S. (1988). 'Parent–child interaction therapy: integration of traditional and behavioural concerns'. *Child and Family Behaviour Therapy*, 10 pp. 33-46.

Fabian, H. (2002). *Children starting school: A guide to successful transitions and transfers for teachers and assistants*. London: David Fulton Publishers Ltd.

Fahcsia.gov.au (2009). The Longitudinal Study of Australian Children: 2009-10 Annual Report | Australian Government Department of Social Services. [online] Retrieved from: http://www.fahcsia.gov.au/our-responsibilities/families-and-children/publications-articles/the-longitudinal-study-of-australian-children-2009-10-annual-report?HTML#sec6_t1 [Accessed: 20 January 2013].

Falcon, A. (2006). 'Aristotle on Causality'. [online] Retrieved from: http://plato.stanford.edu/archives/win2012/entries/aristotle-causality [Accessed: 10 Sep 2012].

Farran, C., Fitchett, D., Quiring-Emblem, J., Burck, R (1989). 'Development of a model for spiritual assessment and intervention'. *Journal of Religion and Health*, 28 (3), pp. 185--194.

Ferrer, J. (2002). Revisioning transpersonal theory. Albany: State University of New York Press.

Ferrer, J. (2003). 'Integral transformative practice: A participatory perspective'. *Journal of Transpersonal Psychology*, 35 (1), pp. 21--42.

Ferrer, J (2013a). 'Embodied Spirituality: Now and Then', [online] Integralworld.net Retrieved from: http://www.integralworld.net/ferrer2.html [Accessed: 17 July 2012].

Ferrer. J (2013b). 'Integral Transformative Practice: A Participatory Perspective,' [online] Integralworld.net Retrieved from: http://www.integralworld.net/ferrer.html [Accessed: 3 May 2012].

Finkenauer, C., Engels, R. and Meeus, W. (2002). 'Keeping secrets from parents: Advantages and disadvantages of secrecy in adolescence'. *Journal of Youth and Adolescence,* 31 (2), pp. 123--136.

Finkenauer, C and Rime, B. (1998), Socially shared emotional experiences vs emotional experiences kept secret: Differential statistics and consequences, *Journal of Social and Clinical Psychology,* 17: 295-318.

Flood, G. (1996). *An introduction to Hinduism*. New York, NY: Cambridge University Press.

Foss, M. (1969). *The founding of the Jesuits, 1540*. New York: Weybright and Talley.

Foucault, M. (1978). *The history of sexuality.* New York: Pantheon Books.

Fowler, J. (1981). *Stages of faith.* San Francisco: Harper & Row.

Francis Crick Memorial Conference 2012 (2013). Francis Crick Memorial Conference 2012: Consciousness in Animals. [online] Retrieved from: http://fcmconference.org [Accessed: 12 July 2013].

Frankl, V. (1963). *Man's search for meaning*. Boston: Beacon Press.

Freidman, M (1955) "The role of government in education in Solo R.A. (eds) *Economics and the public interest,* New Jesey, MY Rutgers University Press pp 123=144

Freud, S. (1928). *The future of an illusion*. [New York]: H. Liveright.

Freud, S. (1958). 'Formulations on the two principles of mental functioning'. In J. Strachey (Ed. and Trans.), *The standard edition of the complete psychological works of Sigmund Freud* (Vol. 12, pp. 213--227). London: Hogarth Press. (Original work published 1911)

Freud, S. and Strachey, J. (1962). *Three essays on the theory of sexuality*. New York: Basic Books.

Freud, S. and Huish, L. (2003). *The "wolfman" and other cases*. New York: Penguin Books.

Friedman, L. and Moon, S. (1997). *Being bodies.* Boston: Shambhala.

Fromm, E. (1956). *The art of loving.* New York: Harper & Row.

Gadamer, H. (1989). *Truth and method*. New York: Crossroad.

Gadamer, H. and Silverman, H. (1989). *Gadamer and hermeneutics*. New York: London.

Gardner, H. (1983). *Frames of mind*. New York: Basic Books.

Gates, C. (1999). 'Working Toward a Global Discourse on Children's Rights: The Problem of Unaccompanied Children and the International Response to Their Plight'. *Ind. J. Global Legal Stud.* 7 p. 299.

Gauthier, Y., Fortin, G. and J\'Eliu, G. (2004). 'Clinical application of attachment theory in permanency planning for children in foster care: The importance of continuity of care'. *Infant Mental Health Journal,* 25 (4), pp. 379--396.

Gay, P, (1988) *Freud: A life of our times,* Norton New York.

Genia, V. (1990). 'Religious development: A synthesis and reformulation'. *Journal of Religion \& Health,* 29 pp. 85--99.

Gerard, M. (1939). 'Enuresis. A study in etiology'. *American Journal of Orthopsychiatry*, 9 (1), pp. 48--58.

Gesell, A. (1930). *The guidance of mental growth in infant and child*. New York: The Macmillan company.

Gessell, A. (1933). Maturation and the patterning of behaviour. In: Murchinson, C. eds. (1934). *A handbook of Child Psychology*. 2nd ed. Worchester: Clark University.

Gesell, A. and Yale University. (1940). *The first five years of life*. New York, London: Harper & Bros.

Gesellinstitute.org (n.d.). Gesell Institute of Child Development. [online] Retrieved from: http://www.gesellinstitute.org [Accessed: 9 June 2012].

Gibb, B. and Abela, J. (2008). 'Emotional abuse, verbal victimization, and the development of children's negative inferential styles and depressive symptoms'. *Cognitive Therapy and Research*, 32 (2), pp. 161--176.

Giles, M. (1991). 'Comments on Human Needs and Human Rights: Which are More Fundamental'. *Emory LJ*, 40 p. 939.

Glassey, D. (2010). 'The Vitalistic Healing Model | Mind, Body, Spirit'. [online] Retrieved from:

http://icpa4kids.org/Wellness-Articles/the-vitalistic-healing-model.html [Accessed: 01 Sep 2012].

Gobbell, A. (1980). 'On constructing spirituality'. *Religious Education*, 75 (4), pp. 409--421.

Godman, D. (1992), Be as you are: The teachings of Sri Ramana Maharshi, Penguin

Goleman, D. (1995). *Emotional intelligence*. New York: Bantam Books.

Good, T. (2008). *21st century education.* Los Angeles: SAGE Publications.

Goodwin, C. (2000), 'Action and Embodiment within situated human interaction' Journal of pragmatics, 32: 1489-1522.

Gould, M., Greenberg, T., Velting, D. and Shaffer, D. (2003). 'Youth suicide risk and preventive interventions: a review of the past 10 years'. *Journal of the American Academy of Child \& Adolescent Psychiatry*, 42 (4), pp. 386--405.

Gopi Krishna and Hillman, J. (1971). *Kundalini: The evolutionary energy of man.* Berkeley [Calif.]: Shambhala.

Graham, A. and Fitzgerald, R. (2007). 'Progressing the 'Impact' Agenda In Education: Including Children and Young People in Research'. [report].

Gray, M. and Smart, D. (2008). 'Growing up in Australia: the longitudinal study of Australian children is now walking and talking'. AIFS.

Groen, M. (2008). 'The Whig Party and the Rise of Common Schools, 1837-1854: Party and Policy Reexamined'.  *American Educational History Journal*, 35 (2), pp. 251--260.

Grof, S. (2000). *Psychology of the future*. Albany, N.Y.: State University of New York Press.

Grof, S. and Grof, C. (1989). *Spiritual emergency*. Los Angeles: Tarcher.

Grof, S., Laszlo, E. and Russell, P. (1999). *The consciousness revolution*. Shaftesbury, Dorset: Element.

Grosz, E. (1989). *Sexual subversions*. Sydney: Allen & Unwin.

Guthrie, J. (2003). *Encyclopedia of education*. New York: Macmillan Reference USA.

Gunnell, J. (2004). *Imagining the American Polity: Political Science and the Discourse of*

*Democracy,* Penn State press

Haire, M. (2007). 'Transforming Consciousness'. *Sophia: an international journal for philosophical theology and cross-cultural philosophy of religion*, 46 (3), pp. 303-309.

Haque, A. (2004). 'Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists'. *Journal of Religion and Health*, 43 (4), pp. 357--377.

Hardie, W. (1936). *A study in Plato*. Oxford: Clarendon Press.

Hardy, A. (1965). *The living stream.* London: Collins.

Harman, P. (1998). *The natural philosophy of James Clerk Maxwell*. Cambridge, UK: Cambridge University Press.

Hart, T. (2003) *The Secret spiritual World of Children,* California: New World Library

Hawking, S. and Mlodinow, L. (2010). *The grand design.* New York: Bantam Books.

Hawkins, D. (2002). *Power vs. force.* Carlsbad, Calif.: Hay House.

Hawkins, D. (2006). *Transcending the levels of consciousness.* W. Sedona, AZ .: Veritas Publishing.

Hay, L,  (1998). *Heal your Body*, Carlsbad: Hay House

Hay, D. and Nye, R. (2006). *The spirit of the child*. London: Fount.

Hayes, A. (2012). Director Australian Institute of Family Studies. *Annual statistical report 2011*.

HeartMath (2014) http://www.heartmath.org/research/research-home/research-center-home.html

Heraldsun.com.au (2013). No Cookies | Herald Sun. [online] Retrieved from: http://www.heraldsun.com.au/news/victoria/time-to-ban-smacking/story-fn7x8me2-1226261278090 [Accessed: 17 Sep 2013].

Hegel, G., Miller, A. and Findlay, J. (1977). *Phenomenology of spirit.* Oxford [England]: Clarendon Press.

Heidegger, M. (1962). *Being and time*. New York: Harper.

Heinberg, R. (2005). 'Creativity begins in the womb'. *Shift: at the frontiers of consciousness.* Iss. 6 march–may 2005.

Heisenberg, W. (1962). *Physics and philosophy.* New York: Harper & Row.

Helminiak, D. (1996). 'A scientific spirituality: The interface of psychology and theology'. *The international Journal for the Psychology of Religion*, 6 (1), pp. 1--19.

Hill, P. and Pargament, K. (2008). 'Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research'. *Educational Publishing Foundation.*

Hillman, J. (1997). *The soul's code.* New York: Random House.

Hiroto, D. and Seligman, M. (1975). 'Generality of learned helplessness in man'. *Journal of Personality and Social Psychology,* 31 (2), p. 311.

Hodgkin, R. and Newell, P. (1998). 'Implementation handbook for the Convention on the Rights of the Child'. New York: *UNICEF.*

Honner, J. (1982). 'Niels Bohr and the mysticism of nature'. *Zygon\textregistered*, 17 (3), pp. 243--253.

Hornstein, G. A. (1992). 'The return of the repressed: Psychology's problematic relations with psychoanalysis', 1909--1960. *American Psychologist, 47*, 254--263.

House, R. and Loewenthal, D. (2009). *Childhood, well-being and a therapeutic ethos.* London: Karnac.

House, R. (2010). ''Psychopathology','Psychosis' and the Kundalini: Post-Modern Perspectives on Unusual Subjective Experience'. *Psychosis and Spirituality: Consolidating the New Paradigm, Second Edition*, pp. 89—97

Hunter, P. (2008). 'What genes remember'. Prospect magazine., Iss. 146, May.

Hursthouse, R. (1999). *On virtue ethics.* Oxford: Oxford University Press.

Hutchison, E. (2007). *Challenges of living.* Thousand Oaks, Calif.: Sage Publications.

Hutchison, E. (2008). *Dimensions of human behaviour.* London: SAGE.

Huxley, A. (1945). *The perennial philosophy.* New York: Harper & Brothers.

Hyde, B, (2008), *Children and Spirituality: Searching for meaning and connectedness,* London: Jessica Kingsley.

Hyde, B, Ota, C. and Yust, K.M.(2012) 'Spirituality and Physicality' *International Journal of Children's Spirituality*, 17(1) 1-3.

Hyde, A (2013), 'The Yoga of Critical Discourse', *Journal of Transformative Education*, 2013 11:114

Iacoboni, M. (2009). 'Imitation, empathy, and mirror neurons'. *Annual review of psychology*, 60 pp. 653--670.

Impett, E., Daubenmier, J. and Hirschman, A. (2006). 'Minding the body: Yoga, embodiment, and well-being'. *Sexuality research \& Social policy*, 3 (4), pp. 39--48.

Institute of HeartMath (2013). de-stress, stress survey, well-being, stress solutions, lower stress, stress management tools, Institute of HeartMath. [online] Retrieved from: http://www.heartmath.org [Accessed: 6 Jan 2012].

Iqbal, A. and Arberry, A. (1999). *The life and work of Jalaluddin Rumi.* Islamabad, Pakistan: Pakistan National Council of the Arts.

Irigaray, L. (1985). *This sex which is not one*. Ithaca, N.Y.: Cornell University Press.

Jacobson, E. (1954). 'The self and the object world: Vicissitudes of their infantile cathexes and their influence on ideational and affective development'. *Psychoanalytic Study of the Child* 9:75-127.J

James, A. and Prout, A. (1997). *Constructing and reconstructing childhood*. London [u.a.]: Routledge Falmer.

James, A., Jenks, C. and Prout, A. (1998). *Theorizing childhood*. New York: Teachers College Press.

Jaspers, K. (1962). *The great philosophers / Karl Jaspers* ; edited by Hannah Arendt, translated by Ralph Manheim. New York: Harcourt, Brace & World.

Jessell, T. (1993). *Signaling at the synapse.* Cambridge, Mass.: Cell Press.

Jessell, T. (2004). 'The Assembly of Neural Circuits in the Developing Brain'. [online] Retrieved from:http://c250.columbia.edu/c250_events/symposia/brain_mind/transcripts/bm_fulltext.pdf [Accessed: 13 Feb 2012].

Jones, H. and Omerod, P. (2007), *Happiness, Economics and Public Policy* Connorcourt Publishing

Jones, N. and Sumner, A. (2009). 'Does mixed methods research matter to understanding childhood well-being?' *Social Indicators Research,* 90 (1), pp. 33--50.

Jowett, B. (1892.). *The dialogues of Plato.* Champaign, Ill.: Project Gutenberg.

Judith, A. (2004). *Eastern body, Western mind.* Berkeley, Calif.: Celestial Arts.

Jung, C. (1976). *The symbolic life.* Princeton, N.J.: Princeton University Press.

Jung, C. and Franz, M. (1964). *Man and his symbols.* Garden City, N.Y.: Doubleday.

Kabat-Zinn, J. and Kabat-Zinn, M, (1997). *Everyday Blessings: The Inner Work of Mindful Parenting*, Hyperion,

Kahn, P. and Kellert, S. (2002). *Children and nature.* Cambridge, Mass.: MIT Press.

Kehily, M. (2004). *An introduction to childhood studies.* Maidenhead: Open University Press.

Kehily, M. (2009) *Understanding Childhood: An introduction to some key themes and issues,* Open University Press

Kendall-Tackett, K., Williams, L. and Finkelhor, D. (1993). 'Impact of sexual abuse on children: a review and synthesis of recent empirical studies'. *Psychological bulletin*, 113 (1), p. 164.

Kessler, R. (2000). 'Initiation—Saying Good-Bye to Childhood'. *Understanding Youth Culture*, 57 (4), pp. 30-33.

Kesson, K. (2002). 'Tantra: The quest for the ecstatic mind. Nurturing our wholeness'*: Perspectives on spirituality in education*, pp. 30--47.

Kinney, D., Rosier, K. and Bass, L. (2009). *Sociological studies of children and youth*. Emerald Group Publishing Limited.

Kittel, C. and Kittel, B. (1986). *Introduction to solid state physics.* Wiley New York.

Klein, R. S. (1990). *Object relations and the family process.* New York: Praeger.

Kochanska, G. (2002). 'Mutually responsive orientation between mothers and their young children: A context for the early development of conscience'. *Current Directions in Psychological Science,* 11, 191-195.

Kohlberg, L. (1974). 'Education, Moral Development and Faith'. *Journal of Moral Education,* 4 (1), pp. 5--16.

Kohut, H. and Ornstein, P. (1978). *The search for the self.* New York: International Universities Press.

Krebs, C. (1998). *A revolutionary way of thinking.* Melbourne: Hill of Content.

Krishnamurti, J. (1991). *The collected works of J. Krishnamurti.* Dubuque, Iowa: Kendall/Hunt.

Kübler-Ross, E. (1983). *On children and death.* New York: Macmillan.

Kundaliniresearch.org (2013). Kundalini Research Foundation, Ltd. - Links. [online] Retrieved from: http://www.kundaliniresearch.org/links.html [Accessed: 10 May 2013].

Kurtz, L. and Turpin, J. (1999). *Encyclopedia of violence, peace & conflict.* San Diego [etc.]: Academic Press.

Labay, L. and Walco, G. (2004). 'Brief report: empathy and psychological adjustment in siblings of children with cancer'. *Journal of paediatric psychology,* 29 (4), pp. 309--314.

Lacan, J. and Miller, J. (1988). *The seminar of Jacques Lacan*. New York: Norton.

Lacan, J., Fink, H. and Fink, B. (2006). *Ecrits.* New York: W.W. Norton & Co.

Lahey, B., Conger, R., Atkeson, B. and Treiber, F. (1984). 'Parenting behavior and emotional status of physically abusive mothers'. *Journal of Consulting and Clinical Psychology,* 52 (6), p. 1062.

Lakoff, G. and Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.

Lakoff, G. and Johnson, M. (1999). *Philosophy in the flesh.* New York: Basic Books.

Lansdown, G. (2005). *The Evolving Capacities of the Child*. Publication of the UNICEF Innocent Centre.

Laszlo, E. (2007). *Science and the akashic field*. Rochester, Vt.: Inner Traditions.

Law, S. (2006). *The war for children's minds.* London: Routledge.

Leadbeater, C. (1990). *The chakras*. Wheaton, Ill.: Theosophical Pub. House.

Leaman, O. (2000) *Eastern Philosophy: Key Readings*, New York: Routledge

Leonard, G and Murphy, M. (1995), The Life We Are Given: A Long-term Program for Realizing the Potential of Body, Mind, Heart, and Soul, G. P. Putnam's Sons

Lean, V. (1902). *Lean's collectanea.* Bristol: Arrowsmith.

Lerner, R. (1988). 'Personality development: A life-span perspective'. In: Hetherington, E., Lerner, R. and Perimutter, M. eds. (1988). *Child development in life-span perspective*. Hillsdale, NJ: Lawrence Erlbaum Associates, pp. 21-46.

Lewis, M. and Michalson, L. (1983). *Children's Emotions and Moods*. Boston, MA: Springer US.

Lewis, M., Haviland-Jones, J. and Barrett, L. (2008). *Handbook of emotions*. New York: Guilford Press.

Liable, D.J., & Thompson, R.A. (2002). 'Mother-child conflict in the toddler years: lessons in emotion, morality, and relationships'. *Child Development,* 73, 1187-1203.

Lieberman, A. (2007). *The emotional life of the toddler*. New York: Free Press.

Lincoln, B. (1986). *Myth, cosmos, and society*. Cambridge, Mass.: Harvard University Press.

Linge, L. (2012). 'Magical attachment: Children in magical relations with hospital clowns'. *International journal of qualitative studies on health and well-being,* 7:10.3402

Lipton, B. (2005). *The biology of belief*. Santa Rosa, CA: Mountain of Love/Elite Books.

Locke, J. (1768). *An essay concerning human understanding*. London: Printed for H. Woodfall, A. Millar, J. Beecroft, J. and F. Rivington, J. Whiston [and 18 others in London].

Madge, N. (2006). *Children these days.* Bristol, UK: Policy Press.

Mahadevan, T. M. P (1956), Sarvepalli Radhakrishnan, ed., *History of Philosophy Eastern and Western*, George Allen & Unwin Ltd

Maiden, H. (2008). *Shift: at the frontiers of consciousness*. Iss. 6 march–may 2005.

Marlow, A. (1954). 'Hinduism and Buddhism in Greek philosophy'. *Philosophy East and West*, 4 (1), pp. 35--45.

Marshall & Marshall, (2012), *Logotherapy Revisited Review of the Tenets of Viktor E. Frankl's*

*Logotherapy.* Ottawa Institute of Logo Therapy, Canada

Martin, C., Fabes, R. and Fabes, R. (2006). *Discovering child developmen*t. Boston: Pearson/Allyn and Bacon.

Martins, P. (2011). 'Science and the art of healing: a contribution to the history of life science.' *World Futures*, 67 (7), pp. 500--509.

Maslow, A. (1943). 'A theory of human motivation'. *Psychological review*, 50 (4), p. 370.

Maslow, A. (1954). *Motivation and personality.* New York, NY: Harper.

Maslow, A. (1964). *Religions, values, and peak-experiences.* Columbus: Ohio State University Press.

Maslow, A. (1968). *Toward a psychology of being*. New York: Van Nostrand.

Maslow, A. (1969). 'The farther reaches of human nature.' *Journal of Transpersonal Psychology.*

Matthews, G. (1980). *Philosophy and the young child*. Cambridge, Mass.: Harvard University Press.

Matthews, G. (1994). *The philosophy of childhood*. Cambridge, Mass.: Harvard University Press.

Mavroveli, S., Petrides, K., Rieffe, C. and Bakker, F. (2007). 'Trait emotional intelligence, psychological well-being and peer-rated social competence in adolescence'. *British Journal of Developmental Psychology*, 25 (2), pp. 263--275.

Max-Neef, M., Elizalde, A. and Hopenhayn, M. (1991). *Human scale development.* New York: The Apex Press.

May, V. eds. (2011). *Sociology of Personal Life*. New York: Palgrave Macmillan, pp. 98-107.

Mayall, B. (1994). *Children's childhoods*. London: Falmer Press.

McClintock, A. (1995). *Imperial leather*. New York: Routledge.

McCraty, R., Atkinson, M. and Tomasino, D. (2001). 'Science of the heart: Exploring the role of the heart in human performance'. *HeartMath Research Center,* Institute of Heart-Math, Boulder Creek, CA, Publication, (01-001).

McTaggart, L. (2007). *The intention experiment*. New York: Free Press.

McTaggart, L. (2008). *The field.* New York, NY: Harper.

Meltzoff, A. and Moore, M. (1977). 'Imitation of facial and manual gestures by human neonates'. *Science*, 198 (4312), pp. 75--78.

Meltzoff, A. and Borton, R. (1979). 'Intermodal matching by human neonates'. Nature 282, 403-404.

Meltzoff, A.N. (1999). Born to Learn: What infants learn from watching us. In: *The Role of Early Experience in Infant Development,* L. A. L. 66 *Ingeniería y Competitividad,* Volumen 15, No. 2, p. 57 - 67 (2013) N. A. Fox, and J. G. Warhol (Eds.), Ed.: Skillman, N.J: Pediatric Institute Publications, 145-164.

Meltzoff, A. and Warhol, J. (1999). Born to learn: What infants learn from watching us. The role of early experience in infant development, pp. 145--164.

Miller, J (2012) Education for Sustainability *Holistic Education: Learning for an Interconnected World,* Source [www.eolss.net] Accessed 22/08/2012.

Miller, R. (1990). *What are schools for*. Brandon, VT.: Holistic Education Press.

Mintz, S. and Kellogg, S. (1988). *Domestic revolutions.* New York: Free Press.

Miserandino, M. (1996). 'Children who do well in school: Individual differences in perceived competence and autonomy in above-average children'. Journal of Educational Psychology, 88 (2), p. 203.

Mitra, D. (2004). 'The significance of students: can increasing" student voice" in schools lead to gains in youth development?' *The Teachers College Record*, 106 (4), pp. 651--688.

Montessori, M. (1967). *The absorbent mind*. New York: Holt, Rinehart and Winston.

Montessori, M. and Costelloe, M. (1974). *The secret of childhood*. New York: Ballantine Books.

Moore, R. and Moore, D. (1975). *Better late than early.* New York: Reader's Digest Press.

Moore, W. (1994). *A life of Erwin Schrödinger*. Cambridge: University Press.

Motoyama, H. (1981). *Theories of the Chakras*. Wheaton, Ill.: Theosophical Pub. House.

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, Calif.: Sage.

Müller, F. (1879). *The Upanishads*. Oxford: Clarendon Press.

Muris, P., Steerneman, P., Merckelbach, H. and Meesters, C. (1996). 'The role of parental fearfulness and modeling in children's fear'. *Behaviour research and therapy*, 34 (3), pp. 265--2

Murphy, M. (1992). *The future of the body*. Los Angeles: J.P. Tarcher.

Mussen, P. and Kesson, W. (1983). *Handbook of child psychology*. New York Wiley.

Myers, B. (1997). *Young children and spirituality*. New York: Routledge.

Myers, J. (2004). 'Afterword: Semiotic assumptions in the social practice of critical literacy'. In L. M. Semali, *Transmediation in the Classroom: A Semiotics-Based Media Literacy Framework* (pp. 133-147). New York: Peter Lang

Myss, C. (1996). *Anatomy of the spirit.* New York: Harmony Books.

Myss, C. (2004). *Why people don't heal and how they can*. New York: Gramercy Books.

Nelson-Jones, R. (2004). *Cognitive humanistic therapy*. London: SAGE.

Nettleship, R. (1935). *Lectures on the Republic of Plato*. Oxford: Oxford University Press.

Nettleship, R. and Leeson, S. (1935). *The theory of education in Plato's Republic*. Oxford: Clarendon Press.

Newberg, A., D'aquili, E. and Rause, V. (2001). *Why God won't go away*. New York: Ballantine Books

Newman, M. (1972). *Integral matrices*. New York: Academic Press.

Nielsen, T., Powell, R. and Kuiken, D. (2013). 'Nightmare frequency is related to a propensity for mirror behaviors'. *Consciousness and cognition*, 22 (4), pp. 1181--1188.

Nietzsche, F., Kaufmann, W. and Hollingdale, R. (1968). The will to power. New York: Vintage Books.

Noddings, N. (1984). *Caring, a feminine approach to ethics & moral education*. Berkeley: University of California Press.

Noddings, N. (1992). *The challenge to care in schools*. New York: Teachers College Press.

Noddings, N. (2003). *Happiness and education.* Cambridge, UK: Cambridge University Press.

Noddings, N. (2005). 'What does it mean to educate the whole child?' *Educational leadership*, 63 (1), p. 8.

Nolte, D. (2008). *Children learn what they live*. Lane Cove, N.S.W.: Finch Publishing.

Noontil, A. (2002), *The Body is the barometer of the Soul*, McPhersons: Australia.

O'Connor, T. and Scott, S. (2007). 'Parenting and outcomes for children'. [report].

Oaklander, V. (2006). *Hidden treasure.* London: Karnac.

Oliviero, M. (1991). 'Human Needs and Human Rights: Which are More Fundamental'. *Emory* LJ, 40 p. 911.

Oll.libertyfund.org (2013). Online Library of Liberty - The Dialogues of Plato, in 5 vols (Jowett ed.). [online] Retrieved from: http://oll.libertyfund.org/index.php?option=com_staticxt&staticfile=show.php?title=166 &Itemid=27 [Accessed: 18 Sep 2013].

Oort, F. (2005). 'Using structural equation modeling to detect response shifts and true change'. *Quality of Life Research*, 14 (3), pp. 587--598.

Oschman, J. (2000). *Energy medicine.* Edinburgh: Churchill Livingstone.

Oshry, B. (2007). *Seeing systems*. San Francisco: Berrett-Koehler Publishers.

Owens, J., Maxim, R., Nobile, C., Mcguinn, M. and Msall, M. (2000). 'Parental and self-report of sleep in children with attention-deficit/hyperactivity disorder'. *Archives of pediatrics \& adolescent medicine,* 154 (6), p. 549.

Palmer, R. (1978). 'Toward a Postmodern hermeneutics of Performance'. In: Benamou, M. and Caramelo, C. eds. (1978). *Performance in Post Modern Culture.* Madison WI: Coda Press, pp. 19-33.

Palmer, R. (1983). 'Postmodern hermeneutics and the act of reading'. *Notre Dame English Journal*, 15 (3), pp. 55--84.

Palmer, R. (1999). Richard E. Palmer: Hermeneutics and the Disciplines. [online] Retrieved from: http://www.mac.edu/faculty/richardpalmer/relevance.html [Accessed: 22 May 2013].

Parker, J. and Gottman, J. (1989). 'Social and emotional development in a relational context:

Friendship interaction from early childhood to adolescence'. In: Berndt, T. and Ladd, G. eds. (1989). *Peer relations in child development.* New York: Wiley., p. 95–131.

Patañjali. and Shearer, A. (2002). *The Yoga Sutras of Patanjali.* New York: Bell Tower.

Patañjali., Prabhavananda and Isherwood, C. (1969). *How to know God.* New York: New American Library.

Pateman, C. and Gross, E. (1987). *Feminist challenges.* Boston: Northeastern University Press.

Patterson, G. (1969). 'Behavioural techniques based upon social learning: an additional base for developing behaviour modification technologies'. In: Franks, C. eds. (1969). *Behaviour Therapy: Appraisal and Status.* New York, NY: McGraw Hill.

Patton, M. (2002). *Qualitative research and evaluation methods.* Thousand Oaks, Calif.: Sage Publications.

Pavlov, I. (1960). *Conditioned reflexes.* New York: Dover Publications.

Perry, B. (2006). *Applying Principles of Neurodevelopment to Clinical Work with Maltreated and Traumatized Children: The Neurosequential Model of Therapeutics.* Guilford Press.

Pert, C. (1997). *Molecules of emotion.* New York, NY: Scribner.

Pert, C. and Marriott, N. (2006). *Everything you need to know to feel go(o)d.* Carlsbad, Calif.: Hay House.

Pert, C., Ruff, M., Weber, R. and Herkenham, M. (1985). 'Neuropeptides and their receptors: a psychosomatic network'.. *Journal of immunology* (Baltimore, Md.: 1950), 135 (2 Suppl), pp. 820--826.

Peter-Frank, D. (2002). Transpersonal Child Psychology: Theoretic Openings and Therapeutic Opportunities. [online] Retrieved from: http://www.danagaynor.com/JPT/issue3/Transp%20Child%20Psych.htm [Accessed: 20 August 2012].

Piaget, J. (1953). *The origin of intelligence in the child.* London: Routledge & Paul.

Pierce. C., Whitman, R., Maas, J and Gay, M., (1961). 'Enuresis and dreaming: Experimental studies'. *Archives of General Psychiatry*, 4 (2), p. 166.

Pinker, S. (1994). *The language instinct.* New York: W. Morrow and Co.

Pinker, S. (2002). *The blank slate.* New York: Viking.

Plato. (2010). *The allegory of the cave.* [Brea, CA]: P & L Publication.

Plato and Gallop, D. (1975). *Phaedo.* Oxford [Eng.]: Clarendon Press.

Prabhavananda, S., Huxley, A. and Isherwood, C. (1995). *Bhagavad Gita.* New York: Barnes and Noble Books.

Prasad, R (2004). *The Bhagavad-gita: The Sacred Song*, Amer Gita Society; 4th Rev edition.

Preece, R. (2006). *The psychology of Buddhist Tantra.* Ithaca, N.Y.: Snow Lion Publications.

Prout, A. (2005). *The future of childhood.* London: RoutledgeFalmer.

Prout, A. & James, A. (1997). A new paradigm for the sociology of childhood? Provenance, promise and problems. In A. James & A. Prout (Eds.), *Constructing and reconstructing childhood* (pp. 7–33). London: Falmer Press.

Prouty, S. (2008). *Waldorf education and the neurodevelopment of intelligence. An integrative review*, Antioch New England graduate school, ProQuest.

Quesada, J. (1998). 'Suffering Child: An Embodiment of War and Its Aftermath in Post-Sandinista Nicaragua'. *Medical Anthropology Quarterly*, 12 (1), pp. 51--73.

Qvortrup, J. (1994). *Childhood matters.* Aldershot: Avebury.

Qvortrup, J. (1991). *Childhood as a social phenomenon.* Vienna, Austria: European Centre.

Qvortrup, J. (). Jens Qvortrup, William A. Corsaro og Michael-Sebastian Honig (red.): The Palgrave Handbook of Childhood Studies, og Jens Qvortrup (red.): Sociological Studies of Children \& Youth, vol. 12. Structural, Historical, and Comparative Perspectives.

Radhakrishnan, S. and Moore, C. (1957). *A source book in Indian philosophy.* Princeton, N.J.: Princeton University Press.

Rasmussen, K. (2004). 'Places for children--children's places.' *Childhood*, 11 (2), pp. 155--173.

Rawlinson, M., Hom, S. and Khader, S. (2011). *Thinking with Irigaray.* Albany: State University of New York Press.

Rawls, J. (1971). *A theory of justice*. Cambridge, MA: Belknap Press of Harvard University Press.

Reaves, J. (2000). 'Survey Gives Children something to Cry About'. Times New York, 5 October.

Reich, R. (2002). 'The Civic Perils of Homeschooling'. *Educational Leadership*, 59 (7), pp. 56--59.

Repetti, R., Taylor, S. and Seeman, T. (2002). 'Risky families: family social environments and the mental and physical health of offspring'. *Psychological bulletin,* 128 (2), p. 330.

Ricoeur, P. (1970). *Freud and philosophy*. New Haven: Yale University Press.

Ripple, R. and Rockcastle, V. (1964). *Piaget rediscovered*. Ithaca: N.Y.

Ritzer, G. (1996). *Sociological theory*. New York: McGraw-Hill Companies.

Rizzolatti, G., Fadiga, L., Fogassi, L. and Gallese, V. (1999). 'Resonance behaviors and mirror neurons'. *Archives italiennes de biologie*, 137 (2), pp. 85--100.

Roberts, K. (2010). 'The child as currency: examining adults' concepts of the value of childhood'. *The Plymouth Student Educator*, 2 (1), pp. 40--49.

Roche, J. (1999). 'Children: Rights, participation and citizenship'. *Childhood*, 6 (4), pp. 475--493.

Rofrano, F. (2008). 'Martin Buber's philosophy of "encounter" and "dialogue" and the spiritual life of young human beings birth to three'. Ann Arbor, Mich.: Proquest.

Rosen, M. and Brenner, S. (2003). *Rosen method bodywork.* Berkeley, Calif.: North Atlantic Books.

Ruben, K., Fein, G. and Vandenberg, B. (1983). 'Socialization, personality and social development in play'. In: Mussen, P. and Hetherington, E. eds. (2013). *Handbook of child psychology.* 4th ed. New York: Wiley., pp. 693-774.

Ryff, C. and Singer, B. (2000). 'Interpersonal flourishing: A positive health agenda for the new millennium'. *Personality and Social Psychology Review,* 4 (1), pp. 30--44.

Ryle, G. (1949). *The concept of mind*. London: Hutchinson's University Library.

Salovey, P., Brackett, M. and Mayer, J. (2004). *Emotional intelligence*. Port Chester, N.Y.: Dude Pub.

Sannella, L. and Sannella, L. (1987). *The Kundalini experience*. Lower Lake, Calif.: Integral Pub..

Sanson, A. (2003). 'Growing up in Australia. The first 12 months of a landmark study'. *Family*

*Matters* no. 64 Autumn, 2003.

Sawyer, R. (1997). *Pretend play as improvisation.* Mahwah, N.J.: L. Erlbaum Associates.

Science.jrank.org (2013). The Body - A Brief Tour Of Western Dualism From Plato To Plastic Surgery, The Mind Embodied, Culturally Variable Bodies. [online] Retrieved from: http://science.jrank.org/pages/7531/Body.html [Accessed: 08 August 2010].

Schleiermacher, F. and Kimmerle, H. (1977). *Hermeneutics.* Missoula, Mont.: Published by Scholars Press for the American Academy of Religion.

Schmidt, D. (1988). 'The Hermeneutic Dimension of Translation'. In: Rose, M. eds. (2013). *Translating Perspectives IV*. Albany: SUNY press, pp. 5-17.

Seedhouse (1995) *Reforming Health Care: The Philosophy and Practice of International Health Care Reform,* Wiley-Blackwell

Seligman, M. (1975). *Helplessness.* San Francisco: W.H. Freeman.

Seligman, M. (2006). *Learned optimism*. New York: Vintage Books.

Seligman, M. (2011). *Flourish*. North Sydney, N.S.W.: Random House Australia.

Seligman, M., Ernst, R., Gillham, J., Reivich, K. and Linkins, M. (2009). 'Positive education: Positive psychology and classroom interventions'. *Oxford Review of Education,* 35 (3), pp. 293--311.

Sennella, L. (1987), *The Kundalini Experience: Psychosis or Transcendence*, Integral Pub California

Serbin, L., Powlishta, K. and Gulko, J. (1993). 'The development of sex typing in middle childhood'. Chicago, Ill.: *Society for Research in Child Development.*

Shantz, C. and Hartup, W. (1992). *Conflict in child and adolescent development.* Cambridge [England]: Cambridge University Press.

Shariff, A. and Norenzayan, A. (2007). 'God Is Watching You Priming God Concepts Increases Prosocial Behavior in an Anonymous Economic Game'. *Psychological Science,* 18 (9), pp. 803--809.

Shaules, J. (2007). *Deep culture*. Clevedon: Multilingual Matters.

Sheldrake, R. (1981). *A new science of life*. Los Angeles: J.P. Tarcher.

Sheldrake, R. (1988). *The presence of the past.* New York: Times Books.

Shilling, C. (2007). *Embodying sociology*. Malden, MA: Blackwell Pub..

Shonkoff, J. and Philips, D. (2003). *From neurons to neighbourhoods*. Washington D.C: National Academy Press.

Shrivastava, G. (1987). *The Yoga of Patanjali and the Integral Yoga of Sri Aurobindo*. Delhi: Vishwa-Kala Prakashan

Shumsky, S. (2003). *Exploring chakras*. Franklin Lakes, NJ: New Page Books.

Siegel, H. (2009). *The Oxford handbook of philosophy of education.* Oxford: Oxford University Press.

Silverman WK, Pina AA, Viswesvaran C (2008). 'Evidence-based psychosocial treatments for phobic and anxiety disorders in children and adolescents'. *Journal of Clinical Child and Adolescent Psychology*. 2008 Jan; 37(1): 105-130.

Simms, E. (2008). *The child in the world*. Detroit, Mich.: Wayne State University Press.

Skinner, B. (1966). *The behavior of organisms.* Englewood Cliffs, N.J.: Prentice-Hall.

Slavin, R. (2009). *Educational psychology.* 9th ed. Boston: Pearson.

Smart, C. (2011). 'Children's Personal Lives.' In: May, V. eds. (2011). *Sociology of Personal Life.* New York: Palgrave Macmillan, pp. 98-107.

Smith, H (1995), *The Illustrated World's Religions: A Guide to Our Wisdom Traditions*, New York: Labyrinth Publishing

Smith, L. and Gasser, M. (2005). 'The development of embodied cognition: Six lessons from babies'. *Artificial life,* 11 (1-2), pp. 13--29.

Smyth, D. (2013). *Person-centred therapy with children and young people.* Los Angeles: SAGE.

Sovatsky, S. (1999). *Eros, consciousness, and Kundalini.* Rochester, Vt.: Park Street Press.

Sovatsky, S. (2010). 'On being moved: Kundalini and the complete maturation of the spiritual body'. *Man in India*, 90 (1-2), pp. 339--352.

Stables, A. (2005). *Living and learning a semiotic: A new theory of Education*, Lewiston: Edwin

Mellon Press

Stables, A. (2008). *Childhood and the philosophy of education*. London: Continuum International Pub.

Stables, A. (2012). *Be(com)ing human*. Rotterdam: Sense Publishers.

Stainton Rogers, R. and Stainton Rogers, W. (1992). *Stories of childhood.* Toronto: University of Toronto Press.

Stainton Rogers, W. (1991). *Explaining health and illness.* New York: Harvester Wheatsheaf.

Stainton Rogers, W. (2009). 'Promoting better childhoods'. In: Kehily, K. eds. (2009). Untitled. 2nd ed. Berkshire: Open University Press, pp. 141-160.

Stearns, P. (2003). *Anxious parents*. New York: New York University Press.

Steiner, R. (1965). *The education of the child in the light of anthroposophy*. London: Rudolf Steiner Press.

Steinfeldt, J., Vaughan, E., Lafollette, J. and Steinfeldt, M. (2012). 'Bullying among adolescent football players: Role of masculinity and moral atmosphere'. *Psychology of Men \& Masculinity*, 13 (4), p. 340.

Sterling, S. (2003). *Whole systems thinking as a basis for paradigm change in education*. Bath: University of Bath.

Stiles, J. (2011). 'Brain development and the nature versus nurture debate. Progress in Brain Research 189. Gene Expression to Neurobiology and Behaviour: Human Brain Development and Developmental Disorders, 189 p. 0.

Stone, L. (1979). *The family, sex and marriage in England, 1500-1800*. New York: Harper & Row.

Storr, A. (1989). *Freud.* Oxford: Oxford University Press.

Szalavitz, M. and Perry, B. (2010). *Born for love*. New York: William Morrow.

Talwar, V., Murphy, S. and Lee, K. (2007). 'White lie-telling in children for politeness purposes'. *International journal of behavioral development*, 31 (1), pp. 1--11.

Tay, L. and Diener, E. (2011). 'Needs and subjective well-being around the world'. *Journal of Personality and Social Psychology*, 101 (2), p. 354.

Teilhard De Chardin, P. (1965). *The phenomenon of man*. New York: Harper & Row.

Thagard (2008). 'Conceptual Change in the History of Science'. In: Vosiniadou, S. eds. (2008). *International Handbook of Research on Conceptual Change*. Routledge, p. 301.

The Blackwell Dictionary of Western Philosophy - Huxley, Edited by: Bunnin, N. and YU, J (2004) http://www.blackwellreference.com/public/tocnode?id=g9781405106795_chunk_g9781 40510679517_ss1-89

The center for the Study of Social Policy Stanford Research Institute (1982). 'The Changing Images of Man'. [report] Stanford Research Institute, p. 33.

The Committee on Integrating the Science of Early Childhood Development. [report].

The Social Issues Research Centre (2008). Childhood and family life: Socio-demographic changes. [report].

The Yoga Upanishads (1938) translated by T.R. S'Rinivasa Ayyaiigar, the Vasanta Press: Apyar, Madras

Therese, M. (2010). 'The integral child'. *Man in India,* 90 (1-2), pp. 319--338.

Thomas and Pegis, A. (1945). *Basic writings of Saint Thomas Aquinas* . New York: Random House.

Tice, T. (2006). *Schleiermacher*. Nashville, TN: Abingdon Press.

Tontii, J. (2004), *Right and Prejudice – Prolegomena to a Hermeneutical Philosophy of Law*. Ashgate Publishing, Aldershot 2004.

Townsend, P. (1980). *The smallest pawns in the game*. Boston: Little, Brown.

Tugade, M., Fredrickson, B. and Feldman Barrett, L. (2004). 'Psychological resilience and positive emotional granularity: Examining the benefits of positive emotions on coping and health'. *Journal of personality*, 72 (6), pp. 1161--1190.

Turner, B. (1992). *Regulating bodies*. London, England: Routledge.

Underhill, J. (2011). *Creating worldviews*. Edinburgh, Scotland: Edinburgh University Press.

Unicef.org.uk (n.d.). Rights Respecting Schools | Education | UNICEF UK. [online] Retrieved from: http://www.unicef.org.uk/rrsa [Accessed: 10 Jan 2013].

Urban, H. (2003). Tantra. Sex, Secrecy, Politics, and Power in the Study of Religion. Berkeley: University of California Press.

Vaas, R. (2011). 'Why Quantum Correlates of Consciousness Are Fine, But Not Enough'. Retrieved from: http://www2.marilia.unesp.br/revistas/index.php/reic/article/viewFile/715/617.

Valli, K., Revonsuo, A., ,Palkas,O., Ismail, K., Ali, K. and Punamaki R. (2005). 'The threat simulation theory of the evolutionary function of dreaming: Evidence from dreams of traumatized children'. *Consciousness and Cognition,* 14 (1), pp. 188--218.

Van Der Kolk, B., Perry, J. and Herman, J. (1991). 'Childhood origins of self-destructive behavior'. *American Journal of Psychiatry*, 148 (12), pp. 1665--1671.

Van Hooft, S. and Vandekerckhove, W. (2010). *Questioning cosmopolitanism.* Dordrecht: Springer.

Vanderven, K. (2004). 'Beyond fun and games towards a meaningful theory of play: can a hermeneutic perspective contribute?' In: Reifel, S. and Brown, M. eds. (2004). *Social Contexts of Early Education, and Reconceptualizing Play (II) Advances in Early Education And Day Care* , Vol 13. Emerald Group Publishing Limited, pp. 165-205.

Vaughn, B., Coppola, G., Verissimo, M., Monteiro, L., Santos, A., Posada, G., Carbonell, O., Plata, S., Waters, H., Bost, K. and Others (2007). The quality of maternal secure-base scripts predicts children's secure-base behavior at home in three sociocultural groups. *International Journal of Behavioral Development*, 31 (1), pp. 65--76.

Veronikas, S. and Shaughnessy, M. (2004). 'A Reflective Conversation with Carol Dweck'. *Gifted Education International*, 19 (1), pp. 27--33.

Vosniadou, S. (2008). *International handbook of research on conceptual change*. New York: Routledge.

Vygotsky, L. (1978). Interaction between learning and development. Readings on the development of children, pp. 34--41.

Walkerdine, V. (1993). 'Beyond developmentalism?' *Theory & Psychology,* 3 (4), pp. 451--469.

Walsh, F. (1998). *Beliefs, spirituality, and transcendence: Keys to family resilience*. Guilford Press.

Walter, J. and Gardner, H. (1986). ''The theory of multiple intelligences: Some issues and answers'. In: Sternberg, R. and Wagner, R. eds. (1986).*Practical intelligence.* New York, NY: Cambridge University Press., p. pp. 163–182.

Washburn, M. (1995). *The ego and the dynamic ground*. Albany: State University of New York Press.

Watson, J.B.(1913) 'Psychology as the behaviorist views it'. *Psychological Review*, Vol 20(2), Mar 1913, 158-177.

Watters, E. (2006). 'DNA Is Not Destiny The new science of epigenetics rewrites the rules of disease, heredity, and identity'. *Discover*, Iss. November 2006 http://discovermagazine.com/2006/nov

Webarchive.nationalarchives.gov.uk (2005). [ARCHIVED CONTENT] Social and Emotional Aspects of Le[arning (SEAL): Improving behaviour, improving learning. [online] Retrieved from: http://webarchive.nationalarchives.gov.uk/20110809101133/nsonline.org.uk/node/870 09. [Accessed: 28 March 2013].

Wellings, N. and Mccormick, E. (2000). *Transpersonal psychotherapy*. London: Continuum.

Welwood, J. (2000). *Toward a psychology of awakening*. Boston: Shambhala.

West, M. (1914). *Infant care*. Washington: Govt. Print. Off.

White, D. (1996). *The alchemical body*. Chicago: University of Chicago Press.

Wilber, K. (1977). *The Atman project*. Wheaton, IL: Quest Books, The Theosophical Pub. House.

Wilber, K. (1981). *Up from Eden.* Garden City, N.Y.: Anchor Press/Doubleday.

Wilber, K. (1985). *Quantum questions*. Boston: Shambhala.

Wilber, K. (1999). One taste. Boston: Shambhala.

Wilber, K. and Wilber, K. (2000). *Integral psychology*. Boston: Shambhala.

Wilber, K. (2006). Integral spirituality. Boston: Integral Books.

Williams, J., Whiten, A., Suddendorf, T. and Perrett, D. (2001). 'Imitation, mirror neurons and autism'. *Neuroscience & Biobehavioral Reviews*, 25 (4), pp. 287--295.

Wills, G. (2001). *Saint Augustine's childhood*. London: Continuum.

Winnicott, D. (1971). *Playing and reality*. New York: Basic Books.

Winnicott, D. (1965). *The maturational processes and the facilitating environment.* International Universities Press New York.

Wolf, A. (1996). *Nurturing the spirit in non-sectarian classrooms.* Hollidaysburg, PA: Parent Child Press.

Wollheim, R. (1971). *Freud.* London: Fontana.

Woodhead, M. (1999). 'Psychology and the Cultural Construction of Children's Needs'. In: James, A. and Prout, J. eds. (1999). *Constructing and Reconstructing Childhood.* 2nd ed. London: Falmer Press.

Woodhead, M. (2004). 'Psychosocial impacts of child work: A framework for research, monitoring and intervention'. *Int'l J. Child.* Rts., 12 p. 321.

Woodhead, M. (2006).' Education for All Global Monitoring Report 2007 Strong foundations: early childhood care and education'. [report].

Woodhouse, B. (1993). 'Out of Children's Needs, Children's Rights: The Child's Voice in Defining the Family'. *BYU J.* Pub. L., 8 p. 321.

Woodhouse, B. (2008). *Hidden in plain sight.* Princeton: Princeton University Press.

Woodroffe, J., Pūrṇānanda and Kālīcaraṇa. (1974). *The serpent power.* New York: Dover Publications.

www.data.worldbank.org. [Accessed: 15th June 2013].

www.gesellinstitute.org (n.d.). Untitled. [online] Retrieved from: http://www.gesellinstitute.org/pdf/AgesAndStagesHandout.pdf [Accessed: 11 April 2013].

www.studentjournals.plymouth.ac.uk/index.php/educator/article/viewFile/123/171 [Accessed: 18 Sep 2013].

Young, W. (2011). *Ordering America: Fulfilling the Ideals of Western Civilisation.* [e-book] Xlibris Corporation.

Zohar, D. and Marshall, I. (2000). *SQ.* London: Bloomsbury.

Zheng, Z. (2003). *How does acupuncture work?  A comprehensive guide to chinese medicine,* p. 143.

Zull, J. (2002) *The Art of Changing the Brain*. Sterling, VA: Stylus Publishing.

# Appendix 1

A-Z of Children's ailments. Numbers are the chakra numbers and needs correlations.

| A | M |
|---|---|
| Asthma, 1 & 4 | Motion sickness, 3 |
| Appetite, lack of, or excess, 3<br>Allergies, 3 & 7 | Mouth ulcers/thrush, 5<br>Measles |
| Anger 4 | **N** |
| Anxiety around people, 1 | Nervousness, 5 & 6 |
| **B** | Nail biting, 5 |
| Bladder Issues, 2 | Nose bleeds, 6 |
| Bedwetting, 2<br>Bites, 7 | Nightmares, 6 |
| Bronchial/whooping cough, 5 | **O** |
| Breathing difficulties, 4<br>Bruises, bruising, 1 & 4<br>Body odour, 3 | Object attachment, 1 & 4 |
| **C** | **P** |
| Constipation, 2 | Parasites (worms), 3 |
| Coughing, 5<br>Cuts and scrapes, 1 & 7<br>Conjunctivitis, 6 | Phobias, 1 & 4 |
| **D** | **Q** |
| Dizziness, 7 | **R** |
| Destructive behaviour, 3 & 6 | Rash, 3 & 7 |
| Diarrhoea, 2 | Reflux, 3 & 5 |
| Digestion, 3 | **S**<br>Skin rash, 7 |
| **E** | Stomach Ache, 3 |
| Eyes, itchy , red,  tired<br>Watery, 6 | Shoulder or arm pain, 4<br>Skin sensitivities, 7 |
| Eczema, 1 & 4 | Stuttering and speech difficulties, 5 |
| Ear ache, 6 | Sore throat, 5 |
| Ears - ringing, 6 | Sinus Problems, 6 |
| Edema/swelling, 2 | Sleep patterns 6 |
| Eating problems, 3 | Settling to sleep, 6 |
| **F** | Sore muscles and joints, 7 |
| Fears, dark, animals, people, places,  1<br>Foot odour | **T** |

| G | Teething and gums, 5 |
|---|---|
| Gas | Thrush, 2 |
| Gagging | Teeth grinding, 5 |
| Growing pains, 1&7 | Toileting, 2 |
| **H** | Trauma, 2 |
| Hiccups, 3 | Thumb sucking |
| Headaches, 6<br>Head lice, 3 & 6<br>Hay fever, 4 & 5 | **U** |
| **I** | Urinary system, 2 |
| Immune System, 1 | Ulcers, 1 & 3 |
| Irritability, 4<br>Insect bites, 3 | **V** |
| **J** | Vomiting, 3 |
| Jaundice, 3 | Vertigo, 7 |
| **K** | **W** |
| **L** | Wind, 3 |
| Loneliness, 6 | Wheezing, 4 |