
Theses

2010

The role of the imagination in the religious conversion of adolescents attending
Catholic secondary schools

Richard Patrick Branson
University of Notre Dame Australia

Follow this and additional works at: <http://researchonline.nd.edu.au/theses>

 Part of the [Education Commons](#), and the [Religion Commons](#)

COMMONWEALTH OF AUSTRALIA
Copyright Regulations 1969

WARNING

The material in this communication may be subject to copyright under the Act. Any further copying or communication of this material
by you may be the subject of copyright protection under the Act.

Do not remove this notice.

Publication Details

Branson, R. P. (2010). The role of the imagination in the religious conversion of adolescents attending Catholic secondary schools
(Doctor of Philosophy (PhD)). University of Notre Dame Australia. <http://researchonline.nd.edu.au/theses/48>

This dissertation/thesis is brought to you by ResearchOnline@ND. It has
been accepted for inclusion in Theses by an authorized administrator of
ResearchOnline@ND. For more information, please contact
researchonline@nd.edu.au.



References

- Adamson, L., Hartman, S. G., & Lyxell, B. (1999). Adolescent identity — a qualitative approach: Self-concept, existential questions and adult contacts. *Scandinavian Journal of Psychology*, 40, 21-31.
- Ad gentes divinitus* [Decree on the church's missionary activity] (1964). In Austin Flannery, *Vatican Council II: The conciliar and post conciliar documents* (pp. 813-862). Collegeville: Liturgical Press.
- Allan G. (1991). Qualitative research. In G. Allan, & C. Skinner (Eds.), *Handbook for research students in the social sciences* (pp. 177-189). London: The Falmer Press.
- Allen, J. P., Hauser, S. T., Bell, K. L., & O'Connor, G. T. (1984). Longitudinal assessment of autonomy and relatedness in adolescent-family interactions as predictors of adolescent ego development and self-esteem. *Child Development*, 65, 169-194.
- Amalorpavadass, D. S. (1983). Catechesis as a pastoral task of the church. In M. Warren (Ed.), *Source book for modern catechetics* (pp. 339-360). Winona: St Mary's Press.
- Ang, D. (2008). Diminishing mass attendance: A pressing ecclesial concern. *Compass: A Review of Topical Theology*, 42(3). Retrieved October 14, 2009, from <http://compassreview.org/spring08/5.html>
- Argyle, M., & Beit-Hallahmi, B. (1975). *The social psychology of religion*. London: Routledge and Kegan Paul.
- Arthur, J., & Gaine, S. (1996). 'Catechesis' and 'religious education' in Catholic theory and practice. In L. J. Francis, W. K. Kay, & W. S. Campbell (Eds.), *Research in religious education* (pp. 335-358). Macon, Georgia: Smyth & Helwys Publishing, Inc.
- Ary, D., Jacobs, L. C., Razavieh, A., & Sorensen, C. (2006). *Introduction to research in education* (7th ed.). Belmont, California: Thomson Wadsworth.
- Atkinson, R., & Shiffrin, R. (1968). Human memory: A proposed system and its control processes. In K. Spence, & J. Spence (Eds.), *The psychology of learning and motivation: Advances in research and theory*, Vol. 2. New York: Academic Press.
- Azari, N. P., & Birnbacher, D. (2004). The role of cognition and feeling in religious experience. *Zygon*, 39(4), 901-917. Retrieved October 4, 2009, from ATLA Religion Database.
- Babin, P. (1965). *Faith and the adolescent*. New York: Herder and Herder.

- Barclay, W. (1963). *The mind of Jesus*. London: SCM Press Ltd.
- Barnacle, R. (2001). *Phenomenology and education research*. Retrieved May 15, 2006, from <http://www.aare.edu.au/01pap/bar01601.htm>
- Barnacle, R. (2005). Interpreting interpretation: A phenomenological perspective of phenomenography. In J. A. Bowden, & P. Green (Eds.), *Doing developmental phenomenography* (pp. 47-55). Melbourne: RMIT University Press.
- Bartholomew, K. (1990). Avoidance of intimacy: An attachment perspective. *Journal of Social and Personal Relationships*, 7, 147-178.
- Bar-Tzur, D. (1999). *The hermeneutic circle: Avoiding prejudice in the interpreting process*. Retrieved September 8, 2007, from <http://www.theinterpretersfriend.com/misc/herm.html>
- Bate, W. (1968). *Coleridge*. New York: The Macmillan Company.
- Bausch, W. (1984). *Storytelling: Imagination and faith*. Mystic, Connecticut: Twenty-third Publications.
- Bednall, J. (2006). Epoche and bracketing within the phenomenological paradigm. *Issues in Educational Research*, 16. Retrieved September 22, 2007, from <http://www.iier.org.au/iier16/bednall.html>
- Bednar, G. (1996). *Faith as imagination*. Kansas City: Sheed & Ward.
- Belenky, M F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing*. USA: Basic Books, Inc.
- Bellamy, J. & Castle, K. (2004). 2001 church attendance estimates. *NCLS Research Occasional Paper 3*. Retrieved August 17, 2009, from www.ncls.org.au/download/doc2270/NCLSOccasionalPaper3.pdf
- Benedict XVI (2009). *Pope on evangelising the digital continent*. Retrieved on November 9, 2009, from <http://radiovaticana.org/en1/Articolo.asp>
- Berg, B. L. (1998). *Qualitative research methods for the social sciences*. Boston: Allyn and Bacon.
- Bernsten, D. & Rubin, D. C. (2006). Emotion and vantage point in autobiographical memory. *Cognition and Emotion*, 20(8), 1193-1213.
- Birgegard, A. & Grandqvist, P. (2004). The correspondence between attachment to parents and God: Three experiments using subliminal separation cues. *Personality and Social Psychology Bulletin*, 30(9), 1122-1135. Retrieved September 27, 2008, from ATLA Religion Database.

- Boff, L., & Boff, C. (1987). *Introducing liberation theology* (Paul Burns, Trans.). Maryknoll, New York: Orbis Books.
- Bogdan, R.C. & Biklen, S.K. (1985). *Qualitative research for education*. Boston: Allyn and Bacon.
- Bogdan, R.C. & Taylor, S.J. (1975). *Introduction to qualitative research methods*. New York: John Wiley & Sons.
- Bowlby, J. (1969). *Attachment and loss, Vol. 1: Attachment*. New York: Basic Books.
- Boys, M. C. (1989). *Educating in faith: maps and visions*. New York: Harper & Row, Publishers Inc.
- Branson, R. P. (1997). *A study of religious education teachers' personal constructs of revelation*. Unpublished master of education thesis. University of Notre Dame Australia, Fremantle, Western Australia.
- Branch, W. T. (1996). *Cultivating and recognizing teachable moments*. Retrieved June 20, 2004, from www.emory.edu/EMORY_REPORT/erarchive/1996/November/Ernov.18/11_18_96conscontch.html
- Bretako, B. (Ed.) (2002). *Teachable moments: Practical suggestions for teaching ethics across the curriculum*. Retrieved June 20, 2004, from www.rvcc2.raritanval.edu/~scieng/tmintro.html
- Bretherton, I. (1992). The origins of attachment theory: John Bowlby and Mary Ainsworth. *Developmental Psychology*, 28, 759-775. Retrieved September 28, 2008, from www.psychology.sunysb.edu/attachment/online/inge_origins.pdf
- Bronowski, J. (1978). *The origins of knowledge and imagination*. New Haven: Yale University Press.
- Bryant, D. (1989). *Faith and the play of imagination*. Macon, Georgia: Mercer Press.
- Bryman, A. (1988). *Doing research in organisations*. London: Routledge.
- Burch, R. (1989). On phenomenology and its practices. (online article). *Phenomenology & Pedagogy*, Vol. 7, 187-217. Retrieved August 21, 2007, from www.phenomenologyonline.com/articles/burch3.html
- Burgess, H. (1988). Case study and curriculum research: Some issues for teacher researchers. In R. R. Sherman, & R. B. Webb (Eds.), *Qualitative research in education: focus and methods* (pp. 177-196). London: The Falmer Press.

- Byrd, K. R. & Boe, A. (2001). The correspondence between attachment dimensions and prayer in college students. *International Journal for the Psychology of Religion*, 11, 9-24. Retrieved January 2, 2009, from ATLA Religion Database.
- Caelli, K. (2001). Engaging with phenomenology: Is it more of a challenge than it needs to be? *Qualitative Health Research*, 11(2), 273 – 281.
- Campbell, J. K. (1988). The quality of biography. In R. R. Sherman, & R. B. Webb (Eds.), *Qualitative research in education: Focus and methods* (pp. 59-75). London: The Falmer Press.
- Casey, E. S. (1991). *Spirit and soul*. Dallas, Texas: Spring Publications, Inc.
- Catechism of the Catholic Church*. (1994). Homebush, NSW: St Pauls.
- Catholic Bishops of Western Australia (2001). *Mandate, mandate letter, terms of reference and membership of the Catholic Education Commission of Western Australia 2001-2007*. Leederville, Western Australia: Catholic Education Commission of Western Australia.
- Catholic Bishops of Western Australia (2009). *Mandate, mandate letter, terms of reference and membership of the Catholic Education Commission of Western Australia 2009-2015*. Leederville, Western Australia: Catholic Education Commission of Western Australia.
- Chiari, J. (1960). *Realism and imagination*. London: Barrie and Rockliff.
- Christensen, C. W. (1963). Religious Conversion. *Archives of General Psychiatry*, 9(3), 207-216.
- Coffey, A., Holbrook, B., & Atkinson, P. (1996). Qualitative data analysis: Technologies and representation. *Sociological Research On-Line*, 1(1). Retrieved May 15, 2008, from <http://www.socresonline.org.uk/1/1/4.html>
- Congregation for Catholic Education (1977). *The Catholic school*. Homebush, New South Wales: St Pauls Publications.
- Congregation for Catholic Education (1990). *The religious dimension of education in a Catholic school*. Homebush, New South Wales: St Pauls Publications.
- Congregation for Catholic Education (1997). *The Catholic school on the threshold of the third millennium*. Strathfield, New South Wales: St Pauls Publications.
- Congregation for the Clergy (1998). *General directory for catechesis*. Strathfield, New South Wales: St Pauls Publications.

- Conn, W. (1986). *Christian conversion: a developmental interpretation of autonomy and self-surrender*. New York: Paulist Press.
- Conroy, S. A. (2003). A pathway for interpretive phenomenology. *International Journal of Qualitative Methods*, 2(3). Retrieved September 30, 2007, from http://www.ualberta.ca/~iiqm/backissues/2_3final/pdf/conroy.pdf
- Coyle, Adrian (2007). Introduction to qualitative psychological research. In E. Lyons, & A. Coyle (Eds.), *Analysing qualitative data in psychology* (pp. 9-30). London: SAGE Publications Ltd.
- Craik, F., & Lockhart, R. (1972). Levels of processing: A framework for memory research. *Journal of Verbal Thinking and Verbal Behavior*, 11, 671-684.
- Crawford, M. L. & Rossiter, G. H. (1984). *Teaching religion in the secondary school: theory and practice*. Sydney: Christian Brothers Province Resource Group.
- Crawford, M. L. & Rossiter, G. H. (1985). *Missionaries to a teenage culture*. Sydney: Christian Brothers Province Resource Group.
- Crawford, M. L. & Rossiter, G. H. (2006). *Reasons for living: Education and young people's search for meaning, identity and spirituality. A handbook*. Camberwell, Victoria: ACER Press.
- Creswell, J. W. (1998). *Qualitative Inquiry and Research Design: Choosing Among Five Traditions*. Thousand Oaks, California: SAGE Publications Inc.
- Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Second Edition. Thousand Oaks, California: SAGE Publications Inc.
- Croucher, R. (2001). *How to handle your doubts*. Retrieved August 6, 2008, from <http://jmm.aaa.net.au/articles/973.htm>
- Day, J. M. (2001). From structuralism to eternity? Re-imagining the psychology of religious development after the cognitive developmental paradigm. *The International Journal for the Psychology of Religion*, 11(3), 173-188. Retrieved March 20, 2009, from the ATLA Religion Database.
- Dei verbum* [Dogmatic constitution on divine revelation] (1965). In A. Flannery (Ed.), *Vatican II: The conciliar and post conciliar documents* (pp. 750-765). Collegeville: Liturgical Press.
- DeVore, E. (2002). *Science and the teachable moment*. Retrieved May 25, 2004, from www.space.com/searchforlife/seti_devore_face_020425.html

- De Voss, G. (1982). Ethics in field work research: A case study. *Urban Review*, 14(1), 35-46.
- Dulles, A. (1984). *A church to believe in*. New York: The Crossroad Publishing Company.
- Dulles, A. (1985). *Models of revelation*. New York: Image Books.
- Dulles, A. (1992). *The craft of theology*. New York: The Crossroad Publishing Company.
- Dulles, A. (1994). *The assurance of things hoped for: A theology of christian faith*. New York: Oxford University Press.
- Dykstra, C. (1986). Faith development and religious education. In C. Dykstra, and S. D. Parks (Eds.), *Faith development and Fowler*. Birmingham, Alabama: Religious Education Press.
- Eckman, D. (2005). *Imagination and our emotional life*. Retrieved June 31, 2005, from <http://whatgodintended.com/content/emotions-keyto.asp>
- Egan, K. (1988), *Teaching as storytelling*. London: Routledge.
- Egan, K. (1997a). *The educated mind: How cognitive tools shape our understanding*. Chicago: University of Chicago Press.
- Egan, K. (1997b). *Education and culture*. Retrieved September 13, 2004, from <http://www.educ.sfu.ca/kegan/EdMind.html>
- Egan, K. (1997c). *Why is imagination important to education?* Retrieved September 13, 2004, from www.educ.sfu.ca/people/faculty/kegan/imag.htm
- Egan, K. (1997d). *Memory, imagination and learning: Connected by the story*. Retrieved August 19, 2009, from <http://www.educ.sfu.ca/kegan/memorylm.html>
- Erikson, E. H. (1968). *Identity: Youth and crisis*. New York: W. W. Norton & Company, Inc.
- Erikson, E. H. (1978). *Adulthood*. New York: W. W. Norton & Company, Inc.
- Erikson, E. H. (1980). *Identity and the life cycle*. New York: W. W. Norton & Company, Inc.
- Fahy, P. (1992). *Faith in catholic classrooms*. Homebush, New South Wales: St Paul Publications.
- Fenton, A. (2006). *Weft QDA User's Manual*. Retrieved August 12, 2006, from www.pressure.to/qda/

- Finlay, L. (2005). *An introduction to phenomenology*. Retrieved May 15, 2006, from www.lindafinlay.co.uk
- Finlay, L. (2006). Dancing between embodied empathy and phenomenological reflection. *Indo-Pacific Journal of Phenomenology*, 6. Retrieved February 11, 2007, from www.ipjp.org
- Fischer, K. R. (1983). *The inner rainbow: The imagination in christian life*. New York: Paulist Press.
- Flynn, M. (1993). *The culture of catholic schools*. Homebush, New South Wales: St Paul Publications.
- Flynn, M., & Mok, M. (2002). *Catholic schools 2000 : A longitudinal study of year 12 students in Catholic schools, 1972-1982-1990-1998 / Marcellin Flynn and Magdalena Mok*. Sydney: Catholic Education Commission of New South Wales.
- Fortosis, S., & Garland, K. (1990). Adolescent cognitive development, Piaget's idea of disequibration, and the issue of Christian nurture. *Religious Education*, 85(4), 631-644.
- Fowler, J. W., and Keen, S. (1978). *Life maps: conversations on the journey of faith*. Waco, Texas : Word Books, Publishers.
- Fowler, J. W. (1980). Faith and the structuring of meaning. In *Toward moral and religious maturity*, pp. 51-85. The First International Conference on Moral and Religious Development. Morristown, New Jersey: Silver Burdett Company.
- Fowler, J. W. (1981). *Stages of faith*. Melbourne: Dove Communications.
- Fowler, J. W. (1984). *Becoming adult becoming christian*. Melbourne: Dove Communications.
- Fowler, J. W. (1987). *Faith development and pastoral care*. Philadelphia: Fortress Press.
- Fowler, J. W. (1991). *Weaving the new creation*. New York: HarperCollins Publishers.
- Fowler, J. W. (1996). *Faithful change: The personal and public challenges of postmodern life*. Nashville, Tennessee: Abingdon Press.
- Fowler, J. W. (2001). Faith development theory and the postmodern challenges. *The International Journal for the Psychology of Religion*, 11(3), 159-172. Retrieved March 20, 2009, from the ATLA Religion Database.
- Fowler, J. W. (2004). Faith development at 30: Naming the challenges of faith

in a new millennium. *Religious Education*, 99(4), 405-421. Retrieved September 27, 2008, from www.religioeducation.net/journal/archive/fowler_v99.pdf

- Francis, L. J. (1984). *Teenagers and the church*. Sydney: Collins Liturgical Australia.
- Francis, L. J., & Jones, S. H. (1996). Religiosity and self-esteem during childhood and adolescence. In L. J. Francis, W. K. Kay, & W. S. Campbell (Eds.), *Research in religious education* (pp. 189-206). Macon, Georgia: Smyth & Helwys Publishing, Inc.
- Furmuzachi, G. (2002). *On words and things: A perspective on the relationship between metaphors and reality*. Retrieved November 4, 2005, from http://www.geocities.com/aga_10/onwordsandthings.htm
- Gadamer, H. (1989/1975). *Truth and method* (2nd ed.) (W. Glen-Doepel, Trans.). London: Sheed & Ward.
- Gelpi, D. L. (1998). *The conversion experience*. Mahwah, New Jersey: Paulist Press.
- Gillespie, V. B. (1979). *Religious conversion and personal identity*. Birmingham, Alabama: Religious Education Press.
- Giorgi, A. (1975). An application of phenomenological method in psychology. In A. Giorgi, C. T. Fischer, & E. L. Murray (Eds.), *Duquesne studies in phenomenological psychology Vol. 2* (pp. 82-103). Pittsburgh: Duquesne University Press.
- Giorgi, A., & Giorgi, B. (2008). Phenomenology. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to research methods* (2nd ed.) (pp. 26-52). London: SAGE publications, Ltd.
- Granqvist, P. (1998). Religiousness and perceived childhood attachment: On the question of compensation or correspondence. *Journal for the Scientific Study of Religion*, 37, 350-367.
- Granqvist, P. (2002). Attachment and religiosity in adolescence: Cross-sectional and longitudinal evaluations. *Personality and Social Psychology Bulletin*, 28, 260-270. Retrieved December 12, 2008, from ATLA Religion Database.
- Granqvist, P. (2003). Attachment theory and religious conversions: A review and a resolution of the classic and contemporary paradigm chasm. *Review of Religious Research*, 45(2), 172-187. Retrieved December 12, 2008, from ATLA Religion Database.
- Granqvist, P. (2006). On the relation between secular and divine relationships: An emerging attachment perspective and a critique of the

- “depth” approaches. *The International Journal for the Psychology of Religion*, 16(1), 1-18. Retrieved December 12, 2008, from ATLA Religion Database.
- Granqvist, P., & Hagekull, B. (1999). Religiousness and perceived childhood attachments: Profiling socialised correspondence and emotional compensation. *Journal for the Scientific Study of Religion*, 38, 254-273.
- Granqvist, P., & Hagekull, B. (2003). Longitudinal predictions of religious change in adolescence: Contributions from the interaction of attachments and relationship status. *Journal of Social and Personal Relationships*, 20, 795-817.
- Gravissimum educationis* [Declaration on christian education] (1965). In A. Flannery (Ed.), *Vatican II: The conciliar and post conciliar documents* (pp. 725-737). Collegeville: Liturgical Press.
- Green, G. (1989). *Imagining God: Theology and the religious imagination*. San Francisco: Harper & Row, Publishers.
- Green, P. (2005). A rigorous journey into phenomenography: From a naturalistic inquirer standpoint. In J. A. Bowden, & P. Green (Eds.), *Doing developmental phenomenography* (pp. 31-46). Melbourne: RMIT University Press.
- Greig, A., Taylor, J., & MacKay, T. (2007). *Doing research with children* (2nd ed.). Thousand Oaks, California: SAGE Publications Inc.
- Groome, T. (1991). *Sharing faith*. New York: HarperCollins, Publishers.
- Groome, T. (1998). *Educating for life*. Allen, Texas: Thomas More.
- Grotevant, H. D., & Cooper, C. R. (1986). Individuation in family relationships. *Human Development*, 29, 82-100.
- Gutierrez, G. (1983). *The power of the poor in history*. Maryknoll, New York: Orbis Books.
- Gutierrez, G. (1987). *On Job*. New York: Orbis Books.
- Haight, R. (1990). *Dynamics of theology*. Mahwah, New Jersey: Paulist Press.
- Hamilton, A. (1981). *What's been happening in RE in Australia?* Blackburn, Victoria: Dove Communications.
- Hanson, N. R. (1958). *Patterns of discovery: An inquiry into the conceptual foundations of science*. Cambridge University Press.
- Harpur, P. (2003). *The philosopher's secret fire: A history of the imagination*. Chicago: Ivan R. Dee.

- Harris, M. (1987). *Teaching and religious imagination*. San Francisco: Harper & Row, Publishers.
- Hart, R. L. (1979). *Unfinished man and the imagination*. New York: Seabury.
- Hart, T. A. (2003). Creative imagination and moral identity. *Studies in Christian Ethics*, 16(1), 1-13. Retrieved May 15, 2009, from Academic Search Premier Database.
- Heaton, J. (2004). *Re-working qualitative data*. London: SAGE Publishing Ltd.
- Hide, K. (2004). Religious conversion: Insights from the revelations of divine love and the contemplation to attain love. *Australian EJournal of Theology*, August 2004, Issue 3. Retrieved September 1, 2008, from http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_3/Hide.htm
- Hirst, P. H., & Peters, R. S. (1970). *The logic of education*. London: Routledge & Kegan Paul.
- Hoad, T. F. (1996). Faith. *The Concise Oxford Dictionary of English Etymology*. Retrieved November 13, 2009, from <http://www.encyclopedia.com/doc/1O27-faith.html>
- Holohan, G. J. (1999). *Australian religious education – facing the challenges*. Canberra: National Catholic Education Commission.
- Holroyd, C. (2001). Phenomenological research method, design and procedure. *The Indo-Pacific Journal of Phenomenology*, 1 (1), 1-12. Retrieved May 5, 2006, from www.ipjp.org
- Hooker, R. (1996). *Chinese philosophy: yin and yang*. Retrieved March 14, 2009, from <http://www.wsu.edu/~dee/CHPHIL/YINYANG.HTM>
- Howarth, J., Hammond, M., & Keat, R. (1991). *Introduction to phenomenology*. Chichester: Blackwell Publishing.
- Huitt, W. (2003). The information processing approach to cognition. *Educational Psychology Interactive*. Valdosta, GA: Valdosta State University. Retrieved August 17, 2009, from <http://chron.valdosta.edu/whuitt/col/cogsys/infoproc.html>
- Hutchinson, S. A. (1988). Education and grounded theory. In R. R. Sherman, & R. B. Webb (Eds.), *Qualitative research in education: focus and methods* (pp. 123-140). London: The Falmer Press.
- Inhelder, B., & Piaget, J. (1958). *The growth of logical thinking from childhood to adolescence* (A. Parsons & S. Williams, Trans.). London: Routledge & Kegan Paul Ltd.

Inter oecumenici [Instruction on the proper implementation of the Constitution on the Sacred Liturgy] (1964). In Austin Flannery, *Vatican Council II: The conciliar and post conciliar documents* (pp. 45-56). Collegeville: Liturgical Press.

James, W. (1960/1902). *The varieties of religious experience*. London: Collins.

John Paul II (1979). *Catechesi tradendae* [Catechesis in our time]. Homebush, New South Wales: St Paul Publications.

John Paul II (1982). *Familiaris consortio* [The role of the Christian family in the modern world]. Homebush, New South Wales: St Paul Publications.

John Paul II (1984a). *Reconciliatio et paenitentia* [On reconciliation and penance in the mission of the church today]. Homebush, New South Wales: St Paul Publications.

John Paul II (1984b). *Salvifici doloris* [On the Christian meaning of human suffering]. Homebush, New South Wales: St Paul Publications.

John Paul II (1989). *The Church must learn to cope with computer culture*. Retrieved November 9, 2009, from <http://ewtn.com/library/PAPALDOC/JP2COMPU.HTM>

John Paul II (1991). *Redemptoris missio* [On the permanent validity of the church's missionary mandate]. Homebush, New South Wales: St Paul Publications.

John Paul II (2001). *The ecological conversion*. Retrieved October 4, 2009, from http://conservation.catholic.org/john_paul_ii.htm

John XXIII (1962). *Address to the convocation of Catholic Bishops at the opening of the Second Vatican Council*. Retrieved October 2, 2009, from <http://www.catholic-forum.com/saints/pope0261i.htm>

Kant, I. (2007/1781). *Critique of pure reason* (Marcus Weigelt, Trans.). London: Penguin Books Ltd.

Keane, P. S. (1984). *Christian ethics and imagination*. New York: Paulist Press.

Kegan, R. (1982). *The evolving self*. Cambridge, Massachusetts: Harvard University Press.

Kearney, R. (1988). *The wake of imagination*. London: Hutchinson Education.

Kierkegaard, S. (2008/1849). *The sickness unto death*. London: Penguin Books Ltd.

- Kirkpatrick, L. A. & Shaver, P. R. (1990). Attachment theory and religion: Childhood attachments, religious beliefs and conversion. *Journal for the Scientific Study of Religion*, 29(3), 315-334. Retrieved August 6, 2007, from ATLA Religion Database.
- Kliever, L. D. (1978). *H. Richard Niebuhr*. Nashville, Tennessee: Thomas Nelson, Inc.
- Kneller, G. F. (1958). *Existentialism and education*. New York: Philosophical Library, Inc.
- Knox, I. (1994). *Theology for teachers*. Ottawa: Novalis.
- Köse, A. (1996). Religious conversion: Is it an adolescent phenomenon? The case of native British converts to Islam. *The International Journal for the Psychology of Religion*, 6(4), 253-262. Retrieved October 4, 2008, from ATLA Religion Database.
- Köse, A. (2000). Conversion motifs among British converts to Islam. *The International Journal for the Psychology of Religion*, 10(2), 101-110. Retrieved October 4, 2008, from ATLA Religion Database.
- Laverty, S. M. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, 2(3). Retrieved September 30, 2007, from http://www.ualberta.ca/~iiQm/backissues/2_3final/html/laverty.html
- Leavey, C., Hetherington, M., Britt, M., & O'Neill, R. (1992). *Sponsoring faith in adolescence*. Sydney: E.J. Dwyer.
- LeCompte, M. D. (2002). The transformation of ethnographic practices: Past and current challenges. *Qualitative Research*, 2(3), 283-299.
- LeCompte, M. D., & Goetz, J. P. (1982). Problems of reliability and validity in ethnographic research. *Review of Educational Research*, 52(1), 31-60.
- Lerner, R. M. (2002). *Concepts and theories of human development* (3rd ed.). Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc., Publishers.
- Lester, S. (1999). *An introduction to phenomenological research*. Retrieved May 5, 2006, from <http://www.devmts.demon.co.uk/resmethy.htm>
- Levi, A. W. (1962). *Literature, philosophy and the imagination*. Bloomington: Indiana University Press.
- Lindbeck, G. (1984). *The nature of doctrine*. Philadelphia: The Westminster Press.
- Lindsay, A. D. (1970). *Kant*. London: Ernest Benn Limited.

- Lohse, E. (1976). *The new testament environment*. Nashville: Abingdon Press.
- Loneragan, B. (1972). *Method in theology*. London: Darton, Longman & Todd.
- Lothane, Z. (2007). Imagination as reciprocal process and its role in the psychoanalytic situation. *International Forum of Psychoanalysis*, 16, 152-163. Retrieved March 20, 2009, from the Psychinfo Database.
- Love, J. G. (1994). The hermeneutics of transcript analysis. *The Qualitative Report*, 2(1). Retrieved September 8, 2007, from www.nova.edu/ssss/QR/BackIssues/QR2-I/love.html
- Luyten, P., & Corveleyn, J. (2007). Attachment and religion: The need to leave our secure base: A comment on the discussion between Granqvist, Ruzzuto and Wulff. *The International Journal for the Psychology of Religion*, 17(2), 81-97. Retrieved October 4, 2008, from ATLA Religion Database.
- McBrien, R. P. (1980). *Catholicism*. East Malvern, Victoria: Dove Communications.
- McFague, S. (1982). *Metaphorical theology*. Philadelphia: Fortress Press.
- McFague, S. (1987). *Models of God*. Philadelphia: Fortress Press.
- McGregor, B. (1977). Commentary on Evangelii Nuntiandi. *Doctrine and Life*, March-April, pp. 53-97.
- Maher, M. V. (2003). Between imagination and doubt: Religious life in postmodern culture. *Religious Life Symposium: Washington Theological Union*. Retrieved April 28, 2005, from www.wtu.edu/news/lectures/rel-life-symp-maher.htm
- Martini, C. (1982). Christian initiation and fundamental theology: Reflections on the stages of Christian maturation in the primitive church. In R. Latourelle, & G. O'Collins (Eds.), *Problems and perspectives of fundamental theology* (pp. 59-68). New York: Paulist Press.
- Marton, Ference (1988a). Phenomenography: Exploring different conceptions of reality. In D. M. Fetterman (Ed.), *Qualitative approaches to evaluation in education* (pp. 176-205). New York: Praeger Publishers.
- Marton, Ference (1988b). Phenomenography: A research approach to investigating different understandings of reality. In R. R. Sherman, & R. B. Webb (Eds.), *Qualitative research in education: focus and methods* (pp. 141-161). London: The Falmer Press.
- Meadow, M. J. (1996). *Through a glass darkly*. New York: The Crossroad Publishing Company.

- Meyer, G. G. (2004). *Towards contextually relevant catechetically relevant model for South African churches: A critical evaluation of John H. Westerhoff III's model of catechesis*. Unpublished Masters thesis. Retrieved October 10, 2008, from www.etd.uwc.ac.za/usfiles/modules/etd/docs/etd_init_9959_1176815670.pdf
- Miles, M. B., & Huberman, A. M. (1984). *Qualitative data analysis*. Newbury Park, California: Sage Publications.
- Moran, G. (1981). *Interplay: a theory of religion and education*. Winona, Minnesota: St Mary's Press.
- Moran, G. (1983). *Religious education development*. Minneapolis, Minnesota: Winston Press Inc.
- Moran, G. (1989). *Religious education as a second language*. Birmingham, Alabama: Religious Education Press.
- Moseley, R. M. S. (1978). *Religious conversion: a structural-developmental analysis*. Unpublished doctoral dissertation. University of Harvard, Massachusetts.
- Moseley, R. M. S. (1990). Education and human development in the likeness of Christ. In J. L. Seymour, & D. E. Miller (Eds.), *Theological approaches to Christian education* (pp. 146-162). Nashville, Tennessee: Abingdon Press.
- Mott, V. W. (1993). *The challenge of phenomenological research: From philosophical ideals to practice*. Retrieved May 5, 2006, from <http://www.coe.uga.edu/quig/mott.html>
- Mulligan, J. (1993). Activating internal processes in experiential learning. In D. Boud, R. Cohen, & D. Walker (Eds.), *Using experience for learning* (pp. 46-58). Buckingham: The Society for Research into Higher Education & Open University Press.
- Mullino Moore, M. E. (1998). *Teaching from the heart*. Harrisburg, Pennsylvania: Trinity Press International.
- Munhall, P. L. (2000). *Qualitative research proposals and reports: A guide* (2nd ed.). London: Jones and Bartlett Publishers International.
- Neville, B. (1992). *Educating psyche*. Melbourne: HarperCollins Publishers.
- Neville, R. C. (1981). *Reconstruction of thinking*. Albany: State University of New York Press.
- Nicholls K. & Cummins J. (1980). *Into his fullness: Christian adult education today*. Middlegreen, Slough: St Paul Publications.

- Niebuhr, H. R. (2006/1941). *Meaning of revelation*. Louisville: Westminster John Knox Press.
- Osmer, R. R. (1992). James W. Fowler and the reformed tradition: An exercise in theological reflection in religious education. In J. Astley, & L. Francis (Eds.), *Christian perspectives on faith development* (pp. 135-150). Leominster, England: Gracewing Fowler Wright Books.
- Otto, R. (1958). *The idea of the holy* (John W. Harvey, Trans.). New York: Oxford University Press.
- Palmer, P. J. (1983). *To know as we are known*. New York: HarperCollins Publishers.
- Paloutzian, R. F. (1996). *Invitation to the psychology of religion* (2nd ed.). Needham Heights, Massachusetts: Allyn & Bacon.
- Paloutzian, R. F., Richardson, J. T., & Rambo, L. R. (1999). Religious conversion and personality change. *Journal of Personality*, 67, 1047-1079. Retrieved October 4, 2008 from ATLA Religion Database.
- Parks, S. (1992). The North American critique of James Fowler's faith development theory. In J. W. Fowler, K. E. Nipkow, & F. Schweitzer (Eds.), *Stages of faith and religious development* (pp. 101-115). London: SCM Press Ltd.
- Paton, H. J. (1951). *Kant's metaphysic of experience, Vol. 1*. London: George Allen & Unwin Ltd.
- Paul VI (1975). *Evangelii Nuntiandi* [Evangelisation in the modern world]. Homebush, New South Wales: St Pauls Publications.
- Perlovsky, L. I. (2001). *Neural networks and intellect: Using model-based concepts*. London: Oxford University Press.
- Perlovsky, L. I. (2006). Toward physics of the mind: Concepts, emotions, consciousness, and symbols. *Physics of Life Reviews*, 3, 23-55. Retrieved August 18, 2009, from www.sciencedirect.com
- Perlovsky, L. I. (2007). Evolution of languages, consciousness and cultures. *IEEE Computational Intelligence Magazine*, 2(3), 25-39 Retrieved August 19, 2009, from www.leonid-perlovsky.com/research.htm
- Piaget, J. (1950). *The psychology of intelligence*. London: Routledge & Kegan Paul Ltd.
- Piaget, J. (1972). *The principles of genetic epistemology*. London: Routledge & Kegan Paul.

- Piaget, J. (1978). *Success and understanding*. London: Routledge and Kegan Paul.
- Polit, D. F., & Beck, C. T. (2008). *Nursing research: Generating and assessing evidence for nursing practice* (8th ed.). Philadelphia: Lippincott Williams & Wilkins.
- Potvin, R. H. (1977). Adolescent god images. *Review of Religious Research*, 19(1), 43-53. Retrieved October 8, 2009, from ATLA Religion Database.
- Rahner, K. (1959). *Theological investigations, Vol. 1*. Baltimore.
- Rahner, K. (1975). *Encyclopedia of theology*. London: Burns & Oats.
- Rambo, L. T. (1993). *Understanding religious conversion*. New Haven: Yale University Press.
- Rambo, L. T. (1999) Theories of conversion: Understanding and interpreting religious change. *Social Compass*, 46(3), 259-271. Retrieved October 4, 2008, from <http://scp.sagepub.com/cgi/content/abstract/46/3/259>
- Ratner, C. (2001). Analysing cultural-psychological themes in narrative statements. *Forum: Qualitative Social Research*, 2(3). Retrieved May 15, 2006, from <http://www.qualitative-research.net/fqs/fqs-eng.htm>
- Richardson, J. T. (1985). The active vs. passive convert: Paradigm conflict in conversion/recruitment research. *Journal for the Scientific Study of Religion*, 24(2), 163-179. Retrieved October 4, 2008, from ATLA Religion Database.
- Ricken, F. (1991). *Philosophy of the ancients*. Notre Dame, Indiana: University of Notre Dame Press.
- Rizzuto, A. (2006). Discussion of Granqvist's article "On the relation between secular and divine relationships: An emerging attachment perspective and a critique of the "depth" approaches", *The International Journal for the Psychology of Religion*, 16(1), 19-28. Retrieved October 4, 2008, from ATLA Religion Database.
- Rositer, G. (2005). International perspectives on Catholic religious education: An interview with Dr Gerard Rummery. *Journal of Religious Education*, 53(2), 14-23.
- Roth, W. (2004). Cognitive phenomenology: Marriage of phenomenology and cognitive science. *Forum: Qualitative Social Research*. 5(3). Retrieved May 5, 2006, from <http://www.qualitative-research.net/fqs/>
- Rowatt, W. C., & Kirkpatrick, L. A. (2002). Two dimensions of attachment to God and their relation to affect, religiosity and personality constructs.

- Journal for the Scientific Study of Religion*, 41(4), 637-651. Retrieved December 12, 2008, from ATLA Religion Database.
- Rumelhart, D., & McClelland, J. (Eds.) (1986). *Parallel distributed processing: Explorations in the microstructure of cognition*. Cambridge, MA: MIT Press.
- Rummery, G. & Lundy, D. (1982). *Growing into faith*. London: Darton, Longman and Todd.
- Ryan, J. E. (2000). *Seven steps forward, six steps back*. Richmond, Victoria: Spectrum Publications.
- Ryan, M. (2002). Religious education in Australian Catholic schools: Three historical snapshots. *Journal of Religious Education*, 50(2), .
- Ryan, M., & Malone, P. (1996). *Exploring the religion classroom: A guideline for Catholic schools*. Katoomba, New South Wales: Social Science Press.
- Ryan, M., Brennan, D., & Willmetts, T. (1996). *Catholic schools Australian landscapes: Resources for creating distinctive Catholic schools*. Wentworth Falls, New South Wales: Social Science Press.
- Rymarz, R. (2001). When I was at school. *British Journal of Religious Education*, 24(1), 20-28.
- Saker, L. G. (2004). *A study of 1st and 2nd year catholic university students' perceptions of their senior religious education classes in catholic schools in Western Australia*. Unpublished doctoral thesis. Edith Cowan University, Mount Lawley, Western Australia.
- Salingar, L.G. (1957). Coleridge: poet and philosopher. In Boris Ford (Ed.), *The pelican guide to English literature, Vol. 5*, pp.186-206. Harmondsworth, Middlesex: Penguin Books Ltd.
- Sartre, J. (1962). *Imagination* (Forrest Williams, Trans.). Ann Arbor: The University of Michigan Press.
- Schlein, S. (Ed.) (1987). *A way of looking at things: Selected papers from 1930 to 1980: Erik H. Erikson*. New York: W.W. Norton & Company.
- Schwartz, A. J. (2000). The nature of spiritual transformation. Retrieved August 21, 2004, from http://www.spiritualtransformationresearch.org/research/literature_review.html
- Segundo, J. L. (1984). *Faith and ideologies* (John Drury, Trans.). Melbourne, Australia: Dove Communications.

- Seidman, I.E. (1991). *Interviewing as qualitative research*. New York: Teachers College Press.
- Shea, J. (1996). *Stories of God*. Allen, Texas: Thomas More Publishing.
- Slee, Nicola M. (1996). Further on Fowler: Post-Fowler faith development research. In L. J. Francis, W. K. Kay, & W. S. Campbell (Eds.), *Research in religious education* (pp. 73-96). Macon, Georgia: Smyth & Helwys Publishing, Inc.
- Smith, J. A., & Eatough, V. (2007). Interpretative phenomenological analysis. In E. Lyons, & A. Coyle (Eds.), *Analysing qualitative data in psychology* (pp. 35-50). London: SAGE Publications Ltd.
- Smith, J. A., & Osborn, M. (2008). Interpretative phenomenological analysis. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to research methods* (2nd ed.) (pp. 53-80). London: SAGE publications, Ltd.
- Somerville, Margaret (2006). *The ethical imagination*. Melbourne: Melbourne University Press.
- Storey, Leslie (2007). Doing interpretative phenomenological analysis. In E. Lyons, & A. Coyle (Eds.), *Analysing qualitative data in psychology* (pp. 51-64). London: SAGE Publications Ltd.
- Streib, H. (2001). Faith development theory revisited: The religious styles perspective. *The International Journal for the Psychology of Religion*, 11(3), 143–158. Retrieved August 8, 2009, from <http://wwwhomes.uni-bielefeld.de/hstreib/>
- Streib, H. (2005). Inter-religious negotiations: A new developmental perspective. *International Symposium of Values and Values Education, Istanbul*. Retrieved August 8, 2009, from <http://wwwhomes.uni-bielefeld.de/hstreib/>
- Streubert-Speziale, H., & Rinaldi-Carpenter, D. (2003). *Qualitative research in nursing: Advancing the humanistic imperative*. Philadelphia: Lippincott.
- Tamminem, K. (1996). Gender differences in religiosity in children and adolescents. In L. J. Francis, W. K. Kay, & W. S. Campbell (Eds.), *Research in religious education* (pp. 163-188). Macon, Georgia: Smyth & Helwys Publishing, Inc.
- Tarnas (2009). Archetypal principles. *Archai: The Journal of Archetypal Cosmology*, 1(1). Retrieved September 6, 2009, from www.archaijournal.org/currentissue.html
- Thomas, N. J. T. (1999). Are theories of imagery theories of imagination? An active perception approach to conscious mental content. *Cognitive*

- Science* (23), pp. 207-245. Retrieved August 17, 2009, from <http://www.imagery~imagination.com/im~im/im~im.htm>
- Thomas, N. J. T. (2002). *Imagination*. Retrieved June 5, 2005, from <http://www.artsci.wustl.edu/~philos/MindDict/imagination.html>
- Thompson, R. (2002). Reporting the results of computer-assisted analysis of qualitative research data. *Forum: Qualitative Social Research*, 3(2). Retrieved May 5, 2006, from <http://www.qualitative-research.net/fqs/>
- Treston, K. (1993). *A new vision of religious education*. Mystic, Connecticut: Twenty-third Publications.
- Tillich, P. (1951). *Systematic theology, Vol. 1*. Chicago: The University of Chicago Press.
- Ullman, C. (1989). *The transformed self: the psychology of religious conversion*. New York: Plenum Press.
- Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. New York: State University of New York Press.
- Volant Baker, J. (1957). *The sacred river: Coleridge's theory of the imagination*. Baton Rouge: Louisiana State University Press.
- Vygotsky, L. S. (1978). *Mind in society*. Cambridge, Massachusetts: Harvard University Press.
- Walsh, W. (1959). *The use of imagination*. Harmondsworth, Middlesex: Penguin Books Ltd.
- Warnock, M. (1976). *Imagination*. Los Angeles: University of California Press.
- Warren, M. (1983). *Youth and the future of the church*. Blackburn, Victoria: Dove Communications.
- Weldon, T.D. (1958). *Kant's critique of pure reason*. Oxford: Clarendon Press.
- Wertsch, J. V. (1985). *Vygotsky and the social formation of mind*. Cambridge, Massachusetts: Harvard University Press.
- Westerhoff, J. H. (2000/1976). *Will our children have faith?* Harrisburg: Pennsylvania: Morehouse Publishing.
- Wheelwright, P. (1982/1968). *The burning fountain: A study in the language of symbolism*. Gloucester: Peter Smith.
- Wiersma, W. (1995). *Research methods in education: an introduction*. Boston: Allyn and Bacon.

- Willis, P. (2001). The "things themselves" in phenomenology. *The Indo-Pacific Journal of Phenomenology*, 1(1). Retrieved September 22, 2007, from www.ipjp.org
- Wulff, D. M. (2006). How attached should we be to attachment theory? *The International Journal for the Psychology of Religion*, 16(1), 29-36. Retrieved October 4, 2009, from ATLA Religion Database.
- Yardley, L. (2008). Demonstrating validity in qualitative psychology. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to research methods* (2nd ed.) (pp. 235-251). London: SAGE Publications, Ltd.
- Youniss, J., & Smoller, J. (1985). *Adolescents' relations with mothers, fathers and friends*. Chicago: Chicago University Press.