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UNACCOMMODATED MAN:
THE PASTORAL CARE OF THE MENTALLY HANDICAPPED

Ian D. Hoskins
Master of Arts, 1988

ABSTRACT

This thesis attempts to look at the issue of pastoral care of the mentally handicapped from various angles raising questions like the following: "Is it necessary to care pastorally for mentally handicapped people?" "Can they be regarded as persons?" "If so, what are their special needs and how can we meet them?" "Is it possible for them to develop their potential?" "Are they educable so that they can be helped to do this?" "What methods can best be used to help them achieve this potential?" "How will an understanding of such methods affect the pastoral care of such people?" "Have they any contribution to make to the church and the community?".

The method used to raise these questions and to arrive at some of the answers is one of personal reflection upon actual experience coupled with current thinking on the issues involved in philosophy, psychology, education, theology and spirituality. From this approach it is hoped to demonstrate that the answer to the questions above can be positive, and that a key factor in developing the potential of the mentally handicapped, as for anyone, is the relationship which an individual has with other people and with God.

If we do justice to what we discover by examination we will see that the potential contribution of the mentally handicapped to the church is vitally important at three levels, namely, theological, spiritual and practical (i.e. in terms of actual worship). We will see that a church which has no place for such people is deficient and unbalanced. We will also discover that the community is similarly deficient if it cannot provide the opportunities for these people to develop their potential and if it cannot accept the vital contribution they have to offer.

**UNACCOMMODATED MAN:
THE PASTORAL CARE OF THE
MENTALLY HANDICAPPED**

by

IAN D. HOSKINS

This Thesis is submitted in fulfilment of
the requirements for the Degree of
Master of Arts of the
University of Durham

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Department of Theology
1988



14 SEP 1988

Lear to 'Tom o'Bedlam'

"Thou art the thing itself; Unaccommodated
man is no more but such a poor, bare, forked
animal as thou art."

King Lear, III.iv

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I am particularly grateful to a number of individuals amongst whom are: Mrs. Katherine Beer, the librarian who so kindly secured almost unattainable books for me, my wife Joan and my children who stoically endured the noise I made working in the early mornings and similarly endured numerous discussions about the nature of a person into the small hours. It is to my daughter Catherine that I owe the 'Makaton' drawings, and my wife's patience that she put up with hearing about nothing else and then even read the proofs! Dr. Ann Loades stimulated my thinking and pointed me in the direction of many books I would have missed. But the one individual to whom I owe most is Mrs. Pat Croft who spent hours typing things up for me and typed the final manuscript. Certainly without her I would never have finished in the time allowed.

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Ian Hoskins

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INTRODUCTION

This thesis is an attempt to look at the question of the pastoral care of the mentally handicapped from various angles which will involve raising questions like the following: 'Is it necessary to look after mentally handicapped people pastorally?' 'Can we regard them as persons?' 'If so, what are their special needs and how can we meet them?' 'Can they develop their potential?' 'If so, how can they be helped to do so?' 'Have they any contribution to make to the community or to the church?' 'What are the best methods to use in such pastoral care?' But before we can begin to answer any of these questions we need to examine exactly what mental handicap itself is.

The method adopted in addressing these questions is the mixture of personal reflection on actual experience coupled with attempts to trace the development of thinking on these matters in philosophy, psychology, education, theology, and other humanitarian thinking. From this approach I hope to demonstrate that a key factor in the development of personality, i.e. the means by which an individual attains his potential, is the relationship that individual has with other people and with God, and that is equally true for the mentally handicapped.

Chapter 1 examines the various attempts to define mental handicap by contrasting actual examples of mentally handicapped people with the official definitions. This demonstrates how inadequate such definitions are. The vast range of handicaps and the various possible combinations of handicap are so great as to make all attempts to define them at best approximate. A survey of this range demonstrates that some of the least handicapped may have had pastoral care in a very real sense throughout the ages. However, because these are a tiny percentage of the total number of handicapped, we are forced to ask the questions that the



neglected majority make us ask and which this thesis attempts to answer in the hope that it will make us realise the vast contribution the mentally handicapped can make to our world.

In Chapter 2 we address the first of these questions, namely, 'In what sense can the mentally handicapped be regarded as persons?', and in order to do this we have to grapple with the fundamental question of 'What is a person?'. Attention will be paid to the meaning of person over the centuries and it will be shown how in the West in particular attempts were made to define person in terms of a human being who was different from other animals because of one particular differentiating factor. Although there was not clear agreement on what this factor was, which in itself led to complications, there did develop an inordinate sense of the importance of human beings over the rest of creation. This in turn led to views of the rest of creation which, to say the least, were deprecatory to all non-human animals and also to those human animals who were in any way seen to lack the differentiating factor.

That this way of attempting to define person is inadequate will be demonstrated by an examination of the work of a number of modern scholars, including psychologists, professional philosophers, humanists, and theologians. All seem to be agreed that the idea of 'continuity of consciousness' first developed by Locke is of fundamental importance in defining the nature of person but see this as only one of many attributes needed to define person. An examination of the work of Oliver O'Donovan for example demonstrates from the Christian viewpoint the need to balance the Western idea of 'persona' with the Eastern idea of 'hypostasis' if we are to keep in balance the person thought of as an agent and also as a subject.

O'Donovan sees the idea of 'hypostasis' as some sort of 'hidden thread of individual existence' and in examining Richard Wollheim's

attempts to identify this 'hidden thread' we will be led through much complex psychological material to see that man's ability to choose (whatever that is) is a key factor in his development as a person. In this we will find agreement in the humanist tradition as represented by Mary Midgley and in the Christian tradition as represented by Stanley Hauerwas and David Jenkins. But it is difficult to show how choice operates, how decisions are made. And there is disagreement between all of these as to how far the present decision is influenced by past decisions or by possibilities in the future. In the same way there are differences of opinion as to how far the cultural background or past and present relationships affect the decision making. Where Wollheim will seek to minimise the importance of cultural background and relationships, Midgley would feel it was crucial in the development of man's personality. This would be endorsed by both Hauerwas and Jenkins, both of whom would want to take the idea of the importance of relationships to a further stage in talking of the relationship between the person and God. This concept opens greater possibilities of development for the person, for it no longer sees 'person' as a static definition, but as a dynamic being, that is a being with potential. This potential is developed by relationships but above all by the relationship with God so that the potential is infinite. So then, if what makes the person is a conglomeration of abilities or potential abilities, none of which can be said to be absolutely essential, but all of which can be developed by entry into relationship with other persons or with God, then we see that the range of those beings that can be described as persons is very great indeed. For the purpose of the thesis we simply need to establish that this applies to those beings who are mentally handicapped.

An examination of the work of Gordon Dunstan in the area of in vitro fertilisation would attempt to demonstrate that when he describes

the relationship between the foetus and the mother as the key to the development of their personalities, he is making a statement which is equally true for all dependent beings in their relationship with others. The being who is mentally handicapped, like all other human beings, has a potential personality which can only achieve its full development by entering into relationships with others and with God. What is true for the mentally handicapped is true for all of us, a point which is developed by reference to Maria Boulding, Kallistos Ware and John MacQuarrie. The need then is to see whether by entering into relationships with the mentally handicapped it is possible to help them grow and develop their potential.

Chapter 3 is an attempt to answer the question 'Are the mentally handicapped educable?', in other words, by entering into relationships with them and by the use of modern educational techniques, is it possible to help them achieve their potential? Beginning with a brief history of education policy in this area, we will arrive at the present situation which does not pay so much attention to Intelligence Quotient but seeks to assess the educational needs of a child on a much wider basis. There will be an examination of these techniques of assessment and illustrations of them, particularly in the way they are adapted to the needs of severely mentally handicapped people. By looking at one example in particular we will see how this new method of assessment improved the educational possibilities for him. What transpires then is that new methods of assessment give a much more complete picture of the handicapped person and therefore of his possibilities for development, and by allowing us to know him better enable the development of a good relationship between pupil and teacher, patient and nurse, etc. But for the relationship to develop there must be some means of communication and so there will be some examination of the whole area in which

communication skills have been developed in the last few years. We will look at art and music in particular and then go on to see the vast inroads that have been made in the development of verbal communications and pre-verbal communications in the last few years. This latter will also include an examination of the development of signing techniques such as Makaton.

Our research so far will have brought us to the point where we realise that educationalists have been breaking down learning areas into smaller units in order to facilitate the learning processes of the handicapped individual in the very earliest stages. From here we shall go on to ask how this can affect our teaching of religious education and our encouragement of spiritual growth. By following loosely Goldman's categories of religious educational development we will see how it is possible even for the most severely handicapped to be given religious education or to experience a relationship in which spiritual growth can take place. Our conclusion will be that no one can be described as ineducable and that given the right relationships and stimulation all can develop some of their potential. This will lead us to ask the question whether or not the church by requiring some sort of 'rationality test' for full membership has not excluded some of the most precious and gifted of God's people.

Chapter 4 will address itself to this problem. We will see that the medieval theology of the Kingdom of God and its emphasis on rationality as the key to membership of the church and the kingdom excluded all those who were unable to discern the difference between good and evil. We will see that in effect this excluded most of the mentally handicapped from Holy Communion, and that this practice continued right until the present day. Indeed our examination will show that it is only within the last fifteen years or so that this policy has been changed within the

Roman Catholic church and is beginning to change in other communions too. The causes of the change are many but mostly derive from a clearer understanding of the teaching about the kingdom and the nature of membership of the kingdom as shown in the scriptures. An assessment of this will show us the importance of seeing the mentally handicapped as an integral part of the kingdom through whom we come into a deeper relationship with Christ the King. From this point we shall go on to see whether it is possible for the mentally handicapped to be real members of the body of Christ; whether or not it is possible for them to respond to Christ's call to maturity; and whether or not they have anything to contribute to the body of Christ. To answer these questions we need to examine the doctrine of the church, asking what it means to be a member of the body of Christ whose head is a suffering Messiah. This will involve assessing the use made of suffering and weakness in the atonement and comparing how we who share in Christ's priesthood are invited to cope with suffering and weakness and how this affects our relationship with God and with one another. Using the work of E.L. Mascall we will see that to belong to the mystical body of Christ means to have entered through baptism into a living relationship with God and our fellow members of the church. God's grace is seen to be paramount, working upon us, beginning a process of transformation which in the case of infant baptism begins even when we are not able to think for ourselves, but works because our fellow members are prepared to take responsibility for us. This process will work for all even the mentally handicapped. However, the church has so often thought fit to interfere with the process by imposing rationality tests which will exclude mentally handicapped people very often from full membership, i.e. communicant membership of the church. We will see that the grounds for insisting on rationality tests are not sufficient and that there are other ways of

affirming one's clear dependence upon God and enjoyment of the relationship with him. Contributions from Maria Boulding, Stanley Hauerwas and Jean-Pierre de Caussade will all demonstrate that what often appears to be the passive and more vulnerable partner in a relationship can in fact be contributing to and growing and developing within that relationship invaluable. Indeed we shall see that there is an important strand of Christian spirituality which relies heavily upon the vulnerability of God in Christ. Reference to St. Augustine, William Temple, Stanley Hauerwas, Frances Young, W.H. Vanstone and Jean Vanier all serve to show the importance of this strand and emphasise the fact that the mentally handicapped have a great deal to offer the rest of the church in understanding the nature of the vulnerability and the passivity of Christ in his passion and crucifixion. We will see that the mentally handicapped have a large contribution to make to the life of the church in doctrine, worship and spirituality, not least because they will not let us escape from the difficult questions of suffering, weakness, failure and dependence. These are part of the reality of existence and so the contribution of the mentally handicapped is first of all to keep the church up to the mark in facing this reality and grappling with these fundamental questions of life. At the same time because mentally handicapped people accept their dependence upon others, they are more willing than most of us to accept their dependence upon God. This brings to them a great freedom. They are not worried about their public image. They lack inhibitions and consequently bring a freedom to worship which is a delight. The church will exclude such people from its membership only at great peril to itself.

In Chapter 5 we shall be examining the actual process of involving mentally handicapped people in worship and in full membership of the church over a period of eight or nine years. This practical experience

will illustrate clearly the theological and educational chapters of the thesis. Starting with an actual service as is experienced now (1987), we shall show how the shape and form of the service is the same as that used by all mainstream Christian churches at the Eucharist. However, it will be seen that methods of involvement and means of communication have been clearly adapted to suit the needs of the mentally handicapped person. Nevertheless, the total worship experience is as full and actually often very much fuller and real than many services where all those taking part are 'completely rational'. The rest of the chapter will be devoted to showing how this service was developed over the years, how there was a need to learn some specialist skills, but above all how it was necessary to utilise all aspects of a mentally handicapped person's experience in developing our Eucharistic worship. However, again what transpires is that it is the development of the relationship with priest, with lay helpers, with God himself which is at the heart of all our progress in developing worship or any other experience with the mentally handicapped. From our actual experience it will be shown that the church itself in our local area has gained far more from the relationship with the mentally handicapped than the mentally handicapped have from their relationship with the church. Not only have we made great advances in the freedom with which we worship, but we have also learned how much better we can deal with tiny children in church at the normal family Mass, and others have learned a great deal about prayer and also about how to cope with death and bereavement. So we will have demonstrated that their contribution to the life of the church is vital and that both the church and the community without that contribution suffer a great loss.

In Chapter 6 we shall draw our thinking to a conclusion by looking at the present policy of caring for the mentally handicapped in the local community or, as it is sometimes known, 'normalisation'. We will see how

in principle it draws largely upon the same sort of thinking as has been expressed throughout this thesis. In other words, it recognises that the community must accept the mentally handicapped for what they are and in giving them a place in the community will find they have a considerable contribution to make to the life of that community. By looking at one or two actual examples it will be seen that there are great dangers in putting this policy into practice about which we need to be aware if we are to ensure that the policy is effective and that the mentally handicapped have a better quality of life as a result of this policy than they would have had in an institution. In particular we will see that the need for support services is greater than ever before, and that the need to educate the community and the church about mental handicap if they are to accept mentally handicapped people as full members is equally great. Both of these will cost a great deal in terms of time and money. By attempting to look realistically at the present situation we will not gloss over any of the difficulties involved in the policy, nor will we fail to recognise some of the real advantages in having people grouped together in institutions. If these advantages are to be recreated in the local community, more time and more money will be involved. Nevertheless, our conclusion will be that if both church and community are prepared to spend sufficient time and money in creating opportunities that will allow creative relationships to be established and developed between mentally handicapped people and others in the church and community, they will find that such relationships are mutually beneficial. Furthermore, they will wonder why they have deprived themselves of the contribution of the handicapped for so long.

Chapter 1

WHAT IS MENTAL HANDICAP?

A few years ago I buried my wife's Uncle Don. He was a very much loved and important member of our family. As a baby the wash-house collapsed and the rubble all fell on top of Don. His mother always said that she blamed this for his later condition. Nobody ever attempted to make a proper diagnosis of what was the matter with him. He went to school from being five until he was fourteen. He was never taught to read or write and nobody seemed to bother about that fact. If anyone at school ever tried to make fun of him because of his handicap, his elder brother took care of him. At home he was expected to lead a normal life. His father, who was a soldier, made sure that he knew how to clean his shoes and when the family moved to take over the local public baths and wash-houses it was Don's job not only to clean all the shoes but each morning to make sure that all the brass signs and all the baths were cleaned. He was responsible for working the water-pump so the baths were filled with water and, after people had used them he emptied them and cleaned them again. He was expected to do all this before he was allowed to go to the pictures. He loved the pictures all his life and was seen in later life always to be first in the queue at the local cinema two or three times a week. Although he could not read and write he could manage money and was often sent on errands to the shop to fetch this or that. He was particularly good at carrying big bags of potatoes. In his teens he was a member of the International Order of Good Templars, having the office of Guard and Sentinel. This was at the local Presbyterian church. Later he attended St. Hilda's Church of England where he was confirmed at around the age of twenty-six and frequently took the collection.

Before the Second World War he managed to get a little job at the local illuminations. This involved carrying bags of potatoes from shop to shop and generally making himself useful. This, on top of the work he always did at home, gave him a lot of purpose and satisfaction in life. When the war started things were to change radically for the family. They moved out of the baths and went to live with Don's brother and his family. During the war Don got his first real job. Because of the shortage of manpower every available male who could be taught a simple trade was put to work and Don worked as a labourer for a building firm bringing home his first real wage. At the same time he was filling the role of favourite uncle to his brother's children. His brother at this time was dying of tuberculosis and Don was always available to help by taking the children out, walking them along the sea front, taking them to school, fetching them back, and making sure if it rained they had wellingtons to walk home in. He was an absolutely invaluable member of the family. His mother died and shortly afterwards, in the space of only three weeks, his brother died also. Although he was in great distress himself he was able to give comfort to his sister and his sister-in-law. After the war he lost his job because of all the returning soldiers and filled his time by looking after the children and walking along the sea front. He always loved the sea front. When his sister married he went to live with her and her husband, where he repeated his job as invaluable uncle to the three children that she had. He always had odd jobs to do. For many years he had the practice of going to the local cemetery to keep the family grave neat and tidy. He used to clean his own and everybody's shoes in the household, chop the sticks for the fire, put the coals in for neighbours when the coals were delivered, and shovel the snow away from the old people's doors. He was always available to take the children to the doctors and could be relied upon to do the simple shopping tasks

described earlier. For a short time he did get another job as evening watchman on a building site from 5 p.m. to 10 p.m. This was the site opposite the house where he lived and his sister could always keep an eye on him and he felt very proud of this job. In his later life adult training centres opened and he became a well-known and leading member of these. Throughout his life he loved the radio, programmes like Sing Something Simple, and he loved the television. Particularly he liked to watch the church services and hymn singing. Don was no saint. He had his moments like the rest of us. His sister must have had some difficult moments with him when he was in one of his obstinate moods. These could go on with 'chuntering' for some considerable while. There were also moments when he caused great concern and anxiety to her. Nor must her husband be forgotten for he made it possible for Don to live a 'normal life' by allowing him to share their home from the beginning. There must have been very difficult and trying moments for all of them. But we can all be difficult and cause concern and the undoubted and lasting impression is that, with his death, he left a large hole in the family circle. He was very dearly loved by all of us. Don was never diagnosed. No one knew exactly what was the matter with him. He was simply one of the many people who were designated mentally handicapped. If he was a young child now, he would no doubt be categorised as mildly mentally handicapped, and the educational facilities provided would have helped him to lead an even fuller life than he already led.

John is sixteen years of age, five foot nine inches high, and weighs nine and three-quarters stone. His vision and hearing are both good. Although he is severely epileptic, this in no way interferes with his leading a normal life. He swims, goes horse riding, rides a bike, all without problems though there usually has to be another adult somewhere in the vicinity in case he has a grand mal. He loves to draw and is

capable of drawing a roomful of people with great rapidity and on long rolls of paper with every detail of each individual clearly there to be seen, and he particularly loves to draw record players, radios and organs, again with every detail clearly marked. All this is achieved in double quick time, so his ability to perceive, register and represent is clearly phenomenal. He has a reading vocabulary of sixty words and he copies fairly neatly and accurately. He is able to compose and write specified sentences from word flash cards. He can carry out simple addition and subtraction sums with the aid of counters. And he particularly enjoys the part of education which for him includes life skills, for example cooking, shopping, cleaning shoes, washing clothes, etc. He has a good vocabulary and can apparently hold a reasonable conversation. It is only as you spend more time with him that you realise that conversations with him tend to be one-sided. He is not really capable of a listen/speak type of conversation, speech is used to vocalise his ideas; its flow is not moderated or controlled by the other person's contribution. This obviously has an adverse effect on his social interaction with his peers and with people who may be unsympathetic towards him.

John lives in a hospital for the mentally handicapped in a secure villa in that hospital because he exhibits severe behavioural problems from time to time. Not only is he epileptic but he suffers from Tuberos Sclerosis[1] and associated mental handicap. The result is that John has an IQ of around 40, and so is classed as being moderately mentally handicapped according to international classification.[2]

In his book Mentally Handicapped People: Living and Learning published by Bailliere Tindall, David Clarke shows how the World Health Organization classified mental handicap according to a score achieved on the intelligence test. This score, or Intelligence Quotient (IQ), is the traditional ground for deciding who is mentally handicapped. The norm

reads as 100 and there is a 30 point range below and above which is regarded as being normal, that is, anything from 70 to 130 would be the normal range. Anything below 70 comes into the mental handicapped classification and it is broken down as follows:

1. Mild mental handicap (IQ 52-67) may be only a matter of delayed development. Children can be educated and adults can work in ordinary employment following training. They may lead independent lives and never be classified as being mentally handicapped.

2. Moderate mental handicap (IQ 36-51). Affected persons are obviously handicapped but may learn self-help skills and work in sheltered employment.

3. Severe mental handicap (IQ 20-35). There may be delayed development or failure to develop physical and communication skills. Often affected people are also physically handicapped but they can still show limited independence.

4. Profound mental handicap (IQ 0-19). Affected people require 24-hour care for survival. Physical and sensory development may be grossly impaired, with physical handicap.[3]

Obviously those at the top of the mild mental handicap range have always been catered for under normal pastoral care. The problems begin in the lower mild range and, of course, are exacerbated in the last three classifications. It must be realised, however, that intellectual ability is only one aspect of mental handicap and does not always give an accurate guide to the individual's all-round ability. For example, the IQ gives no indication of how a person will behave socially. Although John in our example above would be classed by his IQ as moderately handicapped, he is in fact a boy with very severe learning difficulties and also very severe behavioural problems. It is for this reason that since the 1971 Education Act educationalists ceased to pay much attention to IQ tests

but use a much greater variety of tests in their assessment of handicap. These will be examined in the chapter on Education. Nevertheless definitions such as those we have described as accepted by the World Health Organization, although dependent upon very rigid criteria, are useful in giving some indication of the incidence and prevalence of mental handicap.[4]

The consideration of three more case histories will give us some indication of the vast range and diversity of the problems of mental handicap and of the problems associated with it.

Keith is twenty-three. He suffers from spastic quadriplegia and epilepsy with associated mental handicap. He is unable to do anything for himself although he can aid a person giving him a drink by supporting the bottom of the cup with his right hand. He can grasp a rattle or a musical instrument with his right hand and shake it, and he sometimes uses the same hand to knock toys over. He enjoys bathing and splashing in water. He has no language in the normal sense of the word, the sounds he makes are usually to convey emotion such as delight or distress. He does however understand the firm demands of a command like 'No' and 'Hands Down'. And he enjoys being talked to and responds to tone, for example, when joked with he will respond by laughing. He sometimes looks at objects when told to but there is nothing consistent about this; he makes eye contact quite clearly and enjoys watching television and listening to music. His attention span, particularly when watching television or in one-to-one work, can sometimes be quite a long time, e.g. five minutes. He is always at ease with staff and family he knows and has a very good friend, another mentally handicapped person called Ian. For a long time he did not like other mentally handicapped people to go near him but he would always welcome the attention of Ian.

Keith's friend Ian is also twenty-three. He suffers from

hydro-cephalus and epilepsy and is also mentally handicapped. His movements are spastic and he wears callipers and boots and walks with difficulty. He feeds himself using a knife and fork and he can dress himself after a fashion, needing encouragement. He interprets pictures by gestures, facial expressions, and tries hard to say words, some of which he can say quite clearly particularly Daddy, Mummy and so on. He can cut out with scissors and crayon with a circular movement. He loves swimming, he can undress himself, he can hang his coat up, and he loves music, puppets and television. He has also taken part in a nativity play where he played Joseph. He loved doing it. His attention span can last as long as twenty to thirty minutes when he is interested in doing something. He has a sunny nature, he is very friendly and loves to sit with his friend Keith.

It is very easy to trace progress with Ian and it is not too difficult with Keith. Both of them make eye contact. Derek however is quite a different case. Derek is twenty-five. He suffers from achondroplasia hydro-cephalus, cleft palate, and he has defective hearing and is totally blind. He is a still and solitary person, usually to be found squatting alone, silent and immobile in the middle of the room sucking his shirt collar if he has nothing else to suck. With guidance he will open doors, feel for landmarks like clothes pegs and the toilet seat, but he seems reluctant to do things by himself, always seeking help from nursing staff, guiding their hands to what he wants them to do, for example, take off his shirt. He is not able to speak, his vocalisation is limited to grunts, moans and murmurs together with crying, and occasionally he is heard to chuckle and laugh. He is not interested in toys or equipment and after a cursory examination tends to throw them aside. He seems to like the television and will squat right underneath it, sometimes reaching up to alter the knobs and switches. His attention span is almost impossible to

assess. He certainly responds best when it is quiet and when he receives individual attention. In situations like this where he is one to one with you, he lets you take him around a room and help him to explore it and appears then to concentrate quite well. He can barely feed himself, though he has been known to use a spoon at table. He can also help to dress himself.

It will be seen from these three examples how mental handicap itself is complicated by the incidence of so great a variety of physical or other handicaps. Consideration of the range of differences between an Uncle Don, a Keith or a Derek is only the tip of the iceberg, the possibility of combinations and permutations of all the different difficulties and handicaps is beyond belief. This is why it is so difficult to find a satisfactory definition of mental handicap.

The Mental Health Act of 1983 gave new legal definitions under the following headings:

Mental Disorder: Mental illness, arrested or incomplete development of mind, psychopathic disorder and any other disorder or disability of mind.

Severe Mental Impairment: State of arrested or incomplete development of mind which includes severe impairment of intelligence and social functioning and is associated with abnormally aggressive or seriously irresponsible conduct on the part of the person concerned.

Mental Impairment: State of arrested or incomplete development of mind (not amounting to severe mental impairment) which includes significant impairment of intelligence and social functioning and is associated with abnormally aggressive or seriously irresponsible conduct on the part of the person concerned.

Psychopathic Disorder: Persistent disorder or disability of mind (whether or not including significant impairment of intelligence) which results in abnormally aggressive or seriously irresponsible conduct on the

part of the person concerned.[5]

No doubt the debate about definition will continue, but in practice the range of handicap will always be there. This is further complicated by the fact that mentally handicapped people can also be mentally ill and physically handicapped as well as going through the whole gamut of normal physical disease. The reaction of society to such a complicated mass of symptoms has for a variety of reasons, not least fear, frequently been to try to escape from the problem by shutting it out. So for centuries the mentally handicapped were shut away from society, and in the process so were many people who were not mentally handicapped at all. Few of those who have seen or read Joey Deacon's autobiographical play can have been left unmoved at such an intelligent human being being shut away in a mental institution because of tremendous problems of spasticity.

Within our own experience at our local hospital we discovered that someone previously thought to be severely mentally handicapped was actually reasonably intelligent and able to go through a prolonged educational process when new methods to stimulate communication were used which showed him to be acutely deaf and gave him the tools to overcome this extra handicap. One cannot help but wonder how many lives have been wasted by being 'out of sight and out of mind'.

The result of such escapist policies has been to riddle society with all kinds of myths, misunderstandings and fears about the mentally handicapped. These are to be found at all levels of society and even within the families of those who have handicapped children. The result is that often the birth of a mentally handicapped child, in itself a sufficiently distressing problem, is compounded by all sorts of guilt and obsessions. When these are coupled to lack of understanding and little knowledge of simple basic educational skills, the problem of a mentally

handicapped child can and often does become an intolerable burden. The development of the medical sciences over the last thirty years has made vast inroads into the difficult maze of understanding mental disorder and mental handicap. This in turn has led to improved treatment and care. The development of new drugs and the use of drug therapy as well as better material and nursing resources has paved the way for better care, though there is still a long way to go in providing more material resources if the new policy of rehabilitation of the mentally handicapped in the community is to be pursued satisfactorily. At the same time there have been major developments in education and communication skills, which would have been unthinkable even a few years ago. There is no longer any excuse for society to escape from the problems of mental handicap. We need to come face to face with the reality of the problem, not shirking any of the difficult or embarrassing questions. We owe it to the mentally handicapped, to their families, to ourselves, to our love for truth, to ask such questions fairly and answer them honestly. It is the purpose of this thesis to try and do just that.

Can the mentally handicapped really be regarded as persons? Are they educable? Can the spiritual dimension ever be meaningful to them? Can they be full members of society? Can they be full members of the Church? What contribution can they be expected to make to society? What contribution if any can they be expected to make to the life of the Church? These are the questions we must ask, and it is hoped that by pursuing these questions we can begin to understand the positive contribution that the mentally handicapped can make to our world. Indeed, I hope we shall see that a world or a church which excludes them from full membership will itself be deficient or handicapped far more severely than those who have been excluded from its membership. There is a classic Hassidic tale that illustrates this truth. It comes from the

series of marvellous tales of the Rabbi Israel Baal Shem. In this tale, known as 'The Boy's Song', the power of evil so enveloped the world with his 'wings of heavy iron' that the souls of men were crushed and the world was in deep depression. This was so bad that when the Rabbi Israel tried to enter a synagogue he told the Chassidim, who were the people of that synagogue, that he could not enter because there was no room for him as the house was full of dead prayers. Prayers which had no strength in them left to fly to heaven were crushed, lying on top of one another, filling the synagogue. He went back to his home town feeling the weight of the wings of the evil one pressing ever closer upon him. He spent time in prayer seeking a way to pierce the iron cloud and make a path to heaven with the prayers of men. In his home town there was a Jewish herdsman who had a son of twelve years old who was slow witted and could not remember therefore the alphabet or anything he was taught. Although his father had sent him to the Cheder, he could never remember anything, so at last his father sent him out to the fields to look after the herds. While he was in the fields the boy took a reed and made himself a flute. He sat all day in the grass playing upon his flute, filled with joy and delight in his music making. But when he reached his thirteenth birthday his father thought that the time had really come for him to teach the lad at least some shred of Jewishness, so he said "Come with me, we will go to the synagogue for the holidays". Dressed in new cap and shoes the boy went with his father to the synagogue carrying his flute in his pocket. His father took him to the synagogue of the Rabbi Israel Baal Shem.

They sat together among the men and the boy was very still. When the moment came for prayer, the prayer of Mussaf to be said, the boy saw all the men about him raise their little books and read out of them in praying and singing voices. He

saw his father do as the other men did and he pulled at his father's arm. "Father," he said, "I too want to sing. I have my flute in my pocket. I'll take it out and sing." But his father caught his hand. "Be still," he whispered, "Do you want to make the Rabbi angry? Be still." The boy sat quietly on the bench until the prayer of the Mincha. He did not move. When the men arose to repeat the Mincha prayer the boy also arose. "Father," he said, "I too want to sing." His father whispered quickly "Where have you got your fife?" "Here in my pocket", said the boy. "Let me see it." The boy drew out his fife and showed it to his father and his father snatched it out of his hand. "Let me hold it for you", he said. The boy wanted to cry but was afraid and remained still. At last came the prayer of the Neilah. The candles burned trembling in the evening wind and the hearts of the worshippers trembled as the flames of the candles. All through the house was the warmth of holiness, and the stillness as before the presence. And the outstretched palms of the Rabbi were raised over them and the words of the eighteen Benedictions were spoken. The boy could hold back his desire no longer. He seized the flute from his father's hand, set it to his mouth and began to play his music. The silence of terror fell upon the congregation. They gasped, they looked upon the boy; their backs cringed as if they waited instantly for walls to fall upon them. But a flood of joy came over the countenance of the Rabbi Israel. He raised his spread of palms over the boy. "The cloud is pierced and broken", cried the Master of the Name, "and evil is scattered from over the face of the earth".[6]

Footnotes

- [1] Tuberos Sclerosis is a rare condition due to a dominant autosomal genetic trait. Sporadic cases also occur. Multiple tumours and malformations in the brain are associated with epilepsy and mental deterioration. There may also be behavioural symptoms and withdrawing of psychotic intensity. See Basic Child Psychiatry by P. Barker published by Granada, 1983, p.108.
- [2] I am indebted to an unpublished paper, A Case History of John Thomas by Paul Bamberough, for this information.
- [3] Mentally Handicapped People: Living and Learning by David Clarke, published by Bailliere Tindall in its revised form in 1986, p.6.
- [4] Clarke, op.cit, p.8.
- [5] See an unpublished paper by Marion Way, Consultant Psychiatrist at Earls House Hospital called Helping the Mentally Handicapped Family.
- [6] See Classic Hassidic Tales by Meyer Levin, Dorset Press, New York, 1985. First published 1931. pp.133-134.

Chapter 2

WHAT IS A PERSON ?

In the book Responsibility for Devalued Persons, Stanley Hauerwas says of the parents of handicapped people:

Most parents soon learn not to look for miracles or cures. What they want is to find a competent paediatrician or specialist who will treat their child like a person. Unfortunately parents are often forced to spend a great deal of their time simply trying to find a physician that is able to view their child in this manner.[1]

That such parents want their child treated like a person says something about their understanding and opinion of their child and their relationship with him or her. But the fact that they are having difficulties in finding a paediatrician who will treat their child as a person shows that even in those who deal regularly with the mentally handicapped there is frequently an innate sense that in some way the mentally handicapped are not persons or that they are less than persons in the normal sense of that word. But what is the normal sense of the word 'person'? Is there a satisfactory definition of 'person' that would allow us to either include or exclude the mentally handicapped from that category? What is certain is that the issue is crucial and will determine our attitudes towards the handicapped. Plainly, if we see the handicapped as having the legal and moral rights attributable to the human person, then we will have no choice but to deal with them at the highest human level. If, on the other hand, they are not to be regarded as human persons with these rights, then our attitudes could vary from caring for them as some sort of 'pet' to 'putting them to sleep'. Obviously, we are going to have to look into the whole question of the meaning of 'person' in some depth.

Mary Midgley in the article called 'Person and Non-Person' found in In Defence of Animals, edited by P. Singer, highlights a case in the United States of America where animal lovers had freed some dolphins from an aquarium on the grounds that they were freeing the dolphins because the dolphins were persons and as such should not be kept in such caged conditions. The judge in the case rejected their defence and stated quite categorically that "person means human being", his judgment being that although dolphins may be intelligent, their intelligence was insufficient to have them regarded as a human beings under the penal code. His categorical statement that person means human being is clearly open to question, even though it would be supported by such modern philosophers as Teichman and Wollheim.[2] And certainly whether or not all persons are human beings still leaves open the question of whether all human beings are persons. To take the latter point first, in Roman law, for instance, slaves who were definitely human beings were certainly not regarded as persons. This remains true even though the slave might be the most important human being, i.e. the key figure, in any set-up from certain points of view. If we compare, for instance, the role of the slave in Roman drama or indeed in running the average Roman household, we see the truth of this. Clearly then, if we were content to remain within some legal contexts, it would be clear that not all human beings would be regarded as persons. To tackle the problem from the other way round, Midgley also points out that the word 'person' need not mean a human being, even in common parlance, giving the instance of referring to the persons of the Holy Trinity, one of whom is definitely spirit.[3] In addition to this she shows that 'personal identity' is commonly held to belong to continuity of consciousness rather than bodily form in stories where the two diverge. She supports this point by referring to John Locke's definition of person as 'a thinking intelligent

being that has reason and reflection and can consider itself as itself', and by giving the illustration of the 'hнау' in C.S. Lewis's book Out of the Silent Planet. Certainly not enough attention has been given to 'the continuity of consciousness' aspect of the meaning of the word 'person' in western thought and undoubtedly the arrogance implied in the judgment by the American judge is far more in line with western thought than the thinking of Mary Midgley.

That such arrogance forms a common background for our thinking about personhood is substantiated by Keith Thomas in his book Man and the Natural World: Changing Attitudes in England 1500 to 1800. He shows how the development of western thought from Aristotle through Aquinas and the mediaeval scholastics led to a Christian understanding of man which saw him as no longer merely a superior animal, for "it elevated him to a wholly different status, half way between the beasts and the angels. In the early modern period it was accompanied by a great deal of self-congratulation".[4] But exactly what made man this superior animal was difficult to decide. Again to quote Thomas:

There was a marked lack of agreement as to just where man's unique superiority lay. The search for this elusive attribute has been one of the most enduring pursuits of western philosophers, most of whom have tended to fix on one feature and emphasise it out of all proportion, sometimes to the point of absurdity. Thus man has been described as a political animal by Aristotle, a laughing animal by Thomas Willis, a tool-making animal by Benjamin Franklyn, a religious animal by Edmund Burke, and a cooking animal by James Boswell. As the novelist Peacock's Mr. Cranium observes, man has at one time or another been defined as a featherless biped, an animal which forms opinions, and an animal which carries a stick. What all such definitions

have in common is that they assume a polarity between the categories man and animal and that they invariably regard the animal as the inferior.[5]

Distinguishing marks particularly singled out were the characteristics of speech, reason and religion. From this develops the clear understanding that man has all these attributes and above all conscience and religious instinct and an immortal soul, whereas the beasts perish.

It was left to Rene Descartes in the seventeenth century to develop this clearly. And this he did by stating that animals were mere machines or automata like clocks, capable of complex behaviour but wholly incapable of speech, reasoning, religion or in some interpretations even of sensation. So Thomas concludes that the result of Descartes' formulation of this understanding of the nature of man was that it further downgraded animals by comparison with human beings and could lead, and indeed would lead eventually, to the justification of human maltreatment of animals.

But the downgrading of animals was only the thin end of the wedge. Thomas shows that in drawing a firm line between man and beast, the main purpose of early modern theorists was to justify hunting, domestication, meat eating, vivisection and the wholesale extermination of vermin and predators. Furthermore, he concludes that this urge to distinguish the human from the animal also has important consequences for relations between human beings, for if the essence of humanity was defined as consisting in some specific quality, then it follows that any human beings who did not display that quality were sub-human, semi-animal. So that many of the early explorers would have agreed with Gibbon when he said that the human brute without art or laws is poorly distinguished from the rest of the animal creation. It is on such grounds that the Hottentot, the American Indian, even the Irish, are discriminated

against and indeed, as Thomas says, "there were other animals nearer home. What is an infant, asked a Jacobean writer, but a brute beast in the shape of a man? And what is a young youth but, as it were, a wild untamed ass colt unbridled?"[6] Women are not spared either. Thomas quotes the Quaker George Fox, who met a group of people who held that women had no souls no more than a goose. But still more beast-like than these were the poor, the ignorant, the irreligious, the squalid, and so on. Thomas, proving the point that intellectuals have long been in the habit of regarding the uneducated as sub-human, quotes Sir Thomas Pope-Bland in 1693 as saying:

The numerous rabble that seemed to have the signature of man in their faces are but brutes in their understanding ... it is by the favour of a metaphor we call them men, for at the best they are but Descartes' automata, moving frames and figures of men, and have nothing but their outsides to justify their titles to rationality.[7]

It is from this attitude that there arises the method of castigating one's enemies by referring to them as animals. He quotes John Milton comparing his enemies to 'owls and cuckoos, asses, apes and dogs'. And of course such animal insults are a feature of human discourse today. It is obviously a small step from such verbal abuse to positive and actual discrimination against the poor and the ignorant, the deprived and particularly the mentally handicapped. Why else such places as Bedlam? What we see, then, is a gradual narrowing down of the idea of person from a human being to a specific sort of human being and having a particular type of intelligence, and it is this thinking which characterises the humanism of someone like H.G. Wells, where intelligence is singled out as the one distinctive attribute of man which differentiates him from the other animals.

Mary Midgley in her book Beast and Man: The Roots of Human Nature dismisses this sort of humanism. She says:

It is a danger of much humanism (of this type) that it elevates intelligence to the throne of God. Why should cleverness be so much more important than being kind, brave, friendly, patient and generous, especially if it also gives licence to massacre anything or anybody less intelligent - most humanists are also utilitarian and on utilitarian grounds intelligence is only valuable in so far as it helps to secure more ways of gaining pleasure. But there is no actual guarantee that the more intellectual are better at pleasure than their less intelligent hedonist brothers, in which case the question becomes 'Who should exterminate whom?'.[8]

But though many of us may not subscribe to the humanist views of a Wells, there is no doubt that the ideas which influenced him and his fellow humanists have percolated through into much of our twentieth century thinking. We have to look no further than the Nazi programme to annihilate all kinds of 'sub-human' members of their race by quietly exterminating, say, the mentally handicapped or the senile. And although this may be seen as extreme because it was part of Nazi policy, we have heard very similar things in western society since the second world war, not under the auspices of the Nazi or any other particular party. Even those who will not go so far as to annihilate the living mentally handicapped person have no qualms about removing the foetus which is shown to be damaged chromosomally or in some other way. Indeed, there have now been a number of cases where once the baby is born and is shown to have some kind of mental defect, particularly where it is compounded by other complications, either the doctor or the families, or the families and the doctor combined, have co-operated in allowing the

child to die on what they would regard as humanitarian grounds. There are for example the cases of Mr. Bard's mongoloid son quoted in the book Vision and Virtue by Stanley Hauerwas[9] or the case of a deformed child born to Mr. and Mrs. Robert H.T. Houle quoted in the book How Brave a New World by Richard A. McCormick, SJ[10]. This is to give only two examples out of many.

The implication arising from these examples is that there is quite clearly a strand in twentieth century thinking about the handicapped that regards them as inferior to normal humanity. In other words, they are not persons in the normal sense of the word and therefore they can be 'put to sleep' as one would a sick or dying dog. However, to think that such an attitude has not been questioned seriously since the time of Darwin would be a mistake. In this century in particular there have been a number of books produced which are a mixture of anthropology and psychology, and which attempt to study man in his environment in the same way as other animals have been studied to reveal most interesting characteristics. Books which would fit into this category would be The Territorial Imperative by Robert Ardrey, On Aggression and King Solomon's Ring by Konrad Lorenz, and The Naked Ape by Desmond Morris. What comes over from these books is an interesting and illuminating understanding of man as an animal. Their work is noted by David Jenkins in his book What is Man?, where he sums up their thesis in these words:

They use the same method of analysis, decoding man's nature from evolutionary theory and from the study of animal ecology and behaviour. From a study of the way animals interrelate with their environment and of the way in which this is related to the formation and adaptation of their patterns of behaviour they draw their conclusions. For example, the case of man

not having evolved ritualised (and therefore harmless) ways of dealing with interest-specific aggression, i.e. between members of the same species like, say, geese and wolves. Because of this, they argue, man will produce a perpetual pattern of intergroup struggles and individual conflicts and quite possibly wars.

Jenkins argues that these authors have become ardent moralists or propagandists. He says this is particularly true of Lorenz. But they may have their facts wrong anyway, and he cites two publications, Naked Ape or Homo Sapiens by Bernard Towers, and Man and Aggression by John Lewis, edited by Montague Ashley, as being books that counteract the theses of Lorenz and the others, about interest-specific aggression.

Jenkins is particularly concerned with the thesis of Lorenz and the others because he rejects their main conclusion. He sums up their argument in this way:

Reductionism (man is nothing but an animal and must be expected to behave accordingly, we must take what precautions if any that we can) might seem to be the reasonable man's refuge and about the only comfort open to us. At least we are not to blame for what we may have to suffer or may inflict. There is no need to add cosmic guilt to physical discomfort.

But, he goes on:

The trouble is that the nothing but animals line as worked out by Lorenz and the others is not descriptively accurate. Man cannot by these means be reduced to a non-human animal. He remains descriptively a very much human one. He may not be able to make sense of or humanly discharge his human possibilities of response and responsibility, but a descriptive

discharge of them by explaining them away does not lie this way, at any rate. Man remains burdened with being human.[11]

So Jenkins dismisses these theses as a cowardly evasion of the responsibility of being human. The authors have hardly proved their point. This may be the case and, indeed, although one may agree with Jenkins' basic rejection of their thesis, I think he does not give sufficient weight to many of the things which they are saying about man's animal nature. There is almost an assumption behind his argument that we cannot learn anything about man by observing, say, the behaviour of wolves or geese. But this plainly is not the case. Mary Midgley would probably agree with much that Jenkins says, but in her book Beast and Man: The Roots of Human Nature she pays far more attention to the arguments of Lorenz and the others because of the tremendous amount of work, patient understanding and research that has gone into the complete revision of our understanding of the animal world. She gives the example of wolf haters trying to prove that wolves are responsible for the decline in the numbers of deer in parts of the Arctic. She says that recently ethologists have taken the trouble to watch wolves systematically between meal times and they have found them to be by human standards paragons of steadiness and good conduct. They pair for life, they are faithful and affectionate spouses and parents, they show great loyalty to their pack, and great courage and persistence in the face of difficulties, they carefully respect one another's territories, keep their dens clean, and extremely seldom kill anything that they do not need for dinner. If they fight with another wolf the encounter normally ends with a submission. They have an inhibition about killing the submissive wolf and about attacking females and cubs. They have also, like all social animals, a fairly elaborate etiquette including subtly varied ceremonies of greeting

and reassurance by which friendship is strengthened, cooperation achieved, and the wheels of social life generally oiled. She points out that our knowledge of this behaviour is not based upon the romantic impressions of casual travellers; it rests on long and careful investigations by trained zoologists backed up by miles of film, graphs, maps, population surveys, droppings analyses and all the rest of the contemporary toolbag. She shows that the restraint apparent in wolves seems to be found in most other social carnivores, because where murder is so easy the species must have an adequate inhibition against it or perish. To show that this inhibition is lacking in weak animals, she quotes Lorenz who gives chilling examples from roe deer and doves, in both of which species stronger members will slowly murder weaker ones if kept in captivity with them, because in a free state these creatures save themselves by running away, not by relying on the victor's inhibitions. From this she concludes that it is clear that man is in some way nearer to this group than to the wolf.[12]

The weight of this evidence and much more like it in different areas is responsible for Midgley's reassessment of what it is that makes man unique, which is what her book is about. She contends that by looking at the nature of other creatures man learns more about his own nature and just how remarkable it is. She recommends the study of man's whole nature, because if it is careful and honest, it will bring out his peculiarities and will show what is unique about him as well as what is not. What Midgley objects to is the attempt throughout history of trying to seize upon one particular characteristic of man as being that which makes him unique. She says:

If we ask 'What is the characteristic excellence of man?', we have to be clear what we mean. If we mean 'What would seem distinctive about him to a non-human observer?' we would

need first to know that observer's frame of reference and what contrasts would strike him. If we mean 'What is the best and most important thing within human life?', the question is a real one, and we can try to answer it. But it is not about biological classification. It is a question of moral philosophy. And we do not help ourselves at all in answering it if we decide in advance that the answer ought to be a single, simple characteristic, unshared by other species, such as the differentia is meant to be. Why should a narrow morality necessarily be the right one? Why should not our excellence involve our whole nature? [13]

Each time we try to isolate one particular attribute of man's character we find that it is wanting because there is clearly no single attribute which is sufficient alone to define or explain the species. So Midgley continues:

We employ a cluster of them (attributes) whose arrangements as more or less essential can be altered from time to time for many reasons. And what is really characteristic is the shape of the whole cluster. For example, for man things like conceptual thought, reason, language, culture, self-consciousness, tool-using, productivity, laughter, a sense of the future, etc. All these form part of such a cluster but none of them can monopolise it or freeze it into finality. There are always more that we have not thought of mentioning yet, and among them the most obvious. What would we say about someone who had all the characteristics just mentioned, but none of the normal human affections? These of course are plainly very like those of many other species, so they do not get named in the differentia. But shortage of them is the

commonest reason for calling people inhuman.[14]

She sums up her thinking on the matter by saying "To expect a single differentiate is absurd. As it is not even flattering to the species since it obscures our truly characteristic richness and versatility."

To prove her point she looks at the main attempts to define man by single characteristics or even a limited combination. She begins with Aristotle's definition of man as rational, showing how everybody after Aristotle who proposed the same sort of definition of man was arguing with him, in other words was commenting one way or another on the definition of man as a rational animal, taking previous contributions for granted. She looks at Plato, *Nicomachean Ethics* 1.7, when he asks what the true function of man is in order to see what his happiness consists in, and concludes that the function is the life of reason because that life only is peculiar to man. She would not quarrel with his conclusion but with his argument. "If peculiarities of man is the point, why should one not say the function of man is technology or say the sexual goings-on noted by Desmond Morris, or even the exceptional ruthlessness to one's own species? In all these respects man seems to be unique." [15] She looks at Descartes, who regarded animals as automata operating without consciousness, and sees him as guilty of the same mistake as Plato, that is, in 'seeing pure speculative reason as of the logicians' or mathematicians' kind as lying at the core of human life, so that he was really defining man not so much by his consciousness or general intelligence but by his capacity for mathematics.' She points out that reason in the sense of logic can be called a universal tool, but as a faculty, that is as something we are gifted with, it is not so at all. It is a set of highly varied mental capacities, practical and theoretical, which are separable and unevenly distributed among human beings, and are shaped in specific ways by their lives.

Rationality as the single differentiating factor between man and other animals is plainly insufficient.

Rationality involves sanity. And a mad dog differs from a normal dog in just the same way as a mad man from a sane man. On the matter of knowing one's onions, understanding what one is about, there is not (as you might think from Descartes' remarks) a single scale reaching down from the most intelligent man to the stupidest and stopping short there, leaving all beasts equally nowhere. There are a number of scales on which both people and animals can be found variously arranged, as well as some others that are exclusive to people, and undoubtedly others peculiar to different types of animals.[16]

The observation of animal behaviour can also lead us to question whether language is really quite as distinctive or peculiar to man as it has been thought to be. Midgley points to chimpanzees who have been taught Ameslan, a sort of deaf and dumb sign language. One chimp had been given 150 signs which he could use and understand and a further 200 which he could understand. It was found that when he was put with others who had been taught the signs, they often used them to communicate with each other. Some people object that these signs do not constitute language, but they need to be very careful in their objection because most of their objections are syntactical and, of course, by those standards many human beings could be said not to use language as well. She quotes Chomsky who, in a study of animal communications, said that such a study only brings out more clearly the extent to which human language 'appears to be a unique phenomenon without significant analogy in the animal world'. Midgley agrees that in some ways it is unique but does not agree that it is without significant analogy.

Chomsky seems to separate gesture from language. Most human language even for the most literate of us, is spoken not written. And when it is spoken, the words themselves are only the peak of a pyramid, of which tone of voice, gestures, facial and bodily expression, pace, timing, silences, and the relation of the whole to what is going on at the time form the major part. So I think we can safely say that language is part of a knot of general structural properties but it is not necessarily of itself distinctive.[17]

If we agree with Midgley that no single human characteristic is sufficient on its own to differentiate the human person from other animals, then we are tempted to follow her and say that it is in the whole nature and the infinite variety which that provides that the difference is to be found. Perhaps some light can be thrown upon our difficulty of the use of the word 'person' and particularly in the western tradition by looking at an earlier understanding of the development of the word 'person' in Christian thought. Possibly the eastern understanding of 'person' may well round off the western emphasis on rationality, language, etc. in order to bring about a more complete understanding of the meaning of the word 'person'.

In his book Begotten or Made Oliver O'Donovan discusses the problems of in vitro fertilisation and of experimenting on embryos. To do this, he has to examine the concept of person because the process of experimenting on embryos and then discarding them involves the whole question of what is a person. To discard embryos is to say quite clearly that they are not persons. So in order to understand person he begins to trace the development of the use of the word. He begins with the use of 'persona' in Greek tragedy which was the character mask. He shows that when the character was played by more than one person they simply

passed the mask from one to another so that there was a continuity of the mask, so each persona is an individual appearance that has continuity through a story. In other words, he says "to speak of a person, then, is to speak of identity, that which constitutes sameness between one appearance and another and so makes us beings with histories and names." [18]. That this understanding of person from the Greek tragedies should appeal more to Christian thinkers than ancient classical philosophy where man was analysed as intellect, soul, etc., is not surprising when we consider that the identity of human beings in the Old and New Testaments is to do with their role in history, a role which is assigned to them by divine providence.

So, O'Donovan continues:

In the light of this we can understand how Patristic Christian thought, developing as it did in two main languages, Latin and Greek, was able to use interchangeably two words which had different nuances. The Latin speaking church spoke of a 'persona', a term with its associations in the theatre and the lawcourts, which suggested that the person was an agent, one who could appear or hold a part in the public realm. The Greek speaking church came, more slowly, to speak of a hypostasis (literally a sub-stance), which suggests a reality which underlies or supports all the characteristics and qualities, all the variable appearances which one and the same person might present. We might most helpfully render hypostasis as 'subject'. The difference of emphasis in these two terms caused problems of mutual understanding, but the common element was the emphasis on continuity and historicity. When one spoke of a person one spoke of these different, successive, and changing appearances as one collective appearance; when

one spoke of hypostasis one spoke of something that underlay them all and so made them one, the hidden thread of individual existence on which, so to speak, they were all hung like clothes on a line.[19]

We are therefore trying to keep a balance between the person thought of as an agent and the person thought of as a subject. Perhaps much that has gone wrong throughout the history of thinking about person has been the refusal to do this and perhaps, as O'Donovan points out, this has been and still is the problem. He says:

Modern thinking is looking for a variety of capacities, abilities, possibilities, performances associated perhaps with rational nature which will be recognisably personal. But this complex is not what Christians have meant in the past when they have referred to persons. The individual substance in Boethius' definition points not to a quality or a complex of qualities but to 'a someone who' ..., i.e. to a person. These qualities may belong but he is not one with them, he acquired them as events in his history.[20]

What we are trying to do, then, it seems is to identify 'the hidden thread of individual existence', that is, so to speak, the co-ordinating or unifying factor in the whole of the human nature. In his book The Thread of Life, Richard Wollheim sets out to do exactly this, to identify the thread of life. He begins by asking the question 'What is a person?', and he answers it quite simply, "persons are human beings". We seem to be back to the American judge again, but that aside, he develops his answer by stating that all deformed human beings are still persons. He quotes as an example those beings in Ovid's Metamorphoses who are transformed into animals of one kind or another. He says that their animal appearance does little for them, indeed it comes close to

preventing their being persons. Animalhood is for them a disability which strikes them at their core. So he wonders in what sense we can still see them as persons? For "we think that an animal can be a person only if it belongs to a species that is a person species. But in our speech we say that it is a person if it belongs to a person species, however abnormal or degraded it might be. It is a person even though, if normal or characteristic members of the species were like it, we would not think of that species as a person species." [21] He says that we select person species on the basis of how their members live and how they lead their lives, so the question becomes not 'What is a person?' but 'What is it to lead the life of a person?'. He answers this question by saying "A person leads his life at a crossroads: at the point where a past that has affected him and the future that lies open meet in the present" [22] In this definition he is at one with Stanley Hauerwas in his book Vision and Virtue where he says "A man's present choices and actions control his own future by shaping the man he is" [23], and "It is character that gives a warrant for our expectation of the link between what an individual is and the sequence of his actions and attitudes" [24] So both Wollheim and Hauerwas agree that at the crossroads man is free to decide, he can make a choice, but both see that his choice is not as free as it seems but that his character, his personality, has been formed by previous choices and therefore is bound to affect in some respect the way he chooses. And at this point Midgley and Jenkins will probably agree with them. The real difficulty here is in analysing what it is that decides. How are past and present experiences, ideals, imaginings, etc. co-ordinated?

Wollheim attempts to answer the question quite simply. Redefining his purpose in writing his book, he says:

My enquiry would be into the nature of a process, which

unfolds in a thing, which is the person, and out of which a product which is a person's life emerges. And the core of this process is to be found in three characteristic interactions: (1) between the person's past and his present, and between his present and his future; (2) between his mental dispositions and his mental states; and (3) between the conscious, preconscious and unconscious systems of his mind. And these interactions, which take place in a continuing body, interrelate: for instance, they collude.[25]

All of these functions must be held in balance and if they are not, then disintegration takes place. He goes on to show how, for instance, if the influence of the past is allowed to break its bounds, it becomes the tyranny of the past, pointing to Freud's 'Rat Man' case as an example. When such disintegration occurs, it can, he says, be brought back under control, in other words, brought back into balance. He seems to think this can be done by a process which he calls self-examination. He sees self-examination as the way in which by looking into the past we are prepared to learn or to try to learn from it, and failure to do this, he says, will condemn us to live in the past. But he is quite clear that he uses the word in a very special way, in that he sees it as a form of psychological enquiry:

I have not been talking about the examination of the person who leads the life. Nor have I been talking about the examination of the self or the metaphysical subject: I have been talking about a form of psychological enquiry, whereas that (i.e. examination of the self or the metaphysical subject) would have been metaphysical enquiry, i.e. when a person examines the way he leads his life, he is not conducting an enquiry into the metaphysical subject.[26] (The brackets are my own for clarification.)

He goes on to examine the growth of the moral sense, which he regards as crucial to self-examination. "It is crucial to self-examination, crucial to the way in which we lead our lives, that we may bring our desires, emotions and beliefs, our intentions and our aspirations, under a form of scrutiny that we think of as moral scrutiny." [27] But he is also quite clear about what he means by morality. "There are two ways of thinking about morality: (1) as a set of propositions, i.e. a mathematical approach, (2) morality is thought of as part of the psychology of the person, i.e. like religion as it appears to the infidel, or like art. This moral psychology can be viewed as the study of the growth of the moral sentiments, moral beliefs, and moral habits in the typical life history of the individual." [28] He sums up by referring to the only two fundamental intuitions that he has about morality. "The first is that morality, if it is anything at all, is an achievement: it is not something that can be learnt or inherited. The second intuition is that whatever may be the content of obligation, obligation itself is primarily self-directed. It is self-directed, or it may be other-regarding." [29] He apparently finds no room for the view that morality is ultimate or overruling, a point which will be clarified shortly.

So to Wollheim it seems that the use of self-examination with its attendant growth of the moral sense has the one purpose of freeing us from the tyranny of the past. His answer to the question 'What is the purpose of being free from the tyranny of the past?' is "Surely to live in the present". To do this well needs three attitudes. The first he calls egoism - It is I who must live; the second he calls that of finding life worth living, i.e. the quality, the happiness, enjoyment, etc. for me; and the third finding life worth while, that is worth the effort. To understand that, he says:

We need to see how the three relations, the future, present

and past mental states hang together, how they do so under the aegis of that relation in which we stand to our present states. The key idea here, which is ultimate, is that entering into our present states acquaints us with phenomenology. But phenomenology of past and future states is not just something that we infer to be the case. It inheres in the present. There are two ways in which it is continually brought home to us. One is through ourselves and what we are. For entering into present states we do so as persisting creatures who will enter into future states and have entered into past states. The other way is through the mental states themselves and what they are like. For amongst present mental states are included memories of past states and what I shall call previsagements or future states.[30]

It is interesting that the only thing he allows to be of ultimate importance is the phenomenology which we meet on entering into our present states. There is nothing exterior to the person that makes any kind of ultimate demand, but the only ultimate is subjective. I think it is because of this that he goes on in his last chapter to talk of the importance of death simply because it ends the process of living. He says "Without introducing death we should not have a complete picture of what it is to live as a person." [31] If we refer back to his definition of what he was trying to do in the book, we find that when he refers to his three different types of characteristic interaction in the human person's life, he ends by saying "and these interactions which take place in a continuing body, interrelate: for instance, they collude". I am sure it is the continuing body here which is of key importance, for it is the body alone that gives the personality a continuity. All the psychological functions which he examines he sees in terms of physical and chemical

reactions, everything is tied to matter. Because he appears to allow no outside influence, then a statement such as that where he says that life without death would be a meaningless kind of existence for a person, or that where he says that we just could not live like that whatever might be true, say, for angels, is final.[32] For Wollheim, to examine the life of a person, means simply to look at that space between conception and death. There is nothing of ultimate value about human life and certainly not any kind of ultimate destiny.

This leads us to ask if there are any real grounds for his original statement at the beginning of his book that deformed members of the species can be regarded as part of that species. Certainly the implications of his statement "that the human species in claiming such individuals for itself continues to claim them for personhood, even in extremis: just as when the time comes, it will claim us even if senility has by then overtaken us"[33] are that there is some reason why the species should care for its weaker brethren. He fails to supply this reason and indeed seems to base the statement simply on the fact that this is the norm. It is very simple to give examples of cases where human beings have not looked after the senile or the handicapped. There are cases where it has been the political policy of a whole nation to eliminate any people in these categories. It is in fact very difficult on the basis of his book to see any reason why we should value other human beings or persons whether they are handicapped or not. However, if we do start from one of his definitions, perhaps we may find a more hopeful path to follow.

If we start from his definition that a person leads his life at a crossroads, then we may find a more hopeful understanding of personality if we follow the developments of this thought in the works of Jenkins, Hauerwas and Midgley. If we take Midgley first, we have already seen

how she argues in her book Beast and Man for the understanding of the personality of man as residing in his whole nature, and it is the variety, the infinite variety of this whole nature which is the factor which distinguishes him amongst the rest of the animals. But all the different attributes of man need to be kept in balance if he is to be wholly human. Traditional thought saw this as the role of reason, controlling all the lesser passions or instincts. She describes how this picture comes from Plato through the Stoics, and such modern philosophers as Descartes, Spinoza and Kant. She thought it performed a good service by honouring thought but thinks that eventually it became a dictator called the 'Will', which nowadays stands mainly for arrogance, arbitrariness and contempt for the natural facts. So she wants to consider reason as growing out of and completing the natural balance of parts. To do this she needs to look again at rationality. She says "There are I think two distinct elements in rationality: cleverness and integration. By integration I mean having a character, acting as a whole, having a firm and effective priority system. The second is a condition of the first, not the other way round." [34]

Integration is also not confined to people. She looks at what happens when integration fails in animals, and she gives two examples, one of an oyster catcher sitting on an egg far too large for it, wanting as it were too much of a good thing, the other the herring gull sitting on an empty nest with its eggs standing outside on the ledge. And she shows how this is similar to humans who often get to the point where they also become disintegrated, they cannot have too much of a good thing. For instance, stuffing chocolates, drinking spirits, driving fast cars, wasting resources, and so on. The difference between us and them is that we can see what is happening though, like them, we cannot necessarily do anything about it. We feel we should be able to get out

of the trap but we cannot. She says integration would mean that we could. In other words, in the two examples given of animals, disintegration shows the animals acting in ways other than they should, but apparently unable to help it. Whereas man can voluntarily enter the trap of disintegration. She quotes from Bishop Butler, who talks of the man who enters the trap for present gratification knowing the trap was there and what it would do to him. "People will say of this man", says Butler, "that he was insane, that he was unnatural". In other words, he is disintegrated. She comes to the conclusion, then, that integration of the personality is not just an optional extra, it is a need; human beings must have a structure and a policy of continuity. Relying heavily upon Butler again, she draws the conclusion that without a lasting character a man cannot even follow out a train of thought, so that it is the lasting character which is a condition of intelligence, and not vice versa.

"Butler's idea, then," she says, "is that if we reflect on our nature, if we attend to our neglected outlying motives and relate them to the centre, we shall be able to judge them because the reflective centre of our personality has a natural authority. It is in a position to judge." She quotes Butler on conscience, "Had it strength as it has right, had it force as it has manifest authority, it would absolutely govern the world". Butler calls this reflective centre of our personality 'conscience', not 'reason', but he means by conscience:

a reflective faculty at the centre of ourselves by which we can think about our various actions and desires, stamping some with approval and rejecting others. And of course he does not make the mistake of personifying faculties either. For him conscience (or reflection) is simply that man himself, in his capacity as decider, in other words, each one of us when we think seriously what we are for or against. The price of

ignoring one's centre or refusing to reflect properly is disintegration, or as Butler puts it, leads to confused personality.[35]

Butler's idea would then seem to put reason in its place. That is, this reflective process, or conscience as he calls it, will produce that integration which co-ordinates all the other virtues (kindness, bravery, friendship, patience, generosity, etc.).

She sees Butler's view of how our nature is integrated as being thoroughly sensible and a great improvement on the picture provided by Plato and his followers. But she says that it falls short is where all other accounts fall short - in oversimplifying the position about animals for the sake of the contrast. "But in human and higher animals social bonds structure their lives. Communication, and therefore intelligence, develops only where there are these long-standing deep relationships." So she makes the point that other animals too can have ambivalence, that is, conflicts of behaviour with which they have to come to terms and about which decisions have to be made. By saying that when human beings reason practically about what would be best to do, they are wondering what would be best for such a creature as man for whom the range and pattern of possible aims is given with the species.

The decision-making faculty of man, or conscience as Butler would call it, does not act in a vacuum but is influenced not only by the decisions made by the person himself but also by the culture he receives, so she examines culture and habit as both being instrumental in helping to formulate the background and custom against which decisions are made. Again, this is not seen as unique to man. What is unique to man is what follows from his cultural background. She shows that it is when creatures want to convey things that their innately supplied range of gestures does not let them convey that their range of symbols is extended, and that

this is true also of the rest of culture as it is of language. But it must have been a much stronger passion that moved our pre-human ancestors for them to meet with the sort of success that they did. They plainly wanted to interact socially in all the innumerable ways that go to make up a culture. Language was developed, then, for performance as well as to exchange information. Midgley observes that the performing element is primary in manners, ceremonies, arts and sports, and that it is still very important in sexual customs, law and morality, religion and government, and even in trade and finance. So it was because our ancestors' needs so shaped language that it would serve for all these things that they succeeded in widening the scope of human capacities to such effect that we now suffer from an embarrassment of riches. It is because we are capable of far more than we can fit into even the richest individual lifespan that we have to choose. This is no simple process, as she goes on to explain:

It is this enormous enriching of our capacities that gives rise to free will. We have to choose in a sense in which other species do not. Much of our choosing, however, is communal rather than individual. Some of it has to be done for us by parents and their generation, before we are in any position to advise them. To look at it another way, we have to choose for our children as well as for ourselves and also, since we can influence others, in part for those around us too. Romantic individualism is wrong if it suggests that we can choose alone. To choose at all rather than just flipping a coin, we need intelligible alternatives. And they can be provided only by a culture, that is, by an unseen host of collaborators. Culture is necessary to make rational choice possible. It is a condition of freedom.[36]

So she has argued throughout this book that it is no misfortune to have a specific nature, indeed the freedom in the sense that we really value it, is the chance to do what each of us has it in him to do - to be oneself, not another person. Though all human ranges overlap, we each have a distinctive range of talents, tastes, and emotional possibilities. So she points out that the advantage of innate individuality - the positive enjoyment of one's own capacities - more than outweighs the drawbacks of not being infinitely pliable. So, for Midgley, the major difference between human beings and other animals is the fact that we have to choose in the sense that no other species does, and presumably the way we do this is by the use of the reflective process described by Butler. We may suppose that this process will be developed from and influenced by the cultural background which leads to it, which in the case of Western Europe is Judaeo-Christianity.

Midgley's understanding of the importance of culture in the formation of our choosing seems to be endorsed by Stanley Hauerwas in his 'Towards an Ethics of Character', an essay in his book Vision and Virtue. We have already seen that he says "a man's present choices and actions control his own future by shaping the man he is." He sets this statement within limits when he says "We do not have unlimited possibilities, we are 'destined' to a certain range of choices by our culture, society, and our particular biographical and psychological situation." [37] The ability to reflect and to choose means that man acts with intention and therefore intention is of fundamental importance in giving purpose to activity and life. It also gives him the power to engage in discovery and the ability to act inconsistently with his character. As Hauerwas says:

We may even approve of this. Such inconsistency may even be important in providing a transition from our past to our future,

especially when our character is so formed that we are closed to the future and fail to acknowledge the significance of new elements that confront us and challenge our past determinations. Whether we protect ourselves from the challenges of the future by limiting ourselves to some boring routine or whether we meet the challenges and react to them is our free choice which will be affected either way by how strongly our character has been informed and formed in the past.[38]

There seems to be a widening of the understanding of freedom here, so perhaps we need to examine what he means by it. "Freedom, or the autonomy of the self, is not a status to be assumed but a task to be undertaken. Free will does not describe a faculty of the self, but the way we decide to engage in actions under certain descriptions rather than others." [39] If we were to put this concept of freedom and understanding of a man into a cultural context which was, say, Christian, then the ability to decide becomes part of an understanding of grace. That is, freedom as exercised in its most crucial way is seen as a gift from God, so the Christian sees himself as a person who freely responds to God calling him to a fuller realisation of his own nature. "The Christian life so understood is not made up of one isolated 'loving' act added to another. Rather it ought to be the progressive growth of the self into the fuller reality of God's action in Christ." [40]

So Hauerwas by taking the same ideas as we have seen portrayed in Midgley, pushing them into a particular culture, brings us now to an understanding of person who sees himself in relation to another being, namely God. I want to go on from here to look at what David Jenkins says about the same sort of understanding of person in his book What is Man, for I think we now have a real clue to the sort of rich and deep

understanding of person that does justice to the subject.

Jenkins begins his investigation 'What is Man?' by pointing out that we do not have enough information about things which characterise man because the information we want is connected with hopes, plans and aims. And these in turn are connection with notions and experiences like fulfilment, worthwhileness, enjoyment. In this realm it is not information which is really important but experience. Satisfying experience does not answer questions, it renders them irrelevant or else it invokes further questions.[41]

So he goes on to begin from what he feels is true about himself. He says "I am a self-reflecting animal who is aware that I am me".[42] But he will look at such information as is available about the animal nature of man, the psychological determinism of man, the social and cultural conditioning of man, and how all these affect and ought to affect our view of the answer to the question 'What is man?'.

Like Midgley he is not afraid to face up to the difficult questions and he begins by looking at man as the decoder of the universe. He says "As he empties the universe of mysteries, so he gets nearer to be able to appreciate or at least be forced to face THE mystery." [43] He is not frightened by man's ability to decode the universe. He says:

The remarkable thing is this capacity of man to decode the universe. It is not less remarkable because the capacity extends to himself. Of course, the fact that man himself comes under the same decoding process simply makes it clear that men are homogeneous parts of that universe. What is in question is not the uniqueness of man but the nature and consequences of it. If you can decode the make-up of your environment and yourself, then you can re-code them.[44]

Man stands out. "He is responsible for that of which he can be aware

that he is responsible." [45] In other words, man's position is precarious and ambiguous, it is full of choices, if he has the responsibility which the biblical and the scientific understanding of man agrees that he has. Such precarious ambiguity means that man's position is full of exciting possibilities. Man's choosing is then of crucial importance. But the biblical tradition states that he is not left to do it unaided. Man is not evil by nature but potentially good according to the tradition. What he does is make the wrong choices. So Jenkin's concludes that the fall in the Christian context indicates that God is actively involved in man's destiny and opportunity, irrespective of man's response to him.

But this work of God which continues steadily whether man goes with or against the grain of it, at no point deprives man of his opportunities and responsibilities for searching, responding and collaborating. Hence man's situation is never closed, his searching is never completed, his responses are never finally sufficient, the work which may be creative or constructive is never done. That is why nothing in particular is known in advance. Man has the responsibility and opportunity of living into and taking a share in his future. [46]

And perhaps this is why man, even from a really primitive state, appears to be more preoccupied with the care for his dead than other animals seem to be. Even in the face of death he will continue searching, seeking to take a share of the future.

Having looked at most of the other main ways of viewing man, Jenkins concludes that only his understanding of man as a chooser will do. He says:

Man may be absurd but it is he who diagnoses this absurdity. Man may be an illusion, but he is an illusion who can perceive the illusion. Man may be biochemically determined, but he is

well on the way to understanding and therefore to being able to manipulate the building blocks of his determined state. Man may be determined by psychopathology, but this he can analyse and realign. Man may be the product of social pressures and strains, but the dialectic of these pressures can be understood and co-operated with. The very processes by which men discover their absurdity, illusoriness or determinedness suggest that this is what they, variously, choose to consider themselves to be and not what they are bound to be. Freedom as an emergent possibility, seems to be thrust upon men, and along with freedom responsibility.[47]

He goes on to examine the ways in which man is helped to make his choice. He looks at the rich variety of man's uniqueness in terms of religion, his creative artistic self in all the creative arts, and in science too, and he does not omit literature and, of course, the use of language and communication. Indeed, he suggests that literature, drama, poetry are all extensions of the basic use of language, and he also points out that science without language would not be possible. "Language is man's most important tool of communication and yet is both produced by and the producer of community, so we cannot ignore human culture and the whole question of society." He sees the sphere of community and language as the sphere in which men at least begin to share in that which is the basis of the human possibilities and from which possibility and achievement extend. Further, "it is in their particular communities that men share in the possibilities of suffering and of joy, of living with and speaking with their fellows and of dying. Thus all men share in their particular ways in those relationships of common living, which are the very essence of being human".[48]

Such relationships, then, are at the core of human development, of

the development of human personality, and as anyone who has been involved in a deep human relationship knows, such relationships are costly. And because we fear being hurt or cannot bear the cost, we do not make the attempt to develop such relationships. Jenkins agrees that the range of our practical sympathy is so small that "we soon and unwittingly cross the threshold beyond which human beings are, for us, 'less than human'." [49] He sees the hope of Christianity as "precisely the news that God never ceases the costly work of enabling that 'threshold' to extend outward in the case of every man so that in the end there is the hope of all men being enabled to act fully humanly to all men and thus become fully human together." [50] In other words, what the human relationship cannot achieve hopefully God can. He sums up by saying "Man is the emergent lover who has everything to learn about love." [51] So the destiny of man lies in his relationship with God and his ultimate destiny is to share in the divine nature. But Jenkins always remembers that God is not remote from but intimately involved in this world and its sufferings "so that the cost to God of helping man achieve his destiny is real and actual". [52] He does not believe that the question 'What is man?' can be adequately faced up to by anything other than "the transcendent context of a God and of a universal love which embraces and interpenetrates the particular. Man is an open question directed towards a future of love through present possibilities." [53]

The choice is man's but when of his own volition he enters into this relationship with God, he is no mere passive cipher. Within this relationship man is to be understood as

a receiver of the possibilities of life but an active receiver, a responder to the offers and the opportunities of love but a creative responder, a constructor of situations, persons and societies which overcome limitation and evil and liberate

growth and goodness, but a dependent constructor. What he receives, what he searches for, what he builds up and what he enjoys is the image of himself in God.[54]

After such wonderful language depicting the destiny of man as it were upon the heights of the Mount of Transfiguration, we descend to the plain again, and ask the question 'Is it really possible to talk about man in these terms of theologically grounded relationships?'. What about the child at its earliest stages of development in the womb as a foetus; in the early stages after birth; what about the deformed or the malfunctioning child? Is it possible to talk meaningfully about these in terms of the same theologically grounded relationships? It seems it is not only possible but is probably essential if we are to give any value to human life at all.

In his book The Artifice of Ethics G.R. Dunstan discusses the morality of in vitro fertilisation, genetic screening and related abortion, and similar problems such as experimentation on embryos. As part of this enquiry he looks into the development of the human embryo and tries to discern when the human embryo becomes a living soul. He shows how Bernard Towers, an embryologist, has remarked that the Aristotelian theories of human development were matched by empirical observation. Dunstan claims this has shown that we can claim that the attribution of humanity, or personhood, has been linked with the phased development of the foetus as empirically observed. Taking into consideration the fact that the full potential for human personality is present chromosomally from the time of fertilisation, that is from the fusing of the sperm and the egg, he claims that:

Humanity is an attributed status; an imposition from the human cultural tradition upon the genetic inheritance. It does not follow automatically that we can read off detailed moral rules

from the attribution. We have still to work them out for ourselves. ... We need a language that does justice both to the theological understanding of humanity and to the embryologists' understanding of the body's development.[55]

In his search for such a language he begins by looking at the Bible, seeing man as created in the image of God, that is, as capable of a freely-willed response to the awakening call of God. This idea is reinforced for Christians by the idea of the incarnation of God in Jesus Christ, who shows God's true image to man and also exhibits total and perfect human response to the moral claim of God. From this comes the clear idea that human life characteristically consists in the mutuality of relationship.

Personality is characterised first by a capacity for freedom and a self-determination, developing as the organism develops its physical and psychological maturity; and secondly by a capacity for mutuality or interaction, that is, a capacity on the one hand to make human gestures, on the other to awaken human responses. The relationships of which this human, psycho-physical organism is the source and centre are ultimately, that is before God, precious, and therefore ought not to be violated, the psycho-physical source of them, the living body is itself inviolable. It has an inherent right to be protected and anyone who seeks to invade that right, to assault, harm or kill that body at any stage, must prove his justification for doing so.[56]

So he says that in trying to work out when, if ever, we can dispose of a foetus or experiment upon it, we need to know the answer to the questions: When does the foetus actually become dependent upon his or her mother as a person? When does her presence begin to awaken in the

foetus the potential for human response, as awareness of the foetus begins to awaken in the mother the beginning of a maternal response?

If we could know at what point a mother as a human being, as a source of specifically human relationship, becomes irreplaceably necessary to the development of the human embryo into a human child, then we should see a threshold at which experiment must cease, a step which must not be crossed. For beyond it lies the life of a man, the image and the glory of God. This is holy ground.[57]

It is the relationship then which is key to the development of the personality of both the foetus and the mother. Both the humanity and the personality of each develops as their relationship grows. This happens in a similar fashion to the way in which we see the human person becoming more human in Jenkins' understanding of his relationship with God. By standards of adult human activity, what we see in the foetus and very early stages after birth are comparatively passive beings in a relationship with other human beings, particularly the mother, but we cannot deny that a relationship exists. Nor can we allow our sophisticated ideas of communication to distort our view of the communication which is going on between foetus and mother and between the young baby and mother in terms of touch, smell, suck, facial expression, noise, crying, chuckling, etc. Relationships can then obviously exist between relatively unformed and helpless human beings and other human beings so that relationships can exist between the mentally impaired and other human beings in the same way. And our attitude to them must be analogous to the way we would treat the unborn child or the new born child whom we respect and care for because they are persons, albeit persons who have not yet achieved their potential. But then, of course, in a sense neither have any of us reached our potential -

on Jenkins' analogy we will be striving for that full humanity for the whole of our human existence on this earth.

The call to this process of growth is described beautifully in Maria Boulding's book The Coming of God. She says:

We are invited by the gift of Christmas to enter into Jesus' experience of the father. This Christmas birth that leads him into it is the echo in time of the son's eternal birth from the father, in that trinity where each is for the others. This means that our exploring of the implications of sonship cannot be only a solitary adventure, however much the occasional patch of solitude in our lives may help us to go deeper in the search. There is often a curve in the human person's growth towards maturity. We begin with the participation mystique of womb-life, when the child's being is locked into that of its mother. Birth is a preliminary separation, but the close dependence continues through the early years. Growth towards adulthood usually involves a personal assertion of separateness and independence; then the young man or woman leaves home, sets out on a career, marries, has children, achieves something. There is a strong, fairly confident, self-conscious grownupness. Yet further growth, deepening in genuine self-discovery, will generally lead him or her to a recognition of need, a need for other persons, for some kind of community and exchange. The individuation process documented by C.G. Jung leads a person to live from his or her deep centre, and yet to find there not simply solitude but capacity for communion. It is the same in Christian growth. The life is of its essence an exchange, 'light caught from a leaping flame'. Because it is the life of the trinity, it is giving and receiving, flow and re-flow, a dance of

love. Maturity is found, not in isolation but in willing communion in the organic fellowship of the body of Christ.[58]

This beautiful description of the process by which a human being can discover his potential is developed at some length by Kallistos Ware in his article 'The unity of the human person according to the Greek Fathers' in Persons and Personality (Peacocke & Gillett, eds.) where he says that man's need to be part of a relationship if he is to develop is rooted in the nature of God himself. "As love, God is not self-love but mutual love. The being of God is a relational being; there is within God an 'I-and-thou' relationship between Father, Son and Holy Spirit. God is exchanged, self-giving, reciprocity." [59]

It is because he has affirmed all this of God he can go on to affirm it equally of human beings, who he says are formed in God's image.

The divine image given to each one of us is specifically a trinitarian image. And this means that human personhood like the personhood of God, is exchanged, self-giving reciprocity. As a person, I am what I am only in relation to other persons. My human being is a relational being. My personal unity is fulfilled in community. I am only truly human, truly personal, if I relate to others and to the likeness of the Trinity; if I express myself, as God does, in a relationship of 'I and thou'. [60]

The same point is developed by John MacQuarrie in an article in the same book Persons and Personality called 'A theology of personal being' and his conclusion is much the same. Quoting Martin Buber, he says there is no 'I' without a 'thou', and he goes on to say there can be no person without relationships to other persons.

There is no more absurd notion than that of individual salvation. There can be no salvation of an individual while the

rest of human kind is left to perish. We are either saved - that is to say, made whole - together, or we simply go under.[61]

So our understanding of person is greatly enriched by our survey of humanists, philosophers, anthropologists, psychologists and theologians. We see the person as a complex of many and varied attributes, none of which can be singled out as that which is the single distinguishing mark. All of these attributes need to be kept in balance so that each can play its part in the development and growth of the full integrated personality. This growth will not simply be affected by the psychological and physical make-up of the person but by external factors also such as culture, the relative freedom to choose, his relation with other people and especially his relationship with God with whom his ultimate destiny lies.

So the question which has to be addressed now is 'How can the mentally handicapped best be helped to share in this growth and development process?' In other words, 'How can we best help them to develop and share in creative relationships with others and with God which will help them develop their personality to the full?'

Footnotes

- [1] Hauerwas (Ed.), Responsibility for Devalued Persons, p.51.
- [2] Teichman, Philosophy, vol.50, no.232.
- [3] Singer (Ed.), In Defence of Animals, p.54.
- [4] Thomas, Man and the Natural World.
- [5] Ibid, p.31.
- [6] Ibid, p.43.
- [7] Ibid, p.43.
- [8] Midgley, Beast and Man: The Roots of Human Nature, p.256.
- [9] Hauerwas, Vision and Virtue, pp.184-185.
- [10] McCormick, How Brave a New World, p.342.
- [11] Jenkins, What is Man?
- [12] Midgley, Beast and Man: The Roots of Human Nature, pp.26-28;
Lorenz, King Solomon's Ring.
- [13] Midgley, Opus cit, p.204
- [14] Ibid, p.205.
- [15] Ibid, p.44
- [16] Ibid, p.213.
- [17] Ibid, p.239
- [18] O'Donovan, Begotten Not Made, p.51.
- [19] Ibid, p.52.
- [20] Ibid, pp.58-59.
- [21] Wollheim, The Thread of Life, pp.8-9.
- [22] Ibid, p.31.
- [23] Hauerwas, Vision and Virtue, p.55.
- [24] Ibid, p.154.
- [25] Wollheim, Opus cit, p.130.
- [26] Ibid, pp.190-191.
- [27] Ibid, p.197.
- [28] Ibid, p.198.

- [29] Ibid, p.294.
- [30] Ibid, p.256.
- [31] Ibid, p.257.
- [32] Ibid, p.262.
- [33] Ibid, p.9.
- [34] Midgley, Opus cit, p.262.
- [35] Ibid, p.262.
- [36] Ibid, p.317.
- [37] Hauerwas, Opus cit, p.56.
- [38] Ibid, p.54.
- [39] Ibid, pp.64-65.
- [40] Ibid, p.67.
- [41] Jenkins, What is Man?.
- [42] Ibid, p.13.
- [43] Ibid, p.22.
- [44] Ibid, p.33.
- [45] Ibid, p.34.
- [46] Ibid, p.88.
- [47] Ibid, p.90.
- [48] Ibid, p.100.
- [49] Ibid, p.101.
- [50] Ibid, p.101.
- [51] Ibid, p.103.
- [52] Ibid, p.111.
- [53] Ibid, p.114.
- [54] Ibid, p.122.
- [55] Dunstan, The Artifice of Ethics, p.68.
- [56] Ibid, pp.69-70.
- [57] Ibid. pp.72-73.

[58] Boulding, The Coming of God, p.60.

[59] Peacocke & Gillett (eds.), Persons and Personality, p.206.

[60] *ibid*, p.206.

[61] *ibid*, p.

Chapter 3

WHO IS INEDUCABLE ?

In her unpublished paper, Helping the Handicapped Family, Marion Way, the Consultant Psychiatrist at Earls House Hospital, says "The basic need of the mentally handicapped person as for all of us is for warm and consistent human relationships".[1] In his book Readiness for Religion, R. Goldman makes the same general point, applying it to all religious education. He says "The quality of human relationship is the major formative religious influence in childhood and adolescence, and all that is taught stands or falls by the kind of relationship which exists between teachers and their pupils".[2]

This chapter will be examining the possibilities of education of the mentally handicapped and in so doing will be looking at the developments of modern techniques. There is no doubt that in the last twenty or thirty years there has been very rapid development in the understanding of the learning processes and the techniques needed to help and encourage them reach their potential. I deliberately began this chapter with two quotations from Way and Goldman in order to remind us that the crucial factor in the education of anyone, let alone the mentally handicapped, is the development of a good relationship between teacher and pupil. Once that fact is established, then the more we use every available technique and development in our attempts to educate the mentally handicapped the better.

It was mentioned in chapter 1 that educationalists do not rely upon IQ tests in their assessment of people with handicap. Undoubtedly this has something to do with the history of the education of the handicapped in our century. Before 1944 all the handicapped were simply sent to school with everybody else, but no special needs were noted nor was any

special help given. They entered school, joining Standard 1, and they left, still in Standard 1, having grown from five to fourteen in the meantime and having learnt very little. The 1944 Act saw the needs of the people with IQs above 50 as a challenge to be met. These people were to be taught in special schools. Those with IQs of around 50 and under were denoted as ineducable. They were allocated to training centres where presumably the theory was that they could be trained to some kind of social behaviour even though they were ineducable. However, since 1971, because of the Education (Handicapped Children) Act, all such children have been entitled to education irrespective of their IQ. Training centres were rapidly changed into schools and staffs retrained. The schools which had been training centres inevitably became the places where the severely subnormal were sent for education, whereas the mildly subnormal were still catered for in ESN schools or even in remedial classes in normal schools. The 1981 Education Act saw an even greater breakthrough. It replaces the concepts of designated handicaps with that of 'special educational needs', and special educational treatment with 'special educational provision'. Wherever possible special educational provision is now to be made within ordinary schools. Once you are trying to assess the special educational needs of a child, then you are no longer simply concerned with an Intelligence Quotient. The process for determining whether or not a child has special educational needs and what they are is much more complex and diverse. No longer will we be measuring the child against a formula, a set of statistics, but now the main focus of attention will be the child himself rather than his disability. So the child needs to be assessed in many areas, which will give a far better overall picture of the nature of the learning difficulties a child has and also the severity of the handicaps it has to put up with. By examining a child's ability to function within these areas it will be

possible to give a statement of his special educational needs. The areas we are talking about are:

1. Perceptual and motor skills. This would include gross motor skills, fine motor skills, visual skills, and auditory skills.

2. Communication skills. This would include verbal comprehension, expressive language and non-verbal communication.

3. Adaptive skills. Visual discrimination, manipulation, reaching, etc., attention span, object permanence, initiation, and hand and eye co-ordination.

4. Cognitive skills.

5. Social skills and interaction.

6. Educational attainments. These would include specific tests.

7. Attitude and behaviour. This would include motivation, interests, self-image.

These areas have been incorporated into progress profiles which are sort of composite checklists to be used at regular intervals during a child's school life. In Trouts Lane School, which is our local school for children with severe learning difficulties, two progress profiles are used in an attempt to identify the skills found in children with severe learning difficulties, with the aim of encompassing those areas of development which other guides, for example the Portage Guide to Early Education (Shearer & Shearer, 1972) tend not to cover in sufficient detail.

The Early Development Progress Profile (see Appendix 1), a modification of that by Cunningham and Sloper (1978), covers those skills found in children with development levels similar to normal children up to two years of age and has a more detailed breakdown of skills into small steps, than does its partner, the Progress Profile, which covers the next stages of development towards independence. The early one may also be used with pre-school handicapped children and those of school age who

are profoundly or multiply handicapped. These progress profiles may usefully fulfill various roles.

1. They will act as a reasonably quick but fuller recording device for keeping a check on the progress of individual children in different areas of development.

2. They will provide a cumulative record of children's development generally throughout their school careers.

3. They can provide indications for next steps in development, therefore suggestions of activities for more detailed attention and specific teaching programmes.

Such careful record keeping and assessment programmes have led to much greater educational opportunities for the severely mentally handicapped. The sort of thing we are talking about, say in the area of motor and perceptual development, will be the breakdown of something like the Britte-Holle chart from 0-6 years developed in 1981 (see Appendix 2) into a series of simple questions in the progress file. A much fuller and more comprehensive example would be Nancy Bayley's scales (see Appendix 3) or the British Ability Scales (see Appendix 4). There are many such methods of assessment and they are all concerned to give an overall picture of the person. The example opposite is taken from *Mentally Handicapped People: Living and Learning* by David Clarke, p.283, and is one type of attempt to give an overall immediate picture of a person's capability and potential.

That such methods of assessment have improved the educational opportunities for the handicapped is beyond question. If we look again at John, whom we described in the first chapter as having an IQ of about 40 and therefore on the international classification being described as of moderate handicap, we find that in terms of being educable he is clearly classed as being a person with severe learning difficulties. This is due to

his very profound behavioural problems. Attempts to look at the behavioural problems in the widest concept led to a new way of dealing with John educationally.

It is common for the mentally handicapped to have a low esteem of themselves. This is often due to feelings of rejection. In John's case he may feel that his parents have rejected him because home and parents are so important to him. Every day he will say how long it is, how many days, before he goes back to see them again. It is this feeling of rejection that makes them draw attention to themselves, so George S. Baroff in his book Mental Retardation: Nature, Causes and Management, (Hemisphere, 1974) says "The child who is or who feels rejected by his teacher or peers, parents, etc. is compelled to draw attention to himself by whatever means available to him. The chosen means can sometimes be undesirable behaviour".[3] The way to increase a child's self-esteem is by gradually increasing his sense of achievement. Paul Bamberough, John's teacher, says "I try to increase John's self-esteem through giving him plenty of opportunities for success". John's gross motor skills are good, so he capitalises on these. For instance, John is a relatively good swimmer, he can swim three lengths of the school swimming baths besides being able to swim underwater and do handstands in the water, swim through a hoop, and so on. This skill is important in itself, and as Tansley and Gilliford in the book The Education of Slow Learning Children (Routledge 1971) point out, such skills promote feelings of success and self-confidence which can affect the child's attitude to himself and of course to school in general. Similarly, with regard to horse riding, where John again is very competent. Lovell in his book Educational Psychology in Children (Uni Books, 1971) says that such activities help a child to build up his own picture of himself, which is of vital importance in determining his behaviour, i.e., it helps to develop within the child the

sense that he has some ability and prestige and that therefore he can do some things well.

The use of praise in this way gives a new sense of self-esteem, and in John's case he now enjoys much of the work that he does in the classroom as well because of the praise he receives. He now prefers to be good because he likes to be liked, and so his self-esteem is increased. The result is that he has become less anxious about himself and about being rejected, and hence his behaviour is less disruptive even in unfamiliar situations.

This did not entirely solve John's behavioural problems but the basic principle behind what his teacher was doing here was continued in another form as part of a technique known as the Behaviour Modification Technique. This states that the rewarding or positively reinforcing of behaviour will increase the chances of its recurrence. Giving no response, that is ignoring a piece of behaviour, will lessen the chances of its being repeated. Obviously praise is more rewarding if it comes from someone you like, so the whole basis of this treatment rests upon the good relationship between the child and the person operating the technique. That this technique has had great effect upon John is without question, but we must not lose sight of the fact that the key factor is the good relationship between John and the person or persons implementing the technique. What the new method of assessment does is encourage people to look at all sides of the character of the handicapped person. This in itself gives a greater opportunity for the development of a good relationship. The better we know a person, the more we are able to understand him, and understanding is a foundation upon which good relationships can be built.

In her book The Educational and Social Needs of Children with Severe Handicap (2nd edition, Edward Arnold, 1976) Mildred Stevens says this:

Severely subnormal children, like normal children, must get to know their teachers. Of even greater importance is the fact that the teacher must have time not only to discover the individual needs of the children and diagnose difficulties, but also to see that some of these needs are met. Time is needed by the child and the teacher if any measure of continuity of approach and teaching method is to exist.[4]

Obviously, the key factor in getting to know someone is communication, and it is in this area of the development of communication skills that really tremendous advances have been made in the last twenty or thirty years. It is naturally of particular interest to me for it is fundamental to the development of pastoral care and the presentation of the gospel.

That communication is not just speech is obvious. It involves listening, facial expression, touch, sight, and can also involve drawing, painting, modelling, claywork, crafts, music, dancing and drama. They are all means through which people express themselves. Adler, in his book The Non-Verbal Child, says "If a child is retarded in communication skills, art may be his chief means of expression and interaction with his environment".[5] Similarly, Alemeka, in his book Implications of Art for the Handicapped Child: Exceptional Children, says "Through art the handicapped child can effectively speak about himself".[6] It is interesting that in the realm of music, Alvin in his book Music Therapy says much the same thing, "Music is a means of non-verbal communication which can help the child to grasp abstract concepts".[7] If we look again at John, our portrait from the first chapter, we find that drawing is one of his favourite activities. He uses his drawings as a way of getting the attention of adults and often his drawings are very accurate and show tremendous evidence of attention to detail. He also

draws incredibly fast and during a service has been known to draw every single person at the service with individual characteristics, not to mention the very large stereo recorder that was being used to play the hymns with all its knobs and accoutrements (see Fig. 1). He draws pictures of all his pleasant experiences, his visits to the fair or the airport, or horse-riding. As Paul Bamberough has pointed out in John's case study, it is because John's drawing is so incredibly full of detail reflecting his power of observation that his drawing helps him to assimilate and organize his impressions. Even though John is very verbal, his expressive language level is rather low and so he probably compensates for this in his drawing also. This would be borne out by Tansley and Gilliford in the book Education of Slow Learning Children where they say that since mentally handicapped children are more limited than normal children in speech, there is all the more need for them to have alternative means of expression. They quote Desconders, "Drawing should be looked upon primarily as a form of speech".[8] Certainly this works in John's case, for as well as being therapeutic, providing relief and relaxation for John after periods when he has made extra effort or when he has been frustrated or suffering some kind of difficulty, it also provides a safety valve for pent-up emotion, a sort of catharsis. Paul Bamberough describes just such a case.

John sometimes uses drawing to express what he would really like to do, for example, one of the swimming sessions he was so fond of was cancelled because a child in the previous class had fouled the water. John was very upset about this, so he was told he could draw a picture. It was rather interesting that his drawing consisted of a series of broken windows![9]

By breaking down such activities as drawing into several stages it is possible to use them as part of the assessment of the mentally

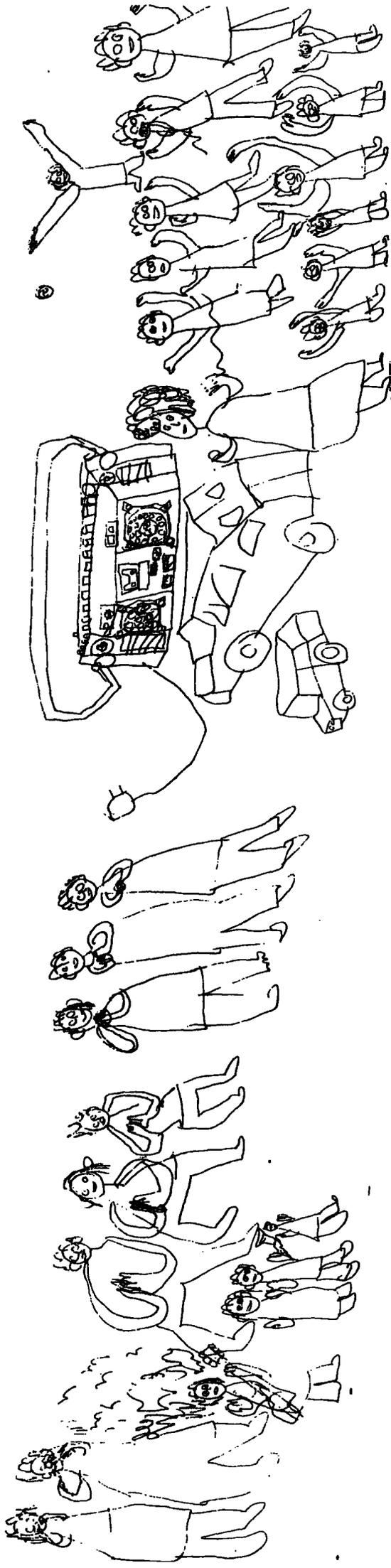
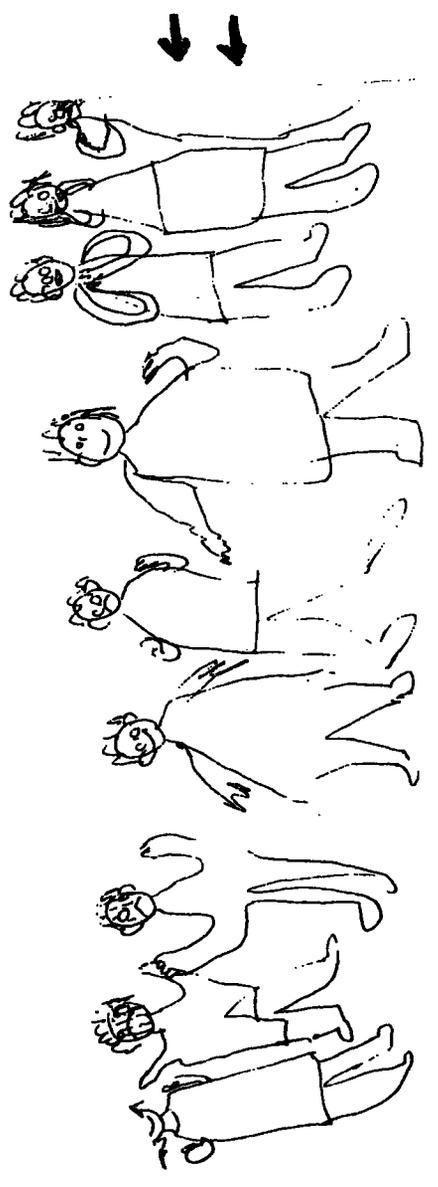


Fig 1

John's drawing of the Sunday Service originally done on a great roll of paper. There greatly reduced in size.

The stereo recorder dominates the scene and he includes the car and minibus in which Chaplain and helpers arrive.

Note how his characters seem to have clearly individual personalities.



handicapped child in the progress profile. In their book Creative and Mental Growth (Macmillan, 1970), Lowenfeld and Brittain have postulated six stages of the artistic development of normal children. Of these six stages, the first four could apply to mentally handicapped.

1. The scribbling stage (normal 2-4 years). During this a child develops from a simple scribble, not even realising what he is doing, to the point where he connects his movement with the visible results and finally begins to so control his scribbling that he directs it and can say that this is daddy or man or what have you.

2. The pre-schematic stage (4-7 years). In this stage the child actually shapes the aforesaid scribbles into some clear kind of representation, usually beginning with the human shape, usually a head with two lines projecting downwards for legs and body. Very little concept of spatial relationships.

3. The schematic stage (7-9 years). The chief advance in this stage is the appearance of spatial relationships, all objects relate to a base line.

4. Dawning realism (9-11 years). During this stage the child ceases to rely on a single base line to represent the ground or other surface. Additional base lines appear and the spaces between them are filled in to represent planes but as yet there is little or no sense of depth or perspective. There is a much greater enjoyment in the use of colour at this stage.

This can be translated into the early progress file under the heading of cognitive skills to questions like 'Can he copy circular scribble?' 'Can he copy a horizontal line, a vertical line, a circle, a square, a triangle?' 'Can he match primary colours, i.e. red, blue, yellow?' The result of such an assessment is that not only do you have a means of assessing the child, but you have clear goals and aims to help the child develop and grow.

What has been done for art has been done in a similar way for the other skills and one must remember that such breakdowns are always very approximate. For instance, it is even more difficult in music to draw lines than it is in artistic development. But irrespective of what one feels about such breakdowns, there are four areas of skill in music which are obviously beneficial to handicapped people. These are (a) rhythm, (b) using instruments, chiefly percussion instruments, chime bars, auto-harps, kazoos, recorders, and in some cases simple guitar chords, (c) singing, particularly joining-in songs and putting in one word like My name is ..., (d) music and movement, reaction to the music.

It is certainly my experience that music used in these four areas alongside drama and art have been key factors in developing relationships with the mentally handicapped and also in enlarging their horizons and their understanding of their experiences. Nordoff and Robbins in their book Music Therapy and Special Education have made the claim that "group music therapy, through its power to envelope all the children in a single experience, to unite their efforts in its activities and results, breaks down the isolation and with it many of the pathological impediments to development".[10] The importance of all these means of expression cannot be overrated.

It is only recently that the importance of all these means of expression in the development of communication skills and language have been appreciated. For years it was accepted by those researching language acquisition, people like Harris (1951), Chomsky (1957 and 1965) McNeill (1966), that language is a system of formal structures, operating in most respects quite independently of other cognitive functions. It was thought that a child was born with a special faculty which helped him learn language. It was people like Bruner in 1978 who pointed out that to master a language the child must acquire a complex set of broadly

transferable or generative skills - perceptual, motor, conceptual, social, and linguistic. The point was backed up by Donaldson also in 1978, who pointed out that the language learning skill is not isolated from the rest of a child's mental growth. Working from such bases as these, people like Bruner and Donaldson, Bloom, McNamara, Bowerman, Schlesinger, Brown and Halliday, in researching the areas of the early acquisition and development of language and indeed of the pre-verbal development, laid bare an area which is of extreme importance and interest to those working with mental handicap.[11] In the area of pre-verbal development in particular, useful research has recently been done with the aid of videotape and eye movement recording apparatus which has convincingly shown how routines for communication are established through the interplay of facial expressions, glances, bodily gestures, imitations, signals, actions, and vocalisations between the very young child and its mother; even in the first few weeks of life, the normal child quickly learns the 'rules' which govern these exchanges. Bruner has drawn particular attention to certain key elements in these prelinguistic acts of communication:

1. Segments of joint action. The video records show that babies' behaviour is all of a piece without definite beginnings or ends. It is the mother who helps the child divide his experience into separate events or actions by saying, for example, 'Good boy' or 'There' when some action is completed.
2. Joint reference. Routines are set up for establishing this joint reference, that is when the attention of the mother and the child are on the same thing. Bruner suggests that this probably begins with eye to eye contact but "more striking still at least to me", he says, "is the speed with which mother and infant follow each other's line of regard and come to attend

jointly to common concrete foci".

3. The topic-comment structure. Once joint reference is established the mother comments upon what they are looking at.

4. Phonological patterns of intonation. Although the child knows no words he learns to make demand-sounds, question-sounds, and probably indicative-sounds.

5. Signalling and sequencing rules. These are learnt by the child as he plays with his mother, for example, at peek-a-boo or pushing a ball backwards and forwards. These involve complex 'role shifting', that is, taking turns.[12]

It is obvious how important these five areas are in our understanding of the basic pre-requisites for communication so that they will be of tremendous importance when dealing with non-verbal mentally handicapped children. Even though they may not lead to speech, they are important in themselves as forms of communication and could lead to a situation in which, say, signing like Makaton could be used. They also form the basis of simple questions which will be used to assess the child on our progress profile. Questions such as 'Does he turn to the sound of a familiar voice?' 'Does he stop what he is doing when his name is called?' 'Can he give you an object when you ask and put your hand out for it?' 'Can he point to at least three of the following: his nose, eyes, ears, mouth, hair, when requested?' and so on.

In cases where speech is slow to emerge or seems unlikely ever to develop, signing systems have proved very valuable. The Makaton signing system, a derived form of British sign language, is now being used extensively.[13] I have found this particular system of signing invaluable in the work which I have done over the last ten years, as illustrated in Chapter 6 of this thesis. An exposition of this system, its aims and methods can be found Appendix 5. Other systems have also been used,

such as the Paget-Gorman system and the Bliss-Symbolic system. In all these systems signing never replaces speech but simply augments it and assists it. In their book In Search of a Curriculum, the staff of the Rectory Paddock School have claimed that in every case of using these methods with a child he has gained a degree of communication which he would certainly not have achieved by any other means.[14] Similarly, clinical research programmes show that when such techniques are used, speech is sometimes improved, never impaired, and that the understanding of speech is almost always improved. This is usually put down to the lessening of frustration as the child is able to make his needs known by signing. I have certainly found this to be true in my own experience. However, all these basic language-related skills take a great deal of time and are best achieved in a one-to-one situation. Huddersfield Polytechnic in conjunction with the Hester Adrain Research Centre in 1980 produced a book Language Development through Structured Teaching which has shown that mentally handicapped children develop language skills more easily if they are taught in a structured individual situation using clearly defined behavioural objectives.[15]

What is often forgotten is that mentally handicapped children need help in accurate listening, that is, in recalling details or in following verbal directions. G.S. Baroff, in his book Mental Retardation: Nature, Cause and Management, has made the point that mentally handicapped children have not had the kinds of language experiences that foster attentive listening. Adults are said to make few demands on the child to sustain attention to even routine verbal input. He also states that there is little systematic training in listening skills. He shows what can be done through small groups.

In some games all players had to simultaneously follow directions, while in others players responded selectively to

previous given signal words. The activity provided an extensive repetition of listening skills and also demonstrated the value of accurate attention to verbal signals. The games were short and exciting and, together with their inherent pleasure, there was added the use of tangible, social and symbolic rewards (reinforcers) that emphasised the utility of listening and provided secondary reward value to the games.

He goes on to say that following this activity these retarded children surpassed the listening skills of a non-trained control group.[16]

What educationalists have been doing then is to push back the frontiers of education, probing areas of the unknown, breaking down learning areas into smaller and smaller units so that they can facilitate the learning processes of the handicapped individual in the earliest stages. For the purpose of this thesis we need to go on to ask 'Will these researches affect our religious education process, and if so, in what ways?'

If we were to ignore such educational research, not only would we exclude ourselves from being able to educate religiously the mentally handicapped, but at the same time our understanding of what religious education is would be seriously impaired. Attempts to understand how best to teach religion to the handicapped will improve our educational methods generally and will widen our understanding of the nature of religion. In their book In Search of a Curriculum, the staff of the Rectory Paddock School attempt to work out a curriculum for religious studies. They were familiar with the researches of Goldman in 1964 and 1965 into the development of children's understanding of religion. Whilst being aware of the criticisms of Goldman, particularly by Hawkins in 1966, they nevertheless felt that there was something to be learnt from him. He had divided normal children into three basic areas, corresponding roughly with the age range 1-7, 7-11 and 11 upwards. And he designated

these areas of learning as Pre-religious, Sub-religious and Religious. Looking at these categories they went on themselves to divide the mentally handicapped into four basic stages of learning for religious purposes: 1. Motor-sensory, 2. Early Pre-Conceptual, 3. Pre-Religious, and 4. Simple Religious.[17] These can be described in the following ways:

1. Motor-sensory level. The development of a good relationship between pupil and teacher, as we have seen, is always of the utmost importance but this is particularly true at this stage of development. Attempts are made to help them feel a sense of community when taking part in a group activity, which in turn leads on to helping each member of the group feel that he or she is recognised and accepted as an individual person by other members of the group. Similarly, feelings of peace, joy, fascination, wonder can be encouraged by the use of darkness and light, music, brightly coloured flowers, small animals, pictures, and other kinds of sensory aids. It does not matter that we cannot assess what the child takes in for, as D.G. Wilson says in his book I Am With You: an Instruction to the Religious Education of the Mentally Handicapped, "The question we can never answer is 'What is he or she experiencing or taking in?'. Can we ever presume that it is nothing? We do not know what he is aware of. It may be that the joyfulness or a moment of peaceful silence touches him in a way of which we are quite unaware".[18] A book that brings home the truth of this quotation from Wilson is Under the Eye of the Clock, the life story of Christopher Nolan, which illustrates quite wonderfully the depth of perception and understanding of this non-speaking spastic boy.[19]

2. The Early Pre-conceptual Group. The children in this group are more advanced than those in the previous group, having a greater awareness of the world and of language but still not being able to follow the course of a simple story. So the type of work done with them will

be much the same but with appropriate adjustments for greater understanding and more active participation.

3. The pre-religious group. In describing normal children at this pre-religious level, Goldman states that though they have an obvious interest in religion, there is no indication that they think in any real religious sense. Religion for them is, he says,

all part of the fascinating world of adult behaviour, conversation and ideas which they cannot understand ... with intellectual difficulties creating so many problems we shall be turning to the feeling and the fantasising ways of learning as more appropriate ... teachers will surround the children with a feeling of wonder in creation, the love which binds us together, the greatness of God, who is the creator and giver of all things, and Jesus ... It is important that these assumptions should be felt emotionally rather than known intellectually.[20]

What Goldman says here about normal children's development is equally true for the mentally handicapped. This means that though there is a continuing need to develop awareness based upon sensory experiences and personal interaction, yet it becomes possible to introduce the person of Jesus in extremely simple stories. It is also possible to include simple prayers. Indeed it is at this stage that worship is of fundamental importance in religious education. Goldman says: "our most effective religious education at this age is mediated through worship", adding that it must be "at a personal immediate level of experience if it is to be real".[21]

4. Simple-religious group. With normal children Goldman's classification here would be of an approximate mental age from 7 to 11. At this stage he says: "Children entering this phase are growing more and more able to relate facts together, to generalise and classify their

experiences, and to reverse their thinking processes", adding "The child's move towards a more realistic view of experience means that his religious ideas take on a materialistic and physical expression; and if the Bible is used, everything in it is interpreted 'in a strongly literal manner'." [22] Because of this the importance of material and physical expressions of worship, like sacraments, cannot be too strongly emphasised. This is the level at which exploration of material things like bread can be done, and creative work, drama, painting, puppetry, etc. from the stories of the Old and New Testaments coupled with hymns, songs and simple prayers. It is extremely important to stress that at this level also the relationship between the pupil, priest and/or teacher is still vital. It is this relationship which will be the experience from which the relationship which one has with Jesus Christ can be explained and developed.

It is interesting to see again and again the stress laid upon the relationship between the handicapped person and his teacher, priest, parent, etc. The key factor then in the development of a mentally handicapped person if he is to reach his potential spiritually, mentally and physically is the relationship he has with those who help him grow and mature. There is no way in which religion can be separated from the rest of his development, and that is as it should be for there is no way in which religion should be kept in a separate compartment from the rest of one's life. From looking at the education of the mentally handicapped so that he can grow as a whole person we can come to a deeper and richer understanding of what religious education actually is. We are reminded again that religious education is the development of the whole person in every aspect of his life to his full rich potential.

If then no human being is to be described as ineducable, and if the development of modern techniques building upon the establishment of firm and deep relationships can lead to the development of a deeper maturity

for the most severely handicapped people, then we will need to ask questions about the grounds on which we allow people to become members of the church. For it is possible that by over-emphasising cerebral affirmations and intellectual assent as conditions for membership, we have excluded some of the most precious and gifted of God's people from full membership of his church.

Footnotes

- [1] Marion Way, Helping the Handicapped Family, unpublished paper by the Consultant Psychiatrist at Earls House Hospital.
- [2] R. Goldman, Readiness for Religion, Routledge & Kegan Paul, 1965.
- [3] George S. Baroff, Mental Retardation: Nature, Causes and Management, Hemisphere, 1974.
- [4] Mildred Stevens, The Educational and Social Needs of Children with Severe Handicap, 2nd Edition, Edward Arnold, 1976, p.146.
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- [9] Paul Bamberough, A Case Study of John T., unpublished.
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- [12] J.S. Bruner, 'The Ontogenesis of Speech Acts, in The Journal of Child Language, No. 2, pp.1-19.
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- [18] D.G. Wilson, I Am With You: an Instruction to the Religious Education of the Mentally Handicapped, St. Paul's Publications, 1975, p.76.
- [19] Under the Eye of the Clock, the life story of Christopher Nolan, Weidenfeld & Nicolson, London, 1987. There is a particular moving passage of his reactions to pictures on the wall, particularly one of the Sacred Heart, on page 48-49, which leads him to formulate a prayer in his mind about his going to a new school where he will be separated from his mother and father and sister. "I'll be on my own, my head falling back and forward, not able to talk, not able to hug myself when I get afraid. God, would you be afraid if you were me?"
- [20] R. Goldman, Readiness for Religion, Routledge & Kegan Paul, 1965.
- [21] *ibid.*
- [22] *ibid.*

Chapter 4

THE GOSPEL, CHURCH AND KINGDOM IS FOR EVERYONE

One of the dangers of medieval theology was that in virtually identifying the kingdom of God with the church, it shackled itself with developing a system of government and law which was inevitably restrictive. The energy of theologians was exhausted in applying the law either as prosecuting counsel or as counsel for the defence. The best minds amongst these latter were concerned to extend the boundaries of the kingdom as determined by the law to their utmost, the former by their tight understanding of the law willing to exclude even whole nations from the kingdom. The result for such unfortunates as the mentally handicapped is that they become categorised even by such rebel defence lawyers as Abelard as 'naturaliter stulti'. Such people are seen as the antithesis of rational man and as such are not really human at all. Abelard defends them as not needing forgiveness because they are incapable of sin where the word 'sin' is used in the strict sense in which it can only be predicated to those who are guilty of negligence. They do not need forgiveness, which means remitting a penalty that guilt has earned, because they are not knowingly negligent.[1]

This argument of Abelard's substantially represents what became the position of the church with regard to the mentally handicapped. But the consequences of the argument that the mentally handicapped person was incapable of sin adversely affected the handicapped right up to the present day. If the mentally handicapped person was incapable of sin as Abelard understood the word, then it meant he was incapable of discerning between good and evil. If a person could not discern between good and evil, then he could not possibly discern the blessed sacrament. The result of such reasoning meant that mentally handicapped people

could never be full members of the church in the sense that they could take their place with others to receive the sacrament of Holy Communion.

Apart from a few 'high grade' mentally handicapped people who have passed the test of rationality, this position remained the same almost to the present day. In the book The Priest and Mental Health edited by E.F. O'Docherty and S. Desmond McGrath, both J.P.A. Ryan and M.J. Clarke agree with the position I have attributed to Abelard that the whole question of whether or not mentally handicapped people can be admitted to communion depends upon the degree to which they can be regarded as morally culpable, starting from the base point of Canon 2201. In order to discern the degree of culpability they base their understanding of handicap on a three-fold division, (1) severely handicapped with no moral responsibility, (2) moderately handicapped with little moral responsibility, (3) mildly handicapped with diminished responsibility. They then apply the rules for admission of children to Holy Communion, saying that the same rules apply *mutatis mutandis* to the mentally handicapped.[2] Obviously on this sort of calculation some of those who are mildly handicapped and even some who are moderately handicapped were admitted to Holy Communion. But there is a clear statement, "Those who are classified as severely handicapped may not receive the Blessed Eucharist".[3] But clearly there was already a lot of question marks raised about this sort of understanding of the position and Fr. Connell CSSR quoted in *Caritas* says "This same rule (that idiots should be excluded from the reception of Holy Communion) should not be applied to morons nor to all imbeciles. Those who have the spiritual care of mentally retarded children should not be too ready to decide that the child is not sufficiently intelligent to receive Holy Communion". [4] The implication is that the mentally handicapped should always be given the benefit of the doubt. Because the same difficulties arose over the

sacrament of penance and particularly over the sacrament of unction where it was stated that this sacrament can never be administered to those who never had the use of reason, the same liberalising tendencies as are to be found in Fr. Connell were applied to these two sacraments, the cardinal principle being that the sacrament should not be refused to anyone unless there is a compelling reason. It is against the background of such reasoning that since the Second Vatican Council the Roman Catholic church has allowed the whole question to be reconsidered in the light of modern scholarship, as a consequence of which there has been a considerable alleviation of the problem. The Roman Catholic Bishops' Conference of England and Wales set up a Working Party of priests, religious and lay people to produce a report which would allow more liberal interpretation of the rules. The report entitled I am With You: An Introduction to Religious Education and the Mentally Handicapped edited by David Wilson, was produced in 1975 and published by St. Paul Publications. It is based upon a very thorough understanding of the problems of the mentally handicapped and of the means of communication with them and so allows a much greater freedom in the admission of the sacraments to the mentally handicapped. The report's advice about admission to communion stated:

The church has given certain guidelines as to the most suitable moment that is when a child can distinguish the Eucharistic bread from ordinary bread and show a certain devotion towards the sacrament as befits his age. Previously this moment was associated with the age of reason, but knowledge of the way the mind works and develops, indicates that, to make this distinction, the ability to reason is not necessary. The key element is that of devotion, and if this attitude is present it indicates that the child can make the important distinction

between Eucharistic bread and ordinary bread. Nor is it necessary for the mentally handicapped child to make his first confession before being admitted to Holy Communion.[5]

Such thinking has meant that more and more mentally handicapped people have been admitted to the Sacraments in the Roman Catholic church during the last ten years, a move which is to be profoundly welcomed.

In spite of recent changes in the Roman Catholic church, the fact remains that what was true for the medieval church remained true for the churches of all denominations after the Reformation. One might have hoped the reaction against law and tradition coupled with a rediscovery of the scriptures and the assertion of the right to interpret them freely, as the basis for the assertion that salvation was the free gift of God and could not be earned might have led to a new understanding of our relationship with God which could have found a place for the mentally handicapped. This was not to be for not only did the reformed churches retain the moral theology of the medieval church and its emphasis on rationality but if anything they increased the emphasis on reason as the differentiating factor between man and beasts. The result, as we demonstrated in chapter 2, was that the mentally handicapped, along with many other categories of despised persons, were put into the same category as the non-human beasts.

We who have worked, lived and worshipped with the mentally handicapped know better than this. A moral theology, hide-bound by law, and a doctrine of man too much dependent upon rationality alone as the distinguishing factor between him and the beasts, are not adequate tools for a theological description of the handicapped. We need to go back to scripture, to look again at the concept of the kingdom of God and what Jesus meant by it, if we are to do justice theologically to the mentally

handicapped. We need to examine the kind of relationship into which Christ calls us in his kingdom, with himself, with his Father, and with one another in the Spirit, if we are to understand the place there is for the mentally handicapped.

In Luke ch.4 v.16 we see Jesus read from the scroll in the synagogue these words "The spirit of the Lord hath been given to me, for He has anointed me. He hath sent me to bring the good news to the poor, to proclaim liberty to captives, and to the blind new sight, to set the down-trodden free, to proclaim the Lord's year of favour." He goes on (v.21), "This text is being fulfilled today even as you listen." (Luke 4.16-21, Jerusalem Bible version) So it would appear that Jesus sees this passage from Isaiah 61 v.1 following as the blue print for his ministry. These are the signs of the kingdom of God and because he is the one who brings in the kingdom, the Messiah, they are already being realised. The parables of Jesus are attempts to bring about this recognition amongst his hearers, as Joachim Jeremias says:

The hour of fulfilment is come, that is the urgent note that sounds through them all. The strong man is disarmed, the forces of evil are in retreat, the physician has come to the sick, the lepers are cleansed, the heavy burden of guilt is removed, the lost sheep has been brought home, the door of the father's house stands open, the poor and the beggars are summoned to the banquet, the master whose grace is undeserved pays his wages in full, a great joy fills all hearts. God's acceptable year has come. For he has been manifested whose veiled kingliness shines through every word and through every parable - the saviour.[6]

So where Jesus the Messiah - Saviour - is, there is the kingdom. Those who come into relationship with Jesus come under his sovereignty, his

handicapped. We need to examine the kind of relationship into which Christ calls us in his kingdom, with himself, with his Father, and with one another in the Spirit, if we are to understand the place there is for the mentally handicapped.

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So where Jesus the Messiah - Saviour - is, there is the kingdom. Those who come into relationship with Jesus come under his sovereignty, his

kingdom envelopes them. They are invited to share in his life, his reign, to come to a new wholeness, a rich maturity. The kingdom is where people are made whole. "Be ye perfect, as your heavenly Father is perfect." (Matthew 5.48) "I have come so they may have life and have it more abundantly" (John 10.10) So it is that Jesus replies to John's question as to whether Jesus is the one who should come in terms of the signs of the kingdom. "The blind see, the deaf hear, the lame walk and the poor have the gospel preached to them." (Matthew 11.4 following) The miracles of healing themselves are signs challenging the onlookers to see the true nature of Jesus as the one who speaks with the authority of God. They are not simply physical healings but are also concerned with making people whole, healing them in mind, body and spirit. The miracles of healing show us Jesus making demands on people, drawing from them new commitments, seeking their obedience, forgiving their sins, healing the mind. In Mark 9.20 following, Jesus does not not only heal the epileptic boy but does so after drawing the father to take a step of commitment towards himself. In Mark 2.3 following, we see that the healing of the body and the healing of the soul are inextricably tied together. And it is interesting that in both of these miracles the response to Jesus is not made by either of the persons healed but Jesus acts in response to the faith of the father in the first case and the four bearers of the sick of the palsy in the second. In Luke 17.11 following, we see that faith is illustrated as obedience to the will of Jesus and that it is this obedience which is instrumental in the cleansing of the lepers. In Mark 5.1-20, the power of Jesus to integrate and make whole is shown to be much greater than the powers of disintegration, the demons which held the man with the legion in thrall. Sometimes there is a refusal to meet Jesus' challenge and the result is sadness, loneliness and lack of fulfilment. So in Mark 10.17 the rich young ruler who is not whole, he

lacks one thing, cannot take the step to trust enough and so he goes away sorrowful. Each positive response to Jesus is an effective step towards maturity in which we see the anointed one of God beginning the process of making people whole which effectively means giving them a share in his own destiny. To share in the destiny of Christ means being united with him in his purpose. Through forgiveness and anointing with the Spirit they have entered a process of sanctification through which Christ will allow them to be identified with himself in his priesthood, and therefore they will also share in his suffering and his glorification. They truly become the body of Christ, and as such continue his work of inviting people to share in his destiny. Thus the church proclaims the same message as Christ and presents the challenge in many ways which lead to baptism, so that those who come through baptism are called to share in the purpose of Christ and in turn find fulfilment as they are sanctified and share in his priesthood, his suffering and his glorification. The church, the body, goes on realising the kingdom by challenging injustice by caring for the sick, feeding the hungry, helping the aged, comforting the dying and the bereaved, caring for the physically and mentally handicapped, watching over children, visiting the criminal, forgiving the sinner. But the church must also offer fulfilment not only to these people whose needs are fairly obvious but to all human beings because all are deficient in their relationship with God. "All men have sinned and fall short of the glory of God." (Romans 3,23) The paradox is that the large majority of people who are not obviously needy will only find their fulfilment or salvation in so far as they identify with those who are obviously in great need. For our relationship with God cannot be wholesome in isolation from the rest of his creatures. As Maria Boulding says in her book The Coming of God, "Maturity is found, not in isolation but in willing communion in the organic fellowship of the body of

Christ."[7] Jesus' command is to love one another. His example is that he is amongst us as one who serves. So that it is in doing this menial and apparently foolish thing of serving the despised, the rejected, the hungry, the thirsty, those in prison, the handicapped, etc., that we actually serve Jesus himself. "And the king will answer 'I tell you solemnly in so far as you did this to one of the least of these brothers of mine you do it to me'." (Matthew 25,31-46) This whole question of need and suffering and its importance in the development of our relationship with God and with one another in the body of Christ, and in the development of our own personality, will be discussed further later on in this chapter.

To enter the kingdom, then, we need to come into a new relationship with the king, a relationship which involves reflection, repentance, forgiveness, renewal, commitment, not only in our relationship with the king himself but in relation with our fellows in this world, particularly the categories of the deprived. "If he cannot love his brother whom he has seen, how can he love God whom he has not seen?" (1 John 4.10) So there can be no question that we must love and care for our handicapped brethren. But does this mean that we need to do anything more than make sure they are properly fed and kept clean and housed comfortably? Certainly the Christian community at its best has always done this. What we are asking is: is it possible for the mentally handicapped themselves to have a living, prayerful relationship with God? Is it possible for them to have a relationship in Christ with one another, and with us, which can help them and us develop and grow in Christ Jesus? In other words, (a) is it possible for the mentally handicapped to be real members of the body of Christ; (b) is it possible for them to respond to Christ's call to maturity; and (c) have they anything to contribute to the body of Christ?

These questions can only be answered by examining the doctrine of the church and asking what it means to be a member of the body of Christ whose head is a suffering Messiah, albeit now in glory. This will involve assessing the use made of suffering and of weakness in the atonement, and comparing how we as sharers in Christ's priesthood are invited to cope with suffering and weakness, and how this affects our relationship with God and with one another.

In his book Corpus Christi, (second edition revised, 1965, Longmans), E.L. Mascall says that he is sure that the catholic West and the orthodox East agree on the fundamental fact that "the life of the church, the organic act which constitutes its unity, is the life of the Holy Trinity imparted to men in Christ." [8]. He explains what he means by this by suggesting that all the major Christian groupings would agree that the church is the spirit-bearing body of Christ and that the Holy Spirit really dwells in the church and maintains its life, without it the church literally dies. But to say that the Holy Spirit is the life or soul of the church, he says, is to say that God is really communicating himself to men, that the church consists of deified humanity. He says that because the Holy Spirit, as consubstantial love, is the bond of unity between the Father and the Son in the interior life of the Holy Trinity, then to be caught up into the unity of the church is to be caught into the unity of God himself. But to enter into the life of the church, into this unity with God, is not simply a moral act however important faith and repentance may be, because it is an act of God first. He takes the initiative in the incarnation and he takes the initiative in baptism. It is through the sacrament of Baptism, then, that a human being is brought into the life of the Holy Trinity because he is made in baptism a member of the body of Christ and as part of Christ shares in the life of the recreating Holy Spirit. [9] Mascall goes on to point out that this view of the church as

a divine and supra-temporal reality into which a man or woman is admitted by baptism and confirmation, was the view that obtained for the first three centuries or so and that it was only after the recognition of Christianity by the Roman Empire that the church came to be seen as a society operating within the temporal process and primarily concerned with the refashioning of the secular order. He is not saying that these two views are mutually exclusive but he does rightly say that to concentrate on the latter to the exclusion of the former is a grave misrepresentation of the church's mission. "It is however important to remember and it was in forgetting this that the great defect of medieval Christendom lay, that the church's temporal mission is only the external manifestation of her supra-temporal and interior reality and can only be understood in terms of it." [10] In other words, he is saying that a baptised Christian, because he is a member of Christ and of the church, experiences something of the realities of salvation here and now even though in fulfilment they are future in history. This is because they are already present in Christ and therefore in his church. The church militant, then, can only be properly understood if it is seen as the manifestation on earth, and the communication to men, of the human nature which the eternal word united to himself in the womb of Mary. But he certainly sees our membership of the church as being quite clearly more than membership of the church militant. Our membership continues even as we pass from the church militant into the church expectant or triumphant. The church then is not simply a human society into which members come and members go. It is "an organism, a body which is constantly growing, which is being built up into the measure of the stature of the fullness of Christ". [11]

On this understanding of the nature of the church baptism becomes a means of entry into a living relationship with God and our fellow

members of his church. It is indeed a rebirth into a new life. Entry into the new life means an entry into a relationship which can draw out and develop the potential of each individual new member. This process of development or growth will continue throughout our life as Christians and through death and beyond. Presumably we allow this gift of baptism to be given to infants on the grounds that existing members of the body recognise the potential within this embryonic Christian and guarantee to support and help it in the process of this growth and development. There is no way the infant can make any promise to co-operate with the divine Grace or make any act of penitence for any failure to do so. These promises and acts of penitence are made on its behalf by other members accepting the responsibility that "to bear one another's burdens is to fulfill the law of Christ".(Galatians 6.2) There can be no other grounds for baptising infants but the vast majority of Christians are and have been for almost the entire history of Christendom satisfied with these. The Baptists have a particular problem with believers' baptism and the mentally handicapped. As Faith Bowers says in her article on believers' baptism and the mentally handicapped in Mental Handicap, Theology and Pastoral Care, the temptation to Baptists who come up against the problem of mental handicap and baptism is to change denomination or at least to see the attraction of Roman Catholic or high Anglican theology of the sacraments.[12] Baptists aside, normally infants are baptised before they can walk or speak, certainly at a time before most cases of mental handicap could be diagnosed. The result is that most mentally handicapped babies have been baptised. What does this baptism mean? It must clearly mean exactly what it means for everyone else who has been baptised, because the action is God's through his sacrament, the response is made by those who act on behalf of the child whether mentally handicapped or not. Presumably in the East where baptism means

confirmation and Holy Communion, the mentally handicapped have received full membership of the church and exercised it on at least one occasion. But in the West, where confirmation and baptism have become separated, there are question marks about what constitutes full communicant membership of the church. These baptised members of the church because they are mentally handicapped have been discriminated against. Admission to confirmation and communion in both western Catholic, Anglican and protestant churches has been by means of ability tests in the form of catechisms. The official criteria in all churches still seems to require the learning of a catechism which involves learning by rote questions and answers which are attempts to explain the nature of belief. Even where such processes are suspended, it is expected that those requiring confirmation will be able to give an answer for the hope that is within them or be able to make a clear and intellectual choice between good and evil. The mentally handicapped would find it very difficult to fulfill any of these conditions, even that of making a choice when it has to be done in intellectual terms. Does this mean then that they must be denied confirmation and Holy Communion? Is the body of Christ only to be made up of those with IQs over a certain level? Or is the Gospel really for everyone? To deny the mentally handicapped confirmation and communion is to make nonsense of their baptism. The purpose of their baptism was that they should become full members of the body of Christ in a living relationship with our Lord. We or some others took promises on their behalf and promised to support them and help them in this process of growth. To deny them the greatest means of growth in the sacraments of confirmation and communion is literally to deny our support. Even if we took a negative view of baptism, seeing it simply as the means of the forgiveness of sins, because we baptise them as infants we could only have argued that we were forgiving original sin

in the sacrament. So our mentally handicapped would have had whatever original sin means forgiven, and as we have already seen, even on the basis of the theology of at least one of the school-men most of them are incapable of committing actual sin. Yet the church persisted in refusing them admission to full membership through confirmation and communion, even in spite of the hurt it caused, not only to the mentally handicapped, spiritually, but to their parents and friends. It is difficult to realise how deep the hurt could be for such parents, who knew the spiritual worth of their mentally handicapped children. This example from David Wilson's report brings out the depth of such suffering.

The years when Margaret, a mongol child, was unable to make her first communion were sad ones for her blind father. On one occasion when he came back from the altar rails - Margaret was fourteen at the time - she kissed him saying "I kiss Holy God, Daddy, not you".[13]

The reasons brought forward against the confirmation and communion of the mentally handicapped even where people have been prepared to go past the formal question and answer process have always been on the grounds of rationality. Many would object that the mentally handicapped are incapable of choosing, or at least of making a proper choice, even in the most obvious and tangible areas of life, so how can they choose in the much more tenuous relationship with God? Further, they would argue that many mentally handicapped are totally passive in their relationship with other human beings, let alone in relation to God, therefore there is no way in which the relationship could possibly grow. These two points are closely related. Even in our own experience we know how difficult it is to make a choice when all sides of a question have been clearly explained to us. When faced with making decisions, how often do we take advice from other people and then spend a great deal of time

thinking, worrying, praying, before we make up our own minds? Yet so often when decisions have to be made by people less able to make decisions than ourselves we pressurise them into making decisions quickly. They should be given more time in which they can become aware of the problem and grow to understand what the possibilities are. This is particularly true when we are talking about relationships. As they grow in the relationship they know what they like, they know whether they want it to continue or not, they are quite capable provided we do not hassle them or rush them, of deciding for themselves. What we have to realise is that when we are dealing with the handicapped we are dealing with people who do not assess their relationships or the growth of their relationships analytically but who use methods of assessing the importance of their relationships which are more often instinctive but nevertheless tried and trusted and therefore reliable. They may also work on a different timescale, a fact which we must take into consideration. We have said that the argument is raised that because they are passive in their relationships, they cannot grow. But we need to examine clearly what is meant by being passive in a relationship. Who can say, for instance, what a child takes in from its parents in their regular encounters even though it may appear to be passive? There may be no immediate reaction but who can say that the whole thing is not being taken on board, absorbed as it were into the being of the child, only to reappear in another shape or guise or reaction later on? Why must we put time limits on the reaction? What we are doing is very often prejudicial to the relationship before it gets going, and we all know how damaging that can be. As Maria Boulding says in her book Marked for Life:

We also know how in human relationships we can restrict people by not expecting them to be themselves, by labelling

them, not believing the best of them. It is hard for me to be myself if someone has mean expectations that diminish me; but when someone expects very much of me, expects better things than I expect of myself, I instinctively know this is a truer assessment. The best is the truest in the end; we know it in our hearts. The same holds for God in both directions of the relationship.[14]

It is important to notice also that the passive element in a relationship can be a very important means of allowing the other partner to grow. It may well be the case that in our relationship with the handicapped their providing the passive element may help us discover things about ourselves so that we too grow. In traditional aesthetic theology the description of the role of the soul in its relationship with God as part of contemplative prayer is seen very often as passive. For instance, Jean-Pierre de Caussade in his book Self-Abandonment to Divine Providence says "God and the soul perform together a work, the success of which depends on the divine workman, and can be compromised only by the soul's infidelity".[15] He explains this in much greater length elsewhere where he says:

The soul, like a musical instrument, receives nothing and produces nothing except in so far as the intimate operation of God occupies it in a state of passivity or applies it to some external action. Such external application is accompanied by a co-operation which from the soul's side is free and active but from God's side is infused and mystical.[16]

We are frightened of the passivity of the mentally handicapped because it demonstrates their weakness and vulnerability. We are embarrassed in its presence, we find it difficult to cope with a life that is not rational, which is clearly vulnerable and weak. It is our

embarrassment, not theirs. And yet in their weakness they are able already to contribute to the life of the church, to remind us of the vitally important doctrine that salvation cannot be earned. As Stanley Hauerwas says in his book Vision and Virtue, "To see the retarded honestly is to remind ourselves that we cannot earn significance for our lives. The retarded call to mind how totally dependent we are on God as they so often are on us." [17] If they had no other contribution to make to the life of the church than this, their contribution would be invaluable. Their very presence amongst us is a constant reminder that "it was while we were yet sinners that Christ died for us". (Romans 5.8) Their presence amongst us is sufficient to remind us that God's power is best demonstrated through weakness. They present us with questions about the nature of life, the meaning if any in suffering, weakness, failure. They drive us to look again at salvation history to see how often the God of our salvation brings hope and salvation through our failure and our weakness.

We cannot escape from the fact that the scriptures are frequently a record of failure. The Old Testament is a record of the failure of the people of God to live up to the ideal of being his people. Even the great heroes of the Old Testament are seen again and again to fail. The great Moses failed to enter the promised land, the great King David is a failure at the height of his powers and cannot even control his own family which becomes the cause of civil war. The prophets, those great and earnest characters desperately trying to call the people back to their vocation, do so often through failure, indeed many of them seem to be almost programmed failures. Compare Hosea with his failed marriage, Jeremiah with his total failure as a prophet, Isaiah particularly in the passages of the suffering servant. Yet so often it is through their failure that we learn more about the nature of God. In her book Gateway to

Hope: An exploration of failure, Maria Boulding gives a wonderful and extended account of how God through failure communicates himself more completely to his people. She sums up the whole matter in this way:

From end to end the Bible tells the story of God's mercy in our need, his gift in our emptiness, his power finding its scope to save where we are weak and helpless. At its centre stands the cross of Christ, in whom God became weak with us. Out of the failure and defeat of the crucified Jesus God snatched the victory of his love for us; or, more accurately, in the heart of that defeat the victory of love lay hidden, the victory that reveals itself in Christ risen and glorified. We listen to the story, and all the time we know another story, the story of our own inglorious lives, with their moments of joy and their dark failures. One story makes sense of the other ... in some ways the two stories are the same story. Your life is the latest chapter of the salvation history to which you listen in the scriptures ... This is the good news. I fail now; not I, but Christ fails in me. Our gifts and our destitution, our strength and our weakness, our success and our failure, are taken up into Christ's holy living and sacrificial dying. He fully experienced them, and made of them an offering to God. They become part of the new risen life he lives and shares with us, the life which one day will transfigure our whole failing world.[18]

Stanley Hauerwas in his book Suffering Presence makes substantially the same point and sums up by quoting from Amundsen and Ferngren these words: "The ultimate purpose and meaning behind Christian suffering in the New Testament is spiritual maturity, and the ultimate goal in spiritual maturity is a close dependence upon Christ based upon a

childlike trust."[19]

Maria Boulding is a Roman Catholic nun, Stanley Hauerwas is a Methodist theologian, and still their attempts to share what the atonement means for them in the twentieth century is substantially in agreement with what St. Augustine says in his Discourse on the Psalms (Psalm 140 verses 4-6). He is commenting on the verse 'Let my prayer be counted as incense before you and the lifting up of my hands as an evening sacrifice'.

Every Christian recognizes that this is usually understood of the Head himself. As the day was sinking down towards evening, the Lord hanging on the cross laid down his life to take it again. He did not lose his life against his will. We, too, were represented there. What hung upon the cross, if not that humanity which he had taken from us? How could God the Father ever desert or abandon his only son, when the father and son are certainly one God? Christ nailed our weakness onto the cross where, as the apostle says, "our own self was crucified with him". So it was with the lips of this self of ours that Christ cried out "My God, my God, why have you forsaken me?".[20]

So, then, the weakness and vulnerability of the mentally handicapped present in our church drawing us to look again at failure and weakness in the scriptures have led us to re-examine the doctrine of a suffering Messiah and the meaning of the atonement and the cost to God of that work. Truly they show us that God's strength is greatest in and through weakness but that such weakness is stronger than any man's strength. In her book Face to Face, Frances Young has made much the same point in her moving account of how she came to terms with the theological problems raised by the presence of her mentally and physically

handicapped son, Arthur.[21] As we share in fellowship with the mentally handicapped we will be drawn closer and closer to God and to this understanding of him. In fellowship with them in the worship of the Eucharist they will teach us great truths about the meaning of the Eucharistic sacrifice. Stanley Hauerwas, a Methodist theologian at the time teaching in a Roman Catholic university was at a celebration of the Mass in which there was a particularly poignant moment for him. In the centre of the worshipping group there was a severely mentally handicapped boy. His presence drew Hauerwas to meditate upon the meaning of this act of worship. As he gazed upon the altar he was aware that the sacrifice of the Son of God affirms that our existence is bounded by a goodness we can trust, that Calvary reveals that even the weakest amongst us is valued in ways not dependent upon our human purposes and strengths. He knew that the God we Christians worship is the God of the sacrifice, the God of weakness and suffering, who draws us to his table not by coercive power but by sacrificial love. He saw that this love was formed by a weakness which was not of this world for it was strong enough to resist the temptation to be just another more subtle method of controlling others. He saw clearly that this was the weakness of God and that it was no sham for it involved a wholesale commitment to sharing human life, suffering and death, and that death on the cross. It is only such weakness that lures us from our pretentious attempts to make our lives meaningful through power and violence for it draws us to trust in him who has suffered much in order to make peace possible for us. He understood now that God had refused to establish himself as the violent power of this world with its many deceptions, because his rule could be established only through the gentleness that comes from generally being weak and not just from taking the form of the weak. Only such a God, he realised, could be the God of the Mass



through which he continued to give himself in weakness so that his people would have the strength to renounce the power of this world. He knew now that when we have been joined to this God through this meal of weakness we cannot get up as the same people. This meal fills us with the power to trust God and to serve the weak of the world who are his special concern. In each other, in the weak, we find Christ; like him, they love us even though they do not have the power to preserve themselves.[22] The truth contemplated in this meditation is a truth that those of us who have shared fellowship and worship with the mentally handicapped have come to appreciate and understand more fully. His experience seems to be one commonly shared by those of us in this sort of situation. Jean Vanier, the founder of the l'Arche communities which are a mixture of men, women, single people, married couples and mentally handicapped all living and sharing fellowship and community together, says much the same thing in his book Community and Growth. His summary of the Eucharist as a re-living of the mystery of Jesus' gift of his own life for us and a corporate sharing in a meal of his body and blood emphasises that when we share in this meal we identify ourselves with his weakness, which is God's strength. "It is only when we have eaten his body 'given up for you' that we can give ourselves to others." [23] There is nothing unusual in this theological description. It agrees with mainstream eucharistic theology; compare William Temple in his book Readings in St. John's Gospel:

From the time of his ascension onwards his followers have met together to unite themselves with him in his sacrifice by doing again what he did at this the spiritual crisis of the ministry. They meet in his name, and he is in the midst of them; they are members of his body and he acts through them. Still by the hands of the priest he takes the bread that he calls his

body, breaks it and gives it. But we are that body - "very members incorporate" therein. In union with his perfect sacrifice, we offer to God "ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice" to him. Still we drink the cup, that is his blood, his life given in sacrifice and triumphant over death, may be in us the spring of eternal life in fellowship with him.[24]

Where the theology of Hauerwas and Vanier on the Eucharistic sacrifice differs from the mainstream tradition is in its emphasis upon their identification with the weakness of Christ. The presence of the mentally handicapped within the worshipping community seems to heighten their perception of the vulnerability of God in his atoning sacrifice and in the giving of himself in the Eucharist. As we share fellowship with them we learn from them, their weakness shouts at us and we must react. To quote Hauerwas in Suffering Presence:

They are not self-sufficient, they are not self-possessed, they are in need. Even more, they do not evidence the proper shame for being so. They simply assume that they are what they are and they need to provide no justification for being such. It is almost as if they have been given a natural grace to be free from the regret most of us feel for our neediness.[25]

As we meet them in their need we discover that we share fellow feelings and we come to understand that, as Hauerwas says:

They do not have the same joys we have nor do they suffer just as we suffer. But in our joys and in our sufferings they recognize something of their joy and their suffering, and they offer to share their neediness with us. Such an offer enables us in quite surprising ways to discover that we have need to

share with them. We are thus freed from the false and vicious circle of having to appear strong before others' weakness, and we are then able to join with the retarded in the common project of sharing our needs and satisfactions.[26]

As we go on meeting the handicapped in their neediness, attempting to serve them, to help them, we discover that in doing this we meet God. "Inasmuch as you do it to one of these brothers of mine you do it unto me." We meet God, but God in his vulnerability. And seeing him like this we discover a great truth about ourselves, namely, just how much we have need of him:

In the face of the retarded we are offered an opportunity to see God, for like God they offer us an opportunity of recognizing the character of our neediness. In truth the retarded in this respect are but an instance of the capacity we each have for one another. That the retarded are singled out is only an indication of how they can serve for us all as a prophetic sign of our true nature as creatures destined to need God and, thus, one another.[27]

So we see that already the mentally handicapped have made us look again at the doctrine of the atonement and the sacrifice of the Mass. They have widened our conception of the nature of the church. They have made us look again at God himself and as a consequence deepened our understanding of our need for him. With such a deepening of understanding of God and ourselves it is inevitable they will teach us a great deal about the nature of prayer.

Not long ago in our church we had a series of Lenten groups to explore and deepen our knowledge and understanding of prayer. During these one of the men, a middle-aged painter and decorator who regularly helps in the mentally handicapped hospital and shares in the worship with

the mentally handicapped, said that he had learnt more about prayer from the mentally handicapped lady who he wheeled down to the Eucharist every Sunday than he had from any other person in his whole life. We should not be surprised at this. We get ourselves uptight about prayer and we see it again and again as an intellectual exercise. We read the great mystics and great spiritual writers, we look at their vision, and we hope to reach the heights that they have scaled. Again and again it seems not to be like that for us. As Maria Boulding says in her book Marked for Life, "This unconditional surrender to God is something we secretly long for, try to make in prayer, and keep missing. We never seem to achieve it in an unqualified way, yet it is what we most want to do." [28] We obstruct ourselves by becoming preoccupied with our sinfulness, our unworthiness, or by our desire for the end product whatever that might be, we worry and pile effort on top of effort. What we need to learn is that God loves us in spite of what we are and indeed for what we are. What the handicapped teach us is exactly this. We must follow their example and relax because he loves us. As Maria Boulding says, we must make less of an effort to love God and simply allow him to love us. "The love that knows us is creative and so to let ourselves be known and loved in prayer is to allow ourselves to be changed." [29] What my painter and decorator has learnt, although he did not realise it, was just this lesson. It had taken three or four years of pushing the same lady each week to the Eucharist, watching her, sharing with her in prayer, seeing her joy in communion. She had helped him appreciate what Maria Boulding explains in these words:

Self-emptying love has to be learnt in prayer. Contemplation is the place for learning, because vulnerability to the love we meet there inexorably demands vulnerability and openness elsewhere. Regular confrontation with God in prayer purifies

your love, your desire, your hope. The questions put by Jesus to the apostles are put to you too: What are your expectations? What kind of God are you meeting? You know what his glory is; do you want that? Are you prepared for such costly glory?

Mercifully, he is content with your dim desire to keep on following, as Jesus was with the loyalty of the apostles who stumbled after him on the road to Jerusalem, and he does not allow your hope to be disappointed, for it is of his own creating. He is leading you to glory. It works out in ordinariness, tedium, drabness, routine and the humdrum quality of most of our experience, and there is an overwhelming sense of how inglorious it all is. But the spirit recycles this unpromising material and the glory will be revealed in its time.[30]

I think we have answered our questions. The mentally handicapped can be real members of the body of Christ. They do respond to Christ's call to maturity and their contribution to the development of the whole body of Christ is invaluable. We have shown this without any consideration of the freedom from inhibition which is their natural gift, the joy they radiate in singing and worship, the sense of rhythm and music which they bring to worship. All these are important and will be considered in the next chapter. Suffice it to say that the mentally handicapped bring a freedom into the life of the church, a lack of guile, a frankness and directness, which we need if we are to be the sort of Christians that can speak the truth in love one to another. Far from being simply an integral part of the membership of the body of Christ, perhaps they are a vital part without which the body itself would be sadly incomplete. Nowhere is this better summed up than in the pastoral

statement on the handicapped issued in 1978 by the American National Conference of Catholic Bishops. The bishops are nowhere more eloquent in the statement than when they describe "the warm acceptance with which handicapped people should be gratefully welcomed in the ecclesial community wherein we can all benefit from their spiritual gifts and the self-realisation they share with the rest of us in the Christian community, namely that we all live in the shadow of the cross." [31]

Footnotes

- [1] K.E. Kirk, Ignorance, Faith and Conformity, p.10.
- [2] See The Priest and Mental Health, E.F. O'Doherty and S. Desmond McGrath (Eds.), Clonmore & Reynolds Ltd., Dublin, 1968. J.P.A. Ryan in chapter 15 part 1, M.J. Clarke in chapter 15 part 2, and particularly pages 201-202.
- [3] *ibid.*, p.202.
- [4] *ibid.*, p.202.
- [5] David Wilson (Ed.), I Am With You: An Introduction to Religious Education and the Mentally Handicapped, St. Paul Publications, 1975, p.74.
- [6] Joachim Jeremias, Parables of Jesus, SCM Press 1954, p.159.
- [7] Maria Boulding, The Coming of God, p.16.
- [8] E.L. Mascall, Corpus Christi, p.8.
- [9] One can see this developed further in pages 8-13 of Corpus Christi by E.L. Mascall.
- [10] *ibid.*, p.25.
- [11] *ibid.*, p.26.
- [12] See 'Personal response? Believers' baptism and the mentally handicapped' by Faith Bowers in S. Pattison (ed.), Mental Handicap, Theology and Pastoral Care, University of Birmingham Department of Theology, 1986. In this article she makes the significant point, which is developed in my article, that the difficulty about believers' baptism is precisely the same intellectual affirmation type of difficulty which is met by other denominations at the moment of confirmation or equivalent adult affirmation of belief.
- [13] I Am With You, p.12.
- [14] Maria Boulding, Marked for Life, p.28. A substantially similar point is made in the report I Am With You on p.22 where it says "When we talk about the use of the intellect, we refer as a rule to the ability to reason, that is the ability to reflect, to form concepts and to draw conclusions from premises. Because of this tendency, the intuitive way that the intellect works can be overlooked. The intuition enables a person to learn and to know by means of a sort of sympathy, which gets to the heart of the object, and seizes what is essential to it. It is something like that obscure process whereby a lover comes to know his beloved, or whereby we are strongly yet inarticulately grasped by a beautiful piece of music, or a beautiful sunset. This intuitive way that the intellect works is present in all people but with the mentally handicapped it may be the only faculty of the intellect to be truly active. The ESN child may well be extraordinarily intuitive and he will learn by this means, and by experience, where reasoning is not possible. This is especially true in the spiritual life.

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- [3] *ibid.*, p.202.
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- [5] David Wilson (Ed.), I Am With You: An Introduction to Religious Education and the Mentally Handicapped, St. Paul Publications, 1975, p.74.
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- [15] Jean-Pierre de Caussade, Self-Abandonment to Divine Providence, p.21

- [16] *ibid.*, p.22. Some may object that the relationship can never and should never be totally passive on one side, but de Caussade poses this problem himself and answers in on p.102 of the same book where he says "Although souls raised by God to the state of self-abandonment are much more passive than active, they cannot be dispensed from all action. ... Now the good pleasure of God makes use of our being in two ways: he either obliges us to perform certain actions, or he simply acts himself in us." In other words, it seems that at the height of contemplation very often our activity is simply God acting through us. I suppose this is what St. Paul means when he says "I live yet not I but Christ lives in me". This same basic point is developed theologically in a most comprehensive manner in the book The Stature of Waiting by W.H. Vanstone.
- [17] Stanley Hauerwas, Vision and Virtue, p.191.
- [18] Maria Boulding, Gateway to Hope, p.17.
- [19] Stanley Hauerwas, Suffering Presence, p.67.
- [20] St. Augustine, Discourse on the Psalms (Psalm 140, 4-6).
- [21] Frances Young, Face to Face, Epworth, 1985. The presence of her son Arthur makes her question again many of her fundamental theological assumptions, starting with ethical questions about the quality of life, the question of meaningful relationships, the problems of evil, the question of healing and particularly its relevance for mentally handicapped. By grappling with these problems she came to a new understanding of the meaning of the incarnation and of her own relationship with God.
- [22] A full account of this can be found in Vision and Virtue, the essay entitled 'The Christian Society and the Weak; a meditation on the case of the retarded', pp.189-191.
- [23] Jean Vanier, Community and Growth, p.148.
- [24] This is a background gloss to chapter 13 and the first part of chapter 14 of St. John's Gospel in Readings in St. John's Gospel by William Temple.
- [25] Stanley Hauerwas, Suffering Presence, p.176.
- [26] *ibid.*, p.177. This basic point is developed theologically in Love's Endeavour, Love's Expense by W.H. Vanstone.
- [27] *ibid.*, p.179.
- [28] Maria Boulding, Marked for Life, p.6.
- [29] *ibid.*, p.33.
- [30] Maria Boulding, The Coming of God, p.124.
- [31] Pastoral Statement on the Handicapped issued in November 1978 by the American National Conference of Catholic Bishops quoted in Stanley Hauerwas, Suffering Presence, p.187.

Chapter 5

HOW IT IS !

If you were to be at our local hospital for the mentally handicapped at 3 o'clock on a Sunday afternoon and you walked in the direction of the chapel, you would see that already around the door a cluster of people were gathered. They would be looking for the white minibus in which I arrive with many volunteers from the local church. The little group of waiting mentally handicapped people would wave to us and run towards us, seeing if there was anything that they could do to help us. "Can we carry the tape recorder?" "Can we carry the tapes?" "Can we carry your alb?" "Anything else we can do to help, Father?" We open the doors into the chapel and once we unlock the screen that separates the altar from the main hall and push the screen back you would find already in the hall quite a number of mentally handicapped people have gathered in a semi-circle of chairs waiting for the service. The volunteers would now be despatched to various wards or villas around the hospital to bring those incapable of coming under their own steam down to the service, wheeling those in wheelchairs, helping those who find it difficult to walk or who are incapable of coming by themselves. Eventually when all gather, we may have as many as 50 to 60 handicapped people of varying conditions and types who have come of their own free will to share in this worship. About two-thirds of those who are present will be non-verbal, a number of them will have difficulty in walking or not be able to walk at all. By 3.15 we are almost ready to begin. While the stragglers come in we begin to sing a song, something like 'Stand up, clap hands, shout Thank You Lord'[1] or 'All things bright and beautiful'. These will be sung to a good robust accompaniment on a tape recorder, or by a good group, and we will use Makaton signs. By the time we

have finished the song virtually everyone is here who wants to be here and we are ready to start.

The service begins in the traditional way, "In the name of the Father, and of the Son and of the Holy Spirit", always using Makaton signs as well as speaking, and straight into the confession of sin, again with Makaton signs. The only difference between this and the confession in the local church is that it will be essentially simple, repetition of the same words week by week and the same Makaton signs. "Heavenly Father, I am sorry for anything I have done wrong. Help me to love you more and more. For Jesus' sake. Amen". Those who can speak soon get the idea and speak up as loud as you like. Those who can only speak a little bit make noises which sound remarkably like the words and seem to get the tone right. Those who cannot talk at all try to join in, making the appropriate facial expressions and try to use the Makaton signs. Having confessed our sins, we begin to sing the Gloria, but not the elaborate form that we have in church, a very simplified form, again complete with Makaton signs. The signs are exciting and all soon join in, those who can speak as well as those who cannot, waving their arms around in the air, making the signs for 'Glory to God, glory to God, glory to the Father, to him be glory for ever, Alleluia, Amen. Glory to God, glory to God, to the Son of the Father, to him be glory for ever, Alleluia, Amen. Glory to God, Glory to God, glory to the Spirit, to him be glory for ever, Alleluia, Amen.'[2] (See Fig. 1) The Alleluias are so popular there are usually great demands to have it again. This has to be resisted, otherwise it is very difficult to make any progress at all. The Gloria, as always in the Eucharist, is followed by the Collect, a simplified Collect, again with signs. After the prayer we have the only lesson, and lesson is the appropriate word rather than reading. The lesson is usually the 'Gospel', but this lesson will be imparted in different ways:



Glory

(ie. many goods going upwards)
= praise

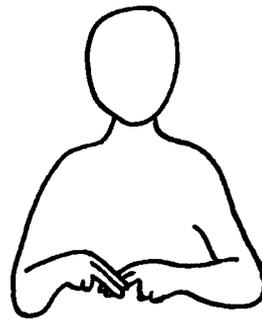


to God

[Repeated twice]



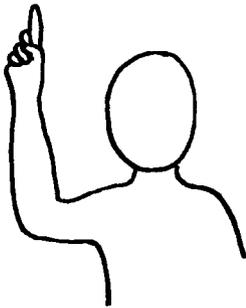
Glory



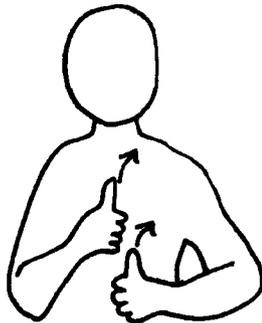
Tap Twice

to the Father

[Repeated twice]



To Him



be Glory

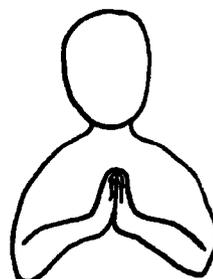


for ever

[Repeated Twice]



Alleluia



Amen

[Five Times]

Fig 1.

- (a) It may simply be the telling of a story with Makaton signs and much repetition. The story is told with very simple words and there is much active participation, oohing and aahing, great anger is shown, or great joy, depending upon the mood of the story. If the lesson is imparted in this way, then it will inevitably be summed up in a song with appropriate Makaton signing.
- (b) The lesson may be imparted by using questions and answers from experience. Question: Who is sad today? Why? Who is happy today? Why? The answers will be varied and usually the answers one wants. To drive home the difference between sadness and happiness we would sing a sad song or a happy song, again with Makaton signs, for example 'When you are lonely and afraid'[3] and 'If you are happy and you know it'[4]. This could be followed by the story of someone who was sad and is now made happy either from contemporary sources or, say, the story of Zaccheus from the Gospel.
- (c) On the other hand, these lessons may be imparted by active dramatic participation. A boat will be improvised in the centre of the floor out of cushions, chairs, etc. large enough to take quite a number of people, and for effect we will add some papier mache sea. Then we will ask "Who would like to be a special friend of Jesus today and go in the boat with him?" "Who would like to be Jesus and go to sleep in the boat while his friends enjoy the sail?" When they are all in we begin to sing a song like 'I am sailing'.[5] We will have a few minutes' enjoyment of the sailing, then there will be a storm, with thunder, and storm music with perhaps a song like 'Rain, rain' from the King's Singers.[6] There is much rocking and swaying in the boat and a great deal of fear is expressed until somebody has the sense to go and wake up Jesus. Jesus stands up

and says "Peace be still" with Makaton signs, and then the boat comes to a halt, everyone stops rocking and looking afraid, and we will see how, when we are in trouble or in fear, Jesus can help us. And we probably end by singing something like 'Put your hand in the hand of the man who calmed the water'.[7]

After the Gospel is over we proceed to the prayers. These are almost always done by popular request. The question 'Who shall we pray for today?' is met by a tremendous response. There is much greater participation in the prayers than I have ever experienced in any large congregation in church. We pray for everyone in the hospital, for all sorts of people for whom they wish us to pray, parents, relatives, friends, people who are sick, ill, or in any kind of trouble or anxiety, we pray for those who have died, especially friends and people who have worked with us in the hospital or mentally handicapped who have died recently. It is significant that they often want to pray for somebody who has died for many many months after the event, and in some cases two or three years afterwards. This was true particularly after their great friend Tom Robson died whose work with the severely handicapped was remarkable. Then all our prayers are summed up and we join together in asking the Great Mother to pray for us in the Hail Mary, again with Makaton signs. These signs have been used throughout the service and throughout the prayers as well.

After the prayers we try to have a change of mood, a gradual quietening down towards preparing for Holy Communion. This is done by singing an appropriate song, it may be 'Wind in the willows'[8] or it may be 'Gifts of bread and wine'[9]. This is followed by a prayer for peace and a greeting from one another for the peace of the Lord. No one must be missed out. We then work towards Holy Communion either from the reserved sacrament, and this is normally the case because of the

difficulty of the concentration span amongst the handicapped, but on special occasions we will have the simplest form of Eucharistic prayer. As we prepare to receive Holy Communion we say the prayer that Our Lord taught us, 'Our Father', again with Makaton signs. Just before the reception of Holy Communion we may attempt to prepare ourselves by singing, and this we will do with a song like 'Sing Alleluia'[10] or 'Father we adore you'[11]. Then the priest goes to the altar and picks up the blessed sacrament, turns to the people showing them the sacrament and saying "This is Jesus the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper" and they all say in their own way "Lord, I am not worthy to receive you, but only say the word and I shall be healed". The priest goes to the people in the wheelchairs, giving them Communion in turn, and then invites everyone else to come to him who would like to receive Holy Communion. It is significant that not all do receive Holy Communion. They do clearly exercise choice, and it is very difficult to know why some do on one occasion and not on another. Presumably it has something to do with grace and the knowledge of God. However, most do receive the sacrament and there are usually about 35 to 40 who receive Holy Communion. Administering the sacrament can be awkward, particularly for those who are spastic and have difficulty in opening their mouths or swallowing. It can also be none too edifying a spectacle with those who have a constant dribble or slaver. But that is to look simply upon the outward thing and not perceive the depth of feeling and understanding that can go into the act. In the book Under the Eye of the Clock, the life story of Christopher Nolan, pages 60 and 61 describe the wonderful way in which the curate came regularly to give the handicapped boy Communion at home. The whole process was complicated by the difficulty the boy had in opening his mouth. The priest soon learnt how

to deal with this and one day, when the boy had difficulty in opening his mouth, "the priest standing holding up Corpus Christi glanced knowingly at the Eucharist and said 'Hi, Joseph, what were you doing in the church yesterday? Were you rifling the poor box?'. Joseph was so surprised by the accusation that his mouth fell open in astonishment. The priest immediately returned to prayer as he placed Communion on Joseph's tongue." One might ask whether such an act of Communion could really have anything of devotion in it. To the reader of this book the answer is plain when one knows the thoughts of the boy in bed the night before. "Communion too brought his comforter within his grasp and in close body contact he crested silent desperate credence. Communion served grand purpose, serving to bring God to him and him to servile God." [12].

The Communion is followed by a thank-you prayer and often a short song. Again it could be one of those that we use for preparation, e.g. 'Father we adore you'. This is followed by a simple blessing and then a rousing song to finish with. It could be 'Walk in the light' [13] or 'He's got the whole world in his hands' [14]. All then depart in various ways to their own villas or wards, or they come to talk to volunteers or ask them how they are going on, or they come for a ride round in the minibus or persuade one or two of the volunteers who have cars to give them a ride back to the villa. The volunteers, who vary in age and in sex, all enjoy the experience immensely and there has never been one volunteer who did not come away feeling blessed.

The question that springs to mind when one takes part in these services or experiences them for the first time is "How do you get to this point?" In the light of what has been said about the development of relationships in the previous chapters, it was obvious to me that the only way to work with mentally handicapped people was to get to know them so that proper and equal relationships could develop. This is never too

difficult with those who are only slightly handicapped but it becomes obviously progressively more difficult with the severely handicapped. The real challenge to me in working with mentally handicapped people was to work with severely mentally handicapped people. The breakthrough for me occurred with a great deal of help from other people. Notably, amongst those who helped me most was Tom Robson, mentioned earlier in this chapter. He had developed a method of working with severely handicapped people that impressed people from all over Europe. He had the remarkable knack of drawing out of the severely handicapped their hidden talents. Each Christmas he put on a show which in itself was wonderful but when it was realised that all the scenery and costumes were made with the active participation of mentally handicapped people, then it was remarkable in the extreme. Tom's work with severely handicapped people involved a great deal of preparation and he limited the actual sessions in which he worked with them to approximately an hour, as that was the greatest length of time he could expect them actively to participate. His work with them included these areas: singing, dancing, a great deal of glueing, painting and papier-mache work. He had a flat for the development of domestic skills and an indoor garden with plants and plant pots, a creative play area and "sports" activities. I spent a great deal of my time in the hospital in my first year as Chaplain with the severely handicapped in this sessional therapy activity. During this time I helped them to make many of the props for the coming show. I learnt how they responded to music, how they loved to help and be involved in any way, how you could attract them and excite their emotions by getting them to guess what it was we were making. So much of what I subsequently used in all my work was learnt with Tom Robson.

At the same time as I was actively involved with him I was also

involved in what was then the local hospital school. They had welcomed me with open arms and invited me to learn Makaton signing. Very soon I was being encouraged to help with classes, and with the help of one very patient teacher we spent a couple of terms with some very severely disturbed teenage boys making puppets and eventually performing a puppet show which was a simplified version of David and Goliath with music. I was being given the tools which would be used in all our worship in the future - handicraft, drama, creative play, and above all else I now realised the importance of music when coupled with Makaton signing as a means of 'drawing out' the mentally handicapped.

During this first year I discovered that I too was changing; my fear of the mentally handicapped had entirely disappeared. I now regarded them as in many ways my superiors, especially in their ability to forgive and to love and to trust. When the first ecumenical visitation of the hospital took place led by the Bishop of Whitby, I was asked the question 'What services did I hold in the chapel?' At that point we had only held one service and it was not in the chapel. We had got to the point in sessional therapy where we had spent long weeks making an Easter garden of papier mache. When we finished it, which happened to be about Easter time, we celebrated the completion with a little service, a song and a prayer. It barely lasted five minutes. But what a five minutes! The way was now open to using the skills we had learnt in the development of our regular worship in the chapel. During this year of preparation work I had, of course, also been getting to know all the other residents of the hospital and met one or two who had on occasions received Holy Communion. One boy in particular always asked when and where we were going to have it. I had talked to a former chaplain of the mentally handicapped who said he felt he could not have it. He had tried it once or twice and it had been a disaster. This was not

guaranteed to encourage me, but I felt really this was the goal towards which we were aiming.

During this time one of the residents of the hospital died, and for the first time I argued that because this person had no relatives or family outside of the hospital, we ought to have the funeral not straight to the crematorium but in the hospital chapel so that the friends within the hospital could come together and share their grief and pray for the soul of their friend who had died. This was agreed upon, and in order to prepare the chapel, which had been little used, I went along to my parish church with one of the mentally handicapped boys to help me collect some new candles. While I was looking for the candles in the sacristy I suddenly realised that this boy was no longer with me, and I wondered where he had gone. I looked out of the sacristy door into the church and I saw him bowing down before the tabernacle where the reserved sacrament was and saying "Jesus Christ, Jesus Christ, Jesus Christ". This was particularly poignant to me because the boy was not noted for speaking at all, though he could if he wanted to. I began to realise something of the depth of their intuitive understanding of things of the spirit.

Meanwhile the local Roman Catholic chaplain had begun to make time to visit some of the less handicapped people in the hospital who had also, since the relaxing of Roman Catholic rules, been receiving Holy Communion. He invited me to come and share in one of his services with them, and from this point we began to forge a nucleus of people who had some idea of what the Sacrament was. At the same time we were bringing in volunteers from our churches to help us. With this nucleus and the added help of lay volunteers from the local churches, sacramental worship really began to 'take off'! More and more of the severely handicapped people came to worship in this way because they

were interested, because they knew the chaplains, because they knew the lay volunteers, they wanted to be with one another and they seemed to instinctively know that we were united in the spirit with our Lord Jesus Christ, and that this was effected actually in Holy Communion.

But we mentioned the need for lay help. This was absolutely crucial to the development of the work. It was quite impossible to work alone. Interest in the hospital had always been there in our parish because the hospital forms part of the parish and a number of people in the parish worked in the hospital in various capacities. A number of women had for years voluntarily worked in the sweet shop. And those who had been in the hospital and knew the people who lived there had a great feeling for the hospital. We built on this, and the first Christmas in the hospital it was decided to go carol singing to every ward. We took seventy volunteers of both sexes and of every age. The effect was immediate. People began to ask what they could do to help. And so they began to come in and to help with the worship sessions and indeed with other sessions too. They learnt where people lived in the hospital, they went to fetch them, they sat with them and eventually they learnt the signs too. The effect upon the church has been far greater than the church's effect on the hospital. Some of the young volunteers have eventually gone on to work with deprived people or indeed with the mentally handicapped themselves. But from these beginnings we needed to expand our work and to expand the knowledge and perceptions of the mentally handicapped people themselves and also to increase their repertoire of songs and prayers. What we needed to do was in some way harness the sort of activity that was going on in sessional therapy to our worship, and this is in fact what happened. It was greatly encouraged by the fact that the hospital authorities were at that time looking for some input for the elderly residents of the hospital, something that would give

them a pleasurable time in the afternoon and also stimulate them and help them use their arthritic limbs. When I was asked to do this it seemed to present the perfect opportunity for what I eventually called 'feed-in' sessions but which the hospital called 'musical Makaton'. When these sessions began we could sometimes have as many as 100, 120 people in the community hall taking part in a session lasting for one hour, and which always finished with them wanting more. The hour was made up of music, Makaton, drama, games and dance. The props used were of papier mache mostly and improvised in various other ways too. The costumes were simply old curtains with holes in the middle which people put over their heads to change their identity. It was the perfect opportunity to use many of the skills that we had learnt in order to expand the religious experience of the handicapped by giving them the opportunity to come up against more religious material in singing, dancing, drama, etc., a chance to feed in new material that would eventually be used in our Sunday worship.

A typical session would follow a pattern something like this. On arrival the chapel screen would be opened so that everything happened against the background of the altar. And then we would begin with some classical music to set the mood and tone during which every one of the mentally handicapped people there would be greeted personally by myself and volunteers helping me. Once everybody was there we would begin by saying "Who would like to hold the sun today?" and then someone would hold a large papier-mache sun, likewise a moon and many different coloured stars, and we would sing the song 'I love the sun that shines on me' with Makaton signing[15]. They would love to be involved, and often the most severely handicapped would manage to hold one of the props that we had; the enthusiasm is immense. This would be followed by one or two other songs like 'Everything is beautiful'[16] and then

perhaps 'He's got the whole world in his hand'. After the initial sing-song and warming up, we might play a game, something like 'Old Macdonald had a farm'[17]. This would be done with pictures of the various animals involved with each group having a picture and being taught the sign for that animal, so that we would gradually extend their repertoire of signs.

After the game we would go on to the main item, which would be a prolonged session perhaps of fifteen minutes which would be the main story of the day and would be bible based. So, for example, we might take the story of Noah. This would begin by inviting someone to be Mr. Noah, who would then come out and put his curtain on and no doubt ask for a wife, and we might have a family as well. Then the enormous papier mache ark would be brought out and Mr. Noah would set about showing everyone his ark whilst we sing 'Who built the ark?'[18] with appropriate Makaton signs. This would be followed by an explanation of what the ark was for and then we would listen for the thunder and the rain and go on to sing the song 'Rain' with the King's Singers[19]. The great advantage of the story of Noah is that it has a cast of thousands, namely all the animals. We have lots of papier mache animals on sticks, built in such a way that even the most severely handicapped can hold one, or can have it resting on their laps if they are in a wheelchair. Each animal would be held up. "Who would like an elephant today?" with the appropriate Makaton sign. And eventually we would have a great wealth of handicapped people, all of them being animals, and we would walk them into the ark, which would involve going right round the hall, dancing, walking, running, to music like 'One more river to cross'[20]. When we eventually get everybody into the ark we decide we have to do something to pass the time away while it rains on outside, and we might say something like "What does the ark remind you of, full of all these different animals? Where would you see these animals?" and the answer

would come "At the zoo." "Let's sing a song about the zoo", so we might sing 'Daddy's taking us to the zoo tomorrow'[21] and we would dance the animals to this music. When the music finally finished we would decide that perhaps the rain has now stopped. Can we get the animals out of the ark now? We bring them out and take them back to our places, and then we would see that the sun is shining but there are still one or two spots of rain giving us a rainbow. Yes, God has sent us a rainbow as a sign of his love for us. And so we go on to sing a song about the rainbow. It will be enhanced by the use of what we call 'wavies'. These wavies are made out of crepe paper, shredded and fastened to the end of a stick so that they look like candy floss, only of course in all the colours of the rainbow, and as each colour is held up we would ask "What colour is this?" and make the appropriate sign. Eventually we would have as many people as wanted to holding wavies of different colours and we would get them to wave their colour during the singing of the song 'Red and yellow and pink and green, orange and purple and blue, I can sing a rainbow, etc.'[22].

With the end of the story of Noah we then go on to sing a couple of other songs. Perhaps we would sing a quiet song like 'The wind in the willows' which we have mentioned before in our Sunday worship. We might go on to have a march to pipes and the drum playing 'Scotland the brave' or some other marching song. But one thing is sure; because of the success on one occasion early on in our experience of the song in which Goliath is killed in the story of David and Goliath, no matter what story we do or what we are doing that day there is always a request that we kill the giant. The enormous papier mache giant is brought out. He is on a huge piece of cardboard, nine feet high, and the feet are marked off at the side of the card, 1,2,3,4,5,6,7,8,9, and the song involves a chorus of singing 'He was 1,2,3,4,5,6,7,8,9 feet, 9 feet tall'[23]. This

song is so successful that we have to have it every week, otherwise there is a near riot. The result is anyway that almost everyone in the hospital can now count to nine. Someone, of course, will play David and at the appropriate moment will make sure that he hits the giant and knocks him to the ground. And then we might end up with a dance to rock music like 'La Bamba'[24] or something more traditional like 'Tie a yellow ribbon'[25].

These sort of sessions now have gone on for many years and still prove highly successful. The age range and the range of severe handicap is very great, but all seem to get something from it and to contribute something at the same time. The wealth of experience, the learning of new songs, new stories, has of course added greatly to the variety of our Sunday worship. At the same time as all this was going on I was invited to take assemblies in the local mentally handicapped school, which led to even greater possibilities. The sorts of things we do in the sessions just described were used again in the school but in a more concentrated and simplified manner. With the help of teachers who were prepared to refer to what had been done in assemblies and prepare for the coming one, the work was ongoing and we were able to develop and perform nativity plays each year which involved the most severely handicapped people. This in turn fed new ideas into the things we had been doing in our sessions in the hospital and in our worship on Sundays.

But so far all this activity had occurred in the hospital or in the hospital school. The last thing we want is that mentally handicapped people living in hospital should think that the church is confined to the hospital. It was important to involve our people in the church outside of the hospital. We tried to organize regular visits to local churches, to Ushaw College, to share in worship and other activities that went on there. In the case of the parish church this proved difficult to some

extent because of the lack of room in the church, but we solved this one by trying to bring them out in rotation to special events where there would be a Mass followed by some kind of party. The contribution of the handicapped to the worship in the local church has been very great. They have helped to break down the inhibitions for which the Anglican church in particular is famous. They have given us a greater freedom and spontaneity in our worship, but above all else they have given us a much greater understanding of how to deal with young children at traditional Eucharistic worship. The love, joy and spontaneity of mentally handicapped people in worship, whether in the hospital chapel or in the local community has rubbed off. Their refusal or their inability, or both, to hide their real feelings has been refreshing and is a constant rebuke to most of us who can be more than two-faced. Their reactions are immediate and one is left in no doubt as to their real feelings.

In the face of death they bring new hope and great honesty. I remember visiting one mentally handicapped person as she was dying, and she said to me "I am frightened". We talked about the relationship we have with our friends, the relationship we have with Jesus, and that it is because he loves us that he gives us himself in Holy Communion. And so she was anointed and received Holy Communion. After she had received the Sacrament she said "Will you sing a song for me?". It was one of the songs we often sang in our worship, 'O Sacrament most holy'[26]. I had brought a lay person with me, and we sang it together and she joined in. She then said that she had always promised to teach me a song which I did not know, 'Seven little fishes and five loaves of bread', which she then sang through while I wrote it down. She died shortly afterwards.

In the same way they can teach us how to cope with death and grief, not to hide our grief away but to express it clearly and openly, providing they themselves have been told the truth about the death of

their friends. There has often been misguided thinking about how to treat mentally handicapped people over the matter of the death of their friends, just as there has often been misguided thinking about how to deal with children in the same circumstances. But not to be honest with them and tell them the truth carefully, gently and simply, is to lead them into a situation where they cannot express their grief in normal ways. As a consequence it comes out as frustration because they do not know what has happened to their friend, and this in turn can lead to all kinds of behavioural problems. But when they are told quite clearly what has happened, when they know, when they are allowed to share, to be with you when you give Communion to the dying and when they are allowed to take full part in the funeral, to share in the Requiem Mass and to see the coffin, even to touch it, and to say "Yes, that's so and so in there, but he or she has gone to Jesus, we know that they're with Jesus now" they can teach us a great deal about how to grieve. They want to join in, they want to say their piece, and so when you are preaching at a funeral for the mentally handicapped, it has got to be simple and clear and you have got to allow for many interruptions while they tell you about the person who has died or about the relationship he or she now has with Jesus. It is true to say that very often at the crematorium the most beautiful funerals have been those of mentally handicapped people where, if we have enough residents of the hospital there, we will sing some of our favourite songs, songs which were also the favourites of the person who has died. There will be tears, but there will also be smiles. There is sorrow but there is also joy and hope, because they know intuitively that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord".[27]

Footnotes

- [1] No.14 in Someone's Singing Lord, Hymns and Songs for Children chosen by Beatrice Harrop, A. & C. Black Ltd., London, 1973. We made a tape of this with the local school children singing, accompanied by their own percussion instruments, recorders, piano, etc.
- [2] Adapted from the Peruvian Gloria.
- [3] This is the first line of the chorus, by which we usually refer to songs, but the actual song is called 'Look up to the Sky'. It is on BBC cassette no. ZCM328 called Sing for Joy and is sung by the Girl Guides and Scouts Association.
- [4] Sung by the choir of St. Winifred's school on My Very Own Party Record, Music for Pleasure MFP50505.
- [5] Made famous by Rod Stewart but this time sung in the James Last version.
- [6] The song 'The Lord looked down on the earth and it made him sad' sung by the King's Singers, of which the chorus is 'Rain, Rain'.
- [7] This is a very strong gospel beat version and long since out of print as a record.
- [8] 'Wind in the Willows' is the first line of the chorus from the song "Bread and Fishes" from the BBC cassette ZCM328, Sing for Joy.
- [9] No.1 in Songs of the Spirit, compiled by Damian Lundy, FSC, Kevin Mayhew Ltd., 1978.
- [10] *ibid.* No.36. It is possible to improvise verses at will to fit in with the season and the mood for this song, and we do this all the year round.
- [11] *ibid.* No.61.
- [12] Under the Eye of the Clock: The life story of Christopher Nolan, Weigenfeld & Nicholson, 1987, pp.59,60,61.
- [13] No.15 in Songs of the Spirit (see [9] above).
- [14] Again sung in the American gospel heavy beat version, long since out of the print. The same record as [7] above.
- [15] No.12 in Someone's Singing Lord, (see [1] above).
- [16] This is the same as footnote [7] above.
- [17] 'Old Macdonald' sung by the Storybook Singers (Traditional arrangement, Love), produced by Norman Newall, 1970, on Twenty All-Time Junior Hits, MMP50488.
- [18] No.44 in Someone's Singing Lord (see [1] above).
- [19] The King's Singers version.

- [20] An American gospel version (see [7] above).
- [21] 'Zoo Tomorrow' sung by Paxton, arranged Harmony Music Ltd., ABWD Productions, 1970, on Twenty All-Time Junior Hits, MMP50488.
- [22] This can be found on Twenty All-Time Junior Hits, MMP50488, sung by Hamilton Chapell-Morris, ABWD Productions, 1980, and in Apusskidu, Songs for Children, A. & C. Black Ltd., London, 1975. No.5.
- [23] This song I came across in the BBC television series Watch in their story of David and it is on the first BBC record of that series.
- [24] As played on Make the Party Last by James Last and his Orchestra on Polydor Stereo 2371612B.
- [25] Ibid.
- [26] I have no actual record of where this comes from. It is a song I have used in both of my last parishes and in both cases the tune that we have used has been written by the organist of those churches.
- [27] Quotation from Romans viii,38-39.

Chapter 6

CONCLUSIONS

The sort of thinking described in chapters 3 and 4 and behind the activities of chapter 5 is at the heart of the present policy to 'normalise' the lives of mentally handicapped people today. The present national policy of 'normalisation' or encouraging mentally handicapped people to stay in or to move into the community is at its best a real attempt to improve the quality of life of mentally handicapped people. There is no doubt that when it is done properly it achieves its aim. Madeleine lived in our hospital. Whilst in hospital she was not able to do a lot for herself, she would feed herself but not bath herself. She did not speak much, nor did she appear to make many friends. She was quiet, retiring, and appeared to enjoy, in her own quiet way, things like going to the church service or to Gateway Club. Because she was quiet and did not speak much it was very easy to forget her presence in a large crowd of mentally handicapped people. In a ward of twenty or twenty-five people where perhaps there were only two staff on duty, Madeleine was the sort of person who could easily be forgotten about because she rarely caused any bother. She was obviously under-stimulated. Since she has gone to live in the community with foster parents whom she loves greatly she is a changed person. She baths herself and washes the bath out after she has used it. She talks a lot more, she feeds the horses, takes the dogs for a walk, and quite often initiates things herself. The change is one of positive improvement beyond belief. But Madeleine is lucky. She has good foster parents who would like to adopt her. She will be secure in her new family, where she calls her foster mother 'Mum', for the rest of her life. But not every case of rehabilitation into the community is like that of Madeleine.

All hospitals for the mentally handicapped are presently running programmes of rehabilitation. The purpose of these programmes is to educate people in self-help skills so they may be able to live in the community either in houses which are staffed, in the case of very dependent people, or in independent small houses which are only visited at certain hours a day by care workers in the case of the less dependent. One cannot help but feel that sometimes those who push the policy of 'normalisation' are doing so for reasons other than the best interests of mentally handicapped people. It has certainly been believed in a number of government circles that this policy will save money for the National Health Service. Then there are those who for altruistic reasons, because they believe that this is the best policy, a policy which will bring a new Utopia for mentally handicapped people, push the policy in the face of facts which obviously contradict their belief. In 1984 the Board for Social Responsibility of the Church of England produced a pamphlet The Local Church and Mentally Handicapped People by Michael Bayley which among things pointed out the real danger of exploitation of mentally handicapped people who live in group homes or individual flats and bed sitters.[1] In doing so they quoted from Social Work and Mental Handicap by David Anderson (1982):

They will pay a price in loneliness and anxiety; some will pay a price in hunger and squalor; others in teasing and rejection. It may be worth this to them to have their own front door key and freedom to make choices; but they too will be vulnerable and hidden, unless someone sounds them out. Again there is no problem about how to do this: there is a question about the will. These people will be living on the margins of independence and dependence. We know from experience that border patrols tend to vanish when pressure builds up elsewhere

- when newspapers scream about child abuse, or the juvenile crime figures soar; or geriatric wards run short of nurses for the internal rota. Then the community visitors simply stop calling, and the supervision ceases. It is all too easy because responsibility is shared and rarely comes to roost on the shoulders of any one person.[2]

When I raised similar points in an open letter to the local Health Authority in 1984 there was an outcry from the administrators in authority but an amazing amount of unqualified support from those people involved in care of the mentally handicapped in all areas. They were concerned not only because some of their jobs might have been at risk but because they felt many of the specialist skills needed to give a good quality of life to the handicapped were being neglected by the way the new policy was being pushed forward. It is amazing how quickly these long-stay care institutions became the big bad institutions that could do nothing right. It almost seemed to be forgotten that over the past twenty years or so they have been gradually and carefully improving the quality of life of the mentally handicapped persons in their care. It seemed very difficult to make anyone in authority listen to any argument which said there were some good things in long-stay care institutions. But there were a number of considerable advantages in having large groups of mentally handicapped people together in one large institution. There was the obvious advantage of having all medical and paramedical services on site and within easy reach of the handicapped. This is not only an economic advantage for the Health Service but it is to the advantage of the handicapped themselves. In such institutions there was usually very well organized programmes of entertainment and therapy going on all day every day. It would be extremely difficult in the local community to find anyone who could provide anything like the number of

possibilities for entertainment, stimulation and growth that could be provided in many of the programmes in the mental hospitals. Similarly we have seen in chapter 5 how it is possible to organize religious services for the mentally handicapped within a hospital situation in such a way that they get the most from them. The situation would be very difficult to emulate in the local parish church.

In her book Face to Face Frances Young says:

I vividly recall an article in Parent's Voice written by a mother whose daughter was being discharged from a hospital into the community, expressing her feeling that this was not an enlightened and progressive move at all. Her daughter had thrived in the context of a campus where she could wander around in safety, she had thrived in a community large enough yet small enough for her to belong and still have freedom to form a wide circle of acquaintances. Outside the hospital she would lose freedom, she would need protection, she would be restricted in her relationships.[3]

The guiding principle for any process of 'normalisation' must be at the very least to maintain the quality of life which the mentally handicapped person has at the moment within an institution. But if it is to be really successful, it ought to improve the quality of life for the mentally handicapped person. This will mean that within the community, whether the mentally handicapped person is living at home with his parents, or family, or in a hostel or a small home or any other kind of community establishment, he will still need help from all the many and varied skilled professionals from whom he received help in the hospital. The wide range of these skills and the need for them will mean there is as great a need as ever to plough money into mentally handicapped health and care. When this is coupled with the cost of maintaining constant

care in small units in the community as against the comparatively low cost of such care being maintained in a large institution, it will be seen that far from being a money-saving opportunity the process of 'normalisation', if it is done properly, is going to be a very costly exercise. Anyone who sees it as a money-saving exercise is gravely mistaken.

If such a policy is to be properly implemented, it will also need a great deal of time and money spent upon education. We have seen that most hospitals have education programmes of rehabilitation for the mentally handicapped people themselves, but there is also a serious need for a community education programme. As has been demonstrated in Chapters 2 and 4 of this thesis, there is a great deal of deep-seated prejudice against mentally handicapped people in our society. If this had been taken seriously, then we would have seen a properly co-ordinated education programme working both nationally and locally to break down this prejudice and educate the public about mental handicap. So far we have not seen this. Nor is it sufficient for Local Authorities to point to the homes they have opened as proof that there is no such prejudice. It is significant that many attempts to open homes in nice residential areas have met with wholesale opposition from local resident groups. There is therefore a danger that homes will only be opened in areas where the local people are not sufficiently organized or articulate to object to the presence of yet another deprived group within their midst. Nor is there any guarantee that there will be any greater understanding of handicap and its related problems within the local church. In her article 'Mentally Handicapped People in the Community, A Challenge for the Churches', Joan Bicknell quotes a lady in the vicarage discussion group who, on referring to a ward for profoundly handicapped children said "This is an affront to God, these rows of 'cabbages' ought not to be allowed to

exist."[4] The need to educate the church, then, is every bit as great as that to educate the rest of the community. Whilst such an educational policy must include some explanation of the causes of mental handicap and what one may expect from mentally handicapped people, it must also encourage the church and the community to ask the question 'Why do we need mentally handicapped people?'. Frances Young, the mother of a mentally and physically handicapped child, expressed her own amazement when her doctor told her "Society needs handicap".[5] It took her a good deal of reflection upon this question to realise that a society that only recognises achievers needs to be reminded of the need for dependence in relationships with others. We are already familiar with this point because it was made so clearly by Stanley Hauerwas in chapter 4 of this thesis. There is no excuse for the church of the suffering Messiah to be blind to this truth. It ought to be at the forefront, proclaiming this truth to the rest of the community. Joanna Ryan in her book The Politics of Mental Handicap, referring to the work of Jean Vanier and Thomas Weihs and their experience of living in community with mentally handicapped people says that we need to

see what mentally handicapped people reveal about ourselves and the kind of society we live in. It is not just fanciful romanticisation to claim that mentally handicapped people can be an inspiration to others, an indictment of the inhuman values of the rest of the world, a reminder of the buried and more vulnerable parts of ourselves. These perceptions are of decisive importance in allowing us to value them, in finding some common humanity.[6]

To be successful, such a community education programme will not only have made us aware that we need the mentally handicapped, indeed that we have much to learn from them, but it will also have taught us

that it is only by exercising great tolerance, patience and understanding, that we will be able to develop the relationships with them which will enable them to offer us their gifts. This is the relationship which is vital because once this is formed we will see how much they have to offer us as a church and as a community, as we have already seen in chapter 4. As our relationship with them develops, we will be allowed to break through our over-sophistication, bringing spontaneous joy, expressive love and the ability to face reality. The cost to us as a community and a church will be great, not only in terms of finance but in terms of time and commitment as well. Those of us who have already experienced these relationships with mentally handicapped people will know that such money, such time, and such commitment, far from being wasted, reaps rewards beyond our wildest dreams, as they develop a potential richer than we could have imagined. And as we watch them develop their potential we will become aware that we are more relaxed, released from many of our inhibitions, seeing sides of ourselves which we had either forgotten or of which we were scarcely aware.

Perhaps the best way to sum up the conclusions of this thesis is to refer to an article written by Hazel West in The Guardian newspaper of 19 December 1985. The article appears beside a large photograph of a smiling, charming girl with Down's syndrome. In the article Mrs. West describes the atmosphere in the shopping precinct at Christmastime. It was cold and the place was full of shoppers who were tired and weary, with heavy bags. In their midst was a busker playing 'Hey, Mr. Tambourine Man', a joyful song, and many of the weary shoppers paused for a while to stand in a circle and listen to him. Suddenly a slight girl ran into the midst, and raising her hands above her head, with a roar of excitement began to dance. This was Hazel's 22 year old daughter Lucy, who suffers from Down's syndrome.

She danced from sheer joy that sprang spontaneously in response to the music, swaying her body, waving her arms, tapping and stepping, twisting her head now this way, now that, before the silent crowd. Soon she became conscious of her audience, and with another excited roar and a laughing command which might have been 'Come on', she approached people in the circle with both hands outstretched.

None was quite bold enough to join her in the centre, but some surprised by her abandoned jubilation and touched by her trusting invitation, smiled, took her proffered hand for a few moments and swayed with her until she moved on to others around the circle.

As the tambourine man played on, she began to sing, not words, but in a jumble of nonsense syllables in rhythm, if not in tune, to the music. One or two of the crowd frowned and moved away at her approach but undaunted she moved on and round, accepting any friendly response, and then moving back to the centre to continue her own dance.

Hazel West continued by describing her own confused emotions as she watched her daughter. "Confused by both guilt and pride, I hung at the back of the crowd, and looked round to gauge the response - and yes, I confess it, to see if anyone might recognise me".

She continued the article by explaining the reason for her guilt. It was because she knew the new policy of professionals concerned with mental handicap. This was that mentally handicapped people must be trained to behave as other people behave, and because ordinary people do not suddenly dance in the street, then neither should Lucy. But though she knew this, Hazel could not stop her daughter from expressing her own joy by dancing. The fact that she was in some undefined and

unchannelled way communicating something to all those jaded shoppers that were watching her raised a question. Perhaps the sheer jubilation she conveyed was meaningful, infectious, even important in the fractious and for some depressing time in which we live. She was reminding many of us of the joy we neglect to register and express in our own lives. So, the article goes on:

Perhaps there is, after all, a special purpose to the lives of these people with Down's syndrome, who have so many qualities of character and personality. Often they are without guile or aggression; most are amiable, friendly, warm and consoling, with a tremendous sense of fun. Laughter and loving are instincts innate within them. To claim that they are 'ordinary' and 'just like anyone else' or must be made to become so, is to belittle them, to disregard the very positive qualities of their nature.

Are the new philosophies and policies in danger of doing that? Intensive training programmes to teach socially acceptable behaviour can, if pushed too far, result in the suppression of spontaneous expression, the negation of personality. The discouragement of activities which lack interest for 'ordinary' people can limit, rather than extend horizons.

When we need aversion therapy, behaviour modification techniques, and now even plastic surgery to fit them into the mould of the 'norm', we demonstrate our own failings not theirs. Strange that we should so little value the traits of people like Lucy, for it is generally the extreme personalities whom we find most interesting and valuable - the talented, the eccentric, the genius, the clown. Perhaps they reflect facets of ourselves which are hidden, under-developed, undernourished.

If that is so, then there is so much that we can learn from Lucy. Secretly I confess it, I am proud to be her mother.

Lucy cannot talk at all and understands little verbal language but her every smile and action communicates a clear message: love me as I am - not for what you hope to turn me into. Respect me as I am - I merit your respect.[7]

Footnotes

- [1] The Local Church and Mentally Handicapped People, Michael Bayley, CIO, 1984, p.9.
- [2] Social Work and Mental Handicap, David Anderson, Macmillan, 1982, p.142.
- [3] Face to Face, Frances Young, Edward Press, 1985, p.92.
- [4] Mentally Handicapped People in the Community: a Challenge for the Churches, Joan Bicknell, an article in Crucible, October-December 1983, p.171.
- [5] Frances Young, opus cit, p.88.
- [6] The Politics of Mental Handicap, Joanna Ryan with Thomas F. Ryan, Penguin, 1980, p.150 following.
- [7] The Guardian newspaper, 19 December 1985, an article by Hazel West.

APPENDICES

- 1. Progress Profile**
- 2. Motor- and Perceptual Development Chart**
- 3. Tests of Mental Ability**
- 4. The British Ability Scales**
- 5. The Makaton Vocabulary**

NAME:- [REDACTED]

D.O.B.:- 18. 9. 78

EARLY DEVELOPMENT

PROGRESS PROFILE

		DATE
1.	INITIAL COMPLETION	Sept '84
2.	FIRST REVIEW	Jan '85
3.	SECOND REVIEW	
4.	THIRD REVIEW	
5.	FOURTH REVIEW	
6.	FIFTH REVIEW	

PROGRESS PROFILES

Two Progress Profiles have been developed in an attempt to identify the skills found in children with severe learning difficulties, with the aim of encompassing those areas of development which other guides e.g. Portage Guide to Early Education (Shearer and Shearer; 1972; Bluma et al 1976), tend not to cover in sufficient detail.

The Early Development Progress Profile, a modification of that by Cunningham and Sloper (1978), covers those skills found in children with developmental levels similar to normal children up to 2 years of age and has a more detailed breakdown of skills into small steps than does its partner - the Progress Profile - which covers the next stages of development toward independence.

The E.D.P.P. may also be used with preschool handicapped children and those of school age who are profoundly or multiply handicapped.

The Progress Profiles may usefully fulfil various roles:-

- (i) They will act as a reasonably quick but thorough recording device for keeping a check on progress of individual children in different areas of development.
- (ii) They will provide a cumulative record of children's development generally throughout their school careers.
- (iii) They can provide indications for next steps in development and therefore suggestions of activities for more detailed attention in specific teaching programmes.

Within this framework there is provision for an initial assessment of skills and for five subsequent reviews of progress. Each assessment need not be an all or none, achieved (/) or not achieved (X), but may incorporate an "emerging skill" category (S) which signifies that the skill may be evident occasionally but not consistently or that it has not been consolidated.

GROSS MOTOR

1. When he is lying on his back, put your hands against his feet. Tick if he pushes against your hands.
2. Hold him in a sitting position. Tick if he holds his head up momentarily.
3. Lie him on his front. Tick if he makes crawling movements with his arms and legs.
4. Lie him on his back. Tick if he can roll part way to the side.
5. Hold him in standing position, press the sole of his foot against a hard surface. Tick if he makes little walking movements.
6. Hold him in a standing position. Tick if he extends his legs as if to support himself.
7. When he is lying on his back, awake and alert, touch and tickle him. Tick if he makes large jerky movements of his arms and legs.
8. Lie him on his front. Tick if he raises his chin off the mattress a few times.
9. Hold him in a sitting position. Tick if he holds his head up a few times.
10. Hold him up against your shoulder and, without supporting his head, observe how long he can hold his head up. Tick if it is about 15 seconds.
11. Lie him on his front. Tick if he can roll part way to the side.
12. Lie him across your knees on his front so that his head is not supported. Tick if he can bring his head up.
13. Hold him in a sitting position without supporting his head. Tick if he can hold it erect for most of the time, although it is unsteady and makes a bobbing movement.
14. Pull him to sit by his hands. Tick if he is beginning to use his neck muscles to bring his head up. There will still be some lag.
15. Lie him across your knees on his back without support for his head. Tick if he can bring his head up nearly in line with his body.
16. Lie him on his back. Tick if he waves his arms and can bring his hands from his side into his middle over his chest and chin.

	1	2	3	4	5	6
1.	X	✓				
2.	✓	✓				
3.		X				
4.	✓	✓				
5.	✓	X				
6.	✓	X				
7.		Hand				
8.		✓				
9.		✓				
10.	X	X				
11.		✓				
12.	✓	✓				
13.		X				
14.	✓	✓				
15.	X	X				
16.	X	X				

GROSS MOTOR

17. Tick if he also kicks vigorously with his legs, usually alternating and occasionally together.
18. Hold him against your shoulder without support for his head. Tick if he can hold his head steady when you sway him from side to side.
19. Hold him in a standing position. Tick if he can take a little weight on his legs briefly. He then sags at the knees.
20. Place him lying on his side, and observe if he can roll on to his back. Do not tick if he just flops back by accident.
21. Lie him on his front. Tick if he can raise his chest off the floor or mattress on his elbows, forearms or hands.
22. Hold him in a sitting position. Tick if he can hold his head steady with a straight back (except in the lower part) for a minute or two.
23. Pull him to sit by his hands. Tick if his head only lags slightly behind.
24. Lie him on his back. Tick if he can lift his head slightly off the mattress. *Slightly with loss of effort*
25. Lie him on his back. Tick if his head is now not turned to the side but kept mainly in the middle.
26. Lie him on his back, lean over and put your hands around him ready to lift him. Tick if he tenses his body ready to be lifted.
27. Tick if he can roll from his back to his side.
28. Tick if he can sit propped up in his chair for 10 minutes.
29. Tick if he can sit with only slight support, your hand supporting the lower part of his back but not all his back.
30. Hold him in a sitting position. Tick if his back is straight and firm and his head steady, although his head may wobble when he is shaken.
31. Pull him to a sitting position by his hands. Tick if his head does not lag behind his body.
32. Lie him on his back. Tick if he can lift his head and shoulders off the mattress.

	1	2	3	4	5	6
17.	X	X				
18.	X	X				
19.	✓	✓				
20.	✓	✓				
21.	S	S				
22.	X	X				
23.	✓	✓				
24.	?	?				
25.	✓	✓				
26.	✓	✓				
27.	X	X				
28.	✓	✓				
29.	✓	✓				
30.	X	X				
31.	S	S				
32.	X	X				

GROSS MOTOR

- 33. Hold him upright, then sway him back and forward, left and right. Tick if he can now balance his head and hold it steady.
- 34. Hold him in a standing position. Tick if he can bear most of his weight on his legs.
- 35. Tick if he can roll from side to side.
- 36. When lying on his front, can he raise his head and chest and support his weight on his forearms or the palms of his hands? *If placed with forearms under chest.*
- 37. When sitting in his chair, is his body now straight, not bent over?
- 38. Sit him on floor and spread his legs apart.
Talk to him and capture his attention. Then release hold and tick if he sits for a moment without support.
- 39. Can he sit propped up in his chair for 30 minutes?
- 40. Lie him on his front. Tick if he pushes his chest and upper part of his abdomen off the floor and takes his weight on his hands, not his forearms.
- 41. Tick if he can roll from back to front and front to back.
- 42. When lying on his back, does he stretch out his arms to be picked up when you bend over him to lift him?
- 43. Lie him on his back. Tick if he can pull himself up to sit by holding on to your thumbs. Be careful not to pull him up.
- 44. Tick if he sits without support for one minute or more.
- 45. Hold him in a standing position on a hard surface. Tick if he takes his weight on his feet and bounces up and down actively.
- 46. Hold him in a standing position. Tick if he moves his feet in stepping movements.
- 47. Lie him on his front. Tick if he draws his knees up into a crawling position.
- 48. Lie him on his front. Tick if he can turn his body round for a toy behind him.
- 49. Hold him in a standing position. Tick if he can stay in that position for a few seconds, holding on to your hands only.

	1	2	3	4	5	6
33.	X	X				
34.	X	X				
35.	X	X				
36.	X	X <i>with positioned</i>				
37.	X	X				
38.	X	X				
39.	✓	✓				
40.	X	X				
41.	X	X				
42.	X	X				
43.	X	X				
44.	X	X				
45.	X	X				
46.	X	X				
47.	X	X				
48.	X	X				
49.	X	X				

GROSS MOTOR

- 50. Tick if he is able to get into a crawling position, on his hands and knees (in trying to crawl, he may go backwards).
- 51. Tick if he can sit steadily without support for 10 minutes or more, lean forward to reach something and then straighten himself without falling over.
- 52. Tick if he can pull himself up to a standing position holding on to your thumbs, but without any further help from you. (He must do the pulling himself).
- 53. Tick if he moves around by rolling.
- 54. Tick if he sits alone steadily for long periods.
- 55. Lie him down. Tick if he can pull himself up to sit.
- 56. Lie him on his front. Tick if he can rock or pivot around, scoot backwards and turn round when he is left on the floor.
- 57. Tick if he crawls by pulling himself forward with his hands.
- 58. Tick if he sits and shuffles forward or sideways.
- 59. Tick if he can go over on to his front from a sitting position, and back up again.
- 60. Tick if he can pull himself to a standing position by using the furniture.
- 61. When he is standing holding on to furniture, tick if he can lift one foot and put it down again.
- 62. Tick if he can turn himself round when sitting on the floor.
- 63. Tick if he gets around by:
 - (a) creeping or crawling: now crawls on hands and knees or hands and feet
 - (b) sitting and hitching (bottom shuffling)
- 64. Tick if he can walk with both hands held.
- 65. Tick if he moves sideways, standing holding on to furniture.
- 66. Tick if he can stand alone without support for one minute or more.

	1	2	3	4	5	6
50.		X				
51.		X				
52.		X				
53.		X				
54.		X				
55.		X				
56.		X				
57.		X				
58.	X	X				
59.		X				
60.		X				
61.		X				
62.		X				
63.						
(a)		X				
(b)	X	X				
64.	X	X				
65.		X				
66.	X	X				

GROSS MOTOR

67. When he is standing, tick if he lowers himself to sit instead of flopping.
68. Tick if he rises to sitting position from lying down without pulling himself up on anything.
69. Tick if he walks with one hand held.
70. Tick if he walks on hands and feet like a bear.
71. Tick if he takes three or more steps without support.
72. Tick if he climbs on to a low ledge or step.
73. Tick if he walks without help - several steps.
74. Tick if he can stand up without having to pull himself up - when lying down he first rolls on to his front then gets up.
75. Tick if he kneels on the floor, without support.
76. Tick if he walks sideways several steps when pulling a toy.
77. Tick if he creeps up stairs on hands and knees.
78. When he is walking, tick if he can start off and stop himself.
79. Tick if he walks backwards several steps pulling a toy.
80. Tick if he walks around carrying a doll or ball.
81. Tick if he begins to be able to jump with both feet off the floor.
82. Tick if he sits down himself on a small chair.
83. Tick if he creeps backwards down stairs or occasionally bumps down a few steps on buttocks - facing forward.
84. Tick if he walks up stairs with one hand held or gets up and down stairs holding rail (no help).
85. Tick if he walks fast; at this stage he runs stiffly, eyes fixed on the ground 1-2 yards ahead, and cannot continue round obstacles.
86. Tick if he walks well with feet only slightly apart, starts and stops safely.

	1	2	3	4	5	6
67.	X	X				
68.	✓	X				
69.	X	X				
70.		X				
71.	✓	X				
72.	X	X				
73.	X	✓				
74.	X	X				
75.	✓	✓				
76.	X	X				
77.	✓	✓				
78.	X	X				
79.	X	X				
80.	✓	X				
81.	✓	X				
82.	✓	X				
83.	✓	X				
84.	✓	X				
85.	✓	X				
86.	X	X				

GROSS MOTOR

- 87. Tick if he seldom falls when walking.
- 88. Tick if he stands on one foot while holding your hand (he usually does this first when getting dressed or undressed).
- 89. Tick if he stoops and picks up a toy from the floor without falling.
- 90. Put a large ball on the floor and show him how to kick it. Observe if he can kick it himself without falling, after your demonstration.
- 91. Tick if he can throw a ball to you when you ask him.
- 92. Tick if he gets down from an adult-sized chair without help.
- 93. Tick if he can stand on one leg briefly without holding on.
- 94. Tick if he kicks a large ball without a demonstration.
- 95. Tick if he can jump off a low step - both feet together.
- 96. Tick if he walks up and down stairs easily (may use rail), and can be trusted on stairs alone.
- 97. Tick if he runs well without falling, stops and starts easily and avoids obstacles.
- 98. Tick if he can squat to rest or play with something on the ground, then get up without using his hands to help.

	1	2	3	4	5	6
87.	X	X				
88.	X	X				
89.	X	X				
90.	X	X				
91.	X	X				
92.	X	X				
93.		X				
94.		X				
95.		X				
96.	X	X				
97.	X	X				
98.		X				

FINE MOTOR

1. Place a rattle in his hand - tick if his hand clenches on contact with the rattle, even if he drops it immediately.
2. His hands are usually closed, but if they are opened, tick if he will grasp your finger when you touch his palm.
3. Tick if he holds on to a rattle for a few seconds after it is placed in his hand.
4. Tick if he is beginning to clasp and unclasp his hands at the same time.
5. Tick if he holds a ring or cube when it is placed in his hand.
6. Tick if his hands now remain open for about half the time.
7. Place a one-inch cube in his hand. Tick if he holds it using his fingers against the palm of his hand (not yet using his thumb).
8. When he is holding an object, tick if he resists when you try to take it away. *reflex*
9. Hold a rattle or ring against his hand. Tick if he is now able to grasp it voluntarily.
10. Tick if he grasps a one-inch cube using his thumb as well as his fingers to hold it.
11. When he is holding a rattle or other object observe if he turns his wrist when he is moving the object. If he does, tick this item.
12. When he is sitting on your knee, or in his chair, at the table, place a small object the size of a currant in front of him on the table. If he reaches for the object, rakes the table with his whole hand and contacts the object, tick this item.
13. Tick if he can grasp a one-inch cube using his thumb against his forefingers.
14. Tick if he can pick up an object the size of a currant or a piece of string. (Does not need to be a neat pincer of finger and thumb).
15. Tick if he can release a toy against a firm surface. (He cannot yet drop it voluntarily).
16. Tick if he quickly picks up an object the size of a currant, using thumb and fingers.

	1	2	3	4	5	6
1.	✓	✓				
2.	✓	✓				
3.	✓	✓				
4.	x	x				
5.	✓	✓				
6.	✓	✓				
7.	✓	✓				
8.		✓				
9.	✓	✓				
10.	x	x				
11.	x	x				
12.	x	x				
13.	x	x				
14.	x	x				
15.	✓	x				
16.	x	x				

FINE MOTOR

- 17. Tick if he picks up an object the size of a currant using his thumb and forefingers only.
- 18. Tick is he can roll a ball to you.
- 19. Tick if he throws objects instead of dropping them.
- 20. Tick if he can grasp two cubes in one hand.
- 21. Tick if he picks up crumbs quite skilfully.
- 22. Tick if he tries to turn doorknobs.
- 23. Show him how you put your middle finger against your thumb, and ask him to do this. See if he can imitate you.
- 24. Show him how to put your little finger against your thumb and ask him to do this. See if he can imitate you.
- 25. Cross your feet and ask him to do the same. See if he can imitate you.

	1	2	3	4	5	6
17.	x	x				
18.	x	x				
19.		x				
20.	x	x				
21.	x	x				
22.	x	x				
23.	x	x				
24.	x	x				
25.	x	x				

ADAPTIVE BEHAVIOUR

1. Tick if he turns his head to the same side when his cheek is touched.
2. Place a cloth over his face when he is lying on his back - see if he reacts to this in any way, either by making more or less movement than before. Tick this item if you see any reaction.

VISUAL DISCRIMINATION

1. When he is lying on his back, dangle a ring or rattle over him about 6-8 inches from his eyes. Tick if he will look at it only when it comes into his line of vision. (Dangle the object on a piece of string).
2. Tick if he looks at your face when you bend over him and his activity lessens.
3. See if his eyes follow you when you walk back and forth within easy view. Tick if they do so.
4. Move the dangling ring very slowly back and forth from his chest to his forehead several times, about 6-8 inches above him. Tick this item if his eyes follow it several times.
5. Move the dangling ring very slowly in a circle about 12 inches diameter above his eyes. Tick this item if he follows the movement in both the upper and lower halves of the circle even though his eyes may not follow it continuously.
6. Tick if he turns his head freely to look at the surroundings, either when being carried or when lying on his back.
7. When he is lying on his back, prop his head at each side with pillows so that his face is held upward. Lean over him to attract his gaze upward, then slowly move the ring from the side of his vision to the centre, first on one side then on the other about 12 inches from his eyes. Tick this item if he turns his eyes to the side to look at the ring as it moves inwards. *+ head*
8. Try this item with a friend whom your child does not know well. Ask the friend to gain his attention, then step aside. You should then bend over him and talk to him. Tick this item if he shows, by any change of expression, that he recognises you.

	1	2	3	4	5	6
1. Tick if he turns his head to the same side when his cheek is touched.	✓	✓				
2. Place a cloth over his face when he is lying on his back - see if he reacts to this in any way, either by making more or less movement than before. Tick this item if you see any reaction.	✓	✓				
1. When he is lying on his back, dangle a ring or rattle over him about 6-8 inches from his eyes. Tick if he will look at it only when it comes into his line of vision. (Dangle the object on a piece of string).	✓					
2. Tick if he looks at your face when you bend over him and his activity lessens.	✓	✓				
3. See if his eyes follow you when you walk back and forth within easy view. Tick if they do so.	✓	✓				
4. Move the dangling ring very slowly back and forth from his chest to his forehead several times, about 6-8 inches above him. Tick this item if his eyes follow it several times.	✓	✓				
5. Move the dangling ring very slowly in a circle about 12 inches diameter above his eyes. Tick this item if he follows the movement in both the upper and lower halves of the circle even though his eyes may not follow it continuously.	✓	✓				
6. Tick if he turns his head freely to look at the surroundings, either when being carried or when lying on his back.	✓	✓				
7. When he is lying on his back, prop his head at each side with pillows so that his face is held upward. Lean over him to attract his gaze upward, then slowly move the ring from the side of his vision to the centre, first on one side then on the other about 12 inches from his eyes. Tick this item if he turns his eyes to the side to look at the ring as it moves inwards. <i>+ head</i>						
8. Try this item with a friend whom your child does not know well. Ask the friend to gain his attention, then step aside. You should then bend over him and talk to him. Tick this item if he shows, by any change of expression, that he recognises you.	✓	✓				

9. As he is lying on his back, hold a long pencil by one end so that it is about 6-8 inches from his eyes and in line with his body from head to chest. Move it slowly back and forth, and tick this item if his eyes follow the pencil through more than one movement.
10. Sit at a table with him on your lap. Pull an object slowly across the table top (it is easiest to do this if the object is attached to a piece of string, so that you can be sure he is watching the object and not your hand). Tick this item if he follows the movement of the object by turning his head.
11. Place a piece of paper over his face when he is lying on his back. Tick this item if he reacts by vigorously turning his head.
12. Tick if he is now very alert visually, and particularly preoccupied by nearby human faces.
13. When he is lying on his back, prop his head at each side so that it is in a central position, being careful not to block his ears. Hold a bell in one hand and a rattle in the other about 8 inches apart in front of him. Gently shake one, then the other, to make a soft sound. Continue to do this a few times, leaving about 5 seconds between shakes for his eyes to move from one object to the other. Tick this item if his eyes move back and forth between the bell and rattle at least 3 times in response to the sound of each.
14. Tick if he often watches movements of his own hands. *(if helped will look at hands when seated)*
15. Tick if he glances at a toy in his hand. *(if helped)*
16. Tick if he can fix his eyes on an object about 2 - 6 feet away from him.
17. When he is sitting on your lap at the table, or in his chair with the table in front of him, place a one-inch cube on the table directly in front of him. Note whether he clearly and directly looks at the cube. Tick if he does so.
18. When he cannot see you approach, touch him from behind and note whether he turns his head.

	1	2	3	4	5	6
9.	✓	✓				
10.	✓	✓				
11.	✓					
12.	✓					
13.	✓					
14.	X	X				
15.	X					
16.	✓	✓				
17.	✓	✓				
18.		✓				

19. When he is sitting in his chair or on your lap, hold a spoon vertically by the tip of the handle so that it is about 2 feet from his eyes. Then move it slowly around to his side, and return to the other side across his line of vision, several times. Tick if he turns his head to follow the spoon to each side.
20. Tick if he watches activities of adults, children and animals within 10 - 15 feet with eager interest for several seconds at a time.
21. Tick if out of doors he watches movements of people, animals, cars, etc., with prolonged, intent regard.
22. Using your formboard, show him how to put a round disc in a round hole. Give him the disc - tick if he puts it in the correct hole.
23. Place formboard in front of him and give him a round block. Tick if he places it correctly without a demonstration.
24. Tick if he follows with his eyes the path of a cube or small toy swept vigorously from the table.
25. Put the formboard with a circle, square and triangle in front of him with the blocks in position. Take them out and place them between him and the board, so that each block is opposite its own hole. Tell him to put them in. Tick if he places a block correctly.
26. Tick if he points to distant interesting objects out of doors.
27. Roll a small ball the size of a golf ball across the room at 12 - 15 feet away from him making sure that you have his attention on the ball first. Tick this item if he watches the ball as it rolls, and follows it with his eyes.
28. Three hole formboard. Tick if he places all the shapes correctly.

TOUCH

1. When touched or pinched, tick if he looks at the part touched.

Aware.

GESTURE

1. Tick if he points with first finger.

	1	2	3	4	5	6
19.	✓	✓				
20.	✓	✓				
21.	✓	✓				
22.						
23.						
24.	X					
25.	X					
26.	X					
27.	✓	✓				
28.		X				
<u>TOUCH</u>						
1.						
<u>GESTURE</u>						
1.		X				

MANIPULATION

1. Tick if he fingers one hand with the other when he is lying quietly.
2. Place the ring in his hand. Tick if he waves it about or performs any other manipulation with it.
3. Tick if he now feels objects deliberately with his hands.
4. Tick if he plays with a rattle, placed in his hand, for long periods (more than one minute). He cannot yet pick it up if it drops.
5. Tick if he likes to crumple paper.
6. Tick if he likes to bang objects on a hard surface.
7. Tick if he plays with string - picks it up, chews it, manipulates it.
8. Tick if he can transfer an object from one hand to the other.
9. Tick if he pokes fingers in small holes.
10. Tick if he pokes objects with forefingers.
11. Tick if he uses both hands freely, though he may show preference for one.
12. Tick if he now shows a definite preference for one hand rather than the other - observe which hand he uses most often to grasp when you offer objects to him.
13. Tick if he holds two cubes in one hand.
14. Tick if he can hold two cubes in each hand at the same time.
15. Tick if he can turn a doorknob or unscrew a lid.

	1	2	3	4	5	6
1.	x	/				
2.	x	x				
3.	x	x				
4.	x	/				
5.		x				
6.		x				
7.		x				
8.		x				
9.		/				
10.		/				
11.		/				
12.	✓ (R)	/				
13.		/				
14.		x				
15.		/				

REACHING AND GRASPING

1. When he is sitting or propped in his chair, dangle the ring within easy reach. Tick this item if he reaches in the direction of the ring.
2. Tick this item if he grasps the dangling ring.
3. Tick if when holding the ring he takes it to his mouth.
low mouth top if tapped to hand
4. Tick if he can get hold of a rattle placed on his chest.
5. Tick if he reaches and touches a toy placed on the table top in front of him.
6. Tick if he reaches and picks up a cube.
7. Place one cube in each of his hands. Tick this item if he grasps both cubes and holds them for 3 seconds or more.
8. Tick if he reaches persistently for a cube or toy just out of reach.
9. Tick if he can pick up a cube from the table top in front of him, neatly and directly.
10. Tick if he grasps a dangling ring and pulls it down against resistance.
11. Tick if he clutches at a dangling ring held above his line of vision.
12. Tick if he reaches for an object with both hands and grasps it with the nearer hand.
13. Tick if he reaches with one hand for an object. (R)
14. Tick if he secures a key or a peg with the same hand five times out of six - shows hand preference.
15. When he is sitting in his chair, cover his face with a cloth. Tick if he removes the cloth with his hand.
16. Tick if he can grasp a thin object e.g. a pencil.
Takes pen

	1	2	3	4	5	6
1.	X	X				
2.	X	X				
3.		X				
4.						
5.		X				
6.	X	X				
7.	S	S				
8.		X				
9.		X				
10.	X	X				
11.	X	X				
12.	X	X				
13.						
14.	X	X				
15.	X	X				
16.		✓				

→

ATTENTION SPAN

1. When he is holding a cube, place a second one on the table within easy reach. Tick if he reaches for the second cube, even if he does not grasp it.
2. When he is holding two cubes, place a third cube in front of him. Tick this item if he looks at the third cube immediately, although he may drop the others at this stage.
3. Tick if, when he is holding the ring, he manipulates it and looks at it.
4. Tick if he looks immediately at interesting small objects within 6 - 12 inches and stretches his hands to grasp.
5. Tick if he maintains his hold on two cubes when a third is presented to him.
6. When he is holding two cubes, offer him a third. Tick this item if he gets hold of the third cube as well as the other two.
7. Demonstrate putting a cube into a cup. Tick if he puts three or more cubes into the cup. You may need to bring his attention to each cube in turn.
8. As above. Tick if he puts nine cubes in the cup. You may bring attention to cubes once or twice but not for each cube.
9. Tick if he stands or sits at windows and watches events outside intently for several minutes.
10. Using the pegboard, having placed and removed all pegs, ask him to put them in. Tick only if he puts all the pegs in the pegboard without your having to urge him on.
11. Put ten cubes on the table. Place four in a row, saying: "Look how I make a train etc.". Push the train across the table making suitable train noises. Give him the other cubes and say: "You make one, make a train ...". Tick if he puts at least three cubes in a row and pushes them.

	1	2	3	4	5	6
1.		X				
2.		X				
3.						
4.	X					
5.	X					
6.						
7.						
8.						
9.						
10.		X				
11.		X				

PERMANENCE OF OBJECTS

1. When he drops a toy and it lands noisily, tick if he begins to look to see where it has gone.
2. Tick if he can pick up a cube that he has dropped on the table.
3. Tick if he looks for a dropped toy when it is definitely dropped from table to floor.
4. Place a favourite toy on the table and half cover it with a cloth. Tick if he picks up the object.
5. Place a small toy on the table in front of him, and cover it with a cloth while he is watching. Tick if he removes the cloth to find the toy, and looks at or picks up the toy.
6. Place a small interesting toy under a cup or tin while he is watching. Tick if he removes the tin deliberately and picks up the toy.
7. Tick if he looks in the correct place for a toy that has rolled out of sight.
8. Tick if he drops toys deliberately and watches them fall to the ground.
9. While he is watching, wrap a cube in a tissue or cloth, making a loose bundle. Tell him "Get the block". Tick if he unwraps it deliberately.

IMITATION

1. Bang on the table with your hand and tick if he imitates you.
2. Tick if he bangs a ^{re. m/c} spoon on the table in imitation.
3. Tick if he rings a bell in imitation.
4. Imitates actions - do various actions yourself and tick if he imitates at least one, e.g. (a) click two bricks together; (b) hit a cup with a spoon; (c) bang a tin or drum with a stick.
5. Place a cube in a cup then take it out and hand it to him. Ask him with words and gestures to put it in the cup. Tick if he places the cube in or over the cup.
6. Scribble with a crayon on a piece of paper in front of him; then give the crayon to him. Tick if he makes any attempt to mark the paper.

	1	2	3	4	5	6
1.	X	✓				
2.	X	✓				
3.	X	✓				
4.	X	✓				
5.	✓	✓				
6.	X	✓				
7.	X	✓				
8.	✓	✓				
9.	✓	✓				
1.	X	✓				
2.	S	S				
3.		✓				
4.		X				
5.		X				
6.	✓	✓				

7. As he is looking, place a toy in a small box and put a loose lid on the box. Open the box and take out the object, then put it back in the box and replace the lid. Hand the box to him and say "Get the ...". Tick if he is able to take the lid off.
8. Push a toy car slowly along a table or the floor in front of him. Push it to him and indicate by showing him with words and gestures that he should push it. Tick if he pushes the car with its wheels on the floor or table.
9. Show him how to stand a toy dog upright, then place the dog lying on the table in front of him and indicate that you want him to stand it up. Tick if he imitates your action and stands the dog up.
10. Scribble on a piece of paper. Hand the crayon to him and tick if he scribbles vigorously.
11. Fold a 4" square piece of paper in half once. Give him another piece of paper the same as yours, and ask him to fold it. Tick this item if he turns one edge of the paper in an attempt to fold it, even if he cannot make a definite fold.
12. Tick if he imitates making a brick or toy "walk".

1	2	3	4	5	6
	✓				
	✓				

EYE-HAND CO-ORDINATION

1. Tick if he will hold a pencil as if to draw on paper, and will use the pencil a little.
2. Tick if he will try to put a small object the size of a currant into a bottle. (At this stage he does not usually succeed).
3. Build a tower of cubes (three or four), then give the cubes to him. Tick if he tries to build a tower or put one on top of the other, even if he fails to do it.
4. Tick if he scribbles spontaneously when given pencil and paper, with no demonstration.
5. Using your pegboard, place pegs in the board in front of him. Remove all the pegs and put them on the table. Point to the pegs and holes saying: "You put them in". Tick if he puts at least two pegs in the board.
6. Tick if he builds a tower of two cubes after demonstration.
7. Tick if he is able to take lids off and put lids on small boxes - you can demonstrate this first.
8. Tick if he builds a tower of three cubes after demonstration.
9. Tick if he will build in play with boxes, bricks or other materials.
10. Tick if he builds a tower of four cubes, after demonstration.
11. Tick if he will attempt to unscrew the top of a small bottle.
12. Tick if he builds a tower of five cubes.
13. Tick if he builds a tower of six or more cubes.
14. Tick if preference for one hand is now well developed.

	1	2	3	4	5	6
1.		✓				
2.		✓				
3.		✓				
4.		✓				
5.		✓				
6.		✓				
7.		✓				
8.		✓				
9.		✓				
10.		✓				
11.		✓				
12.		✓				
13.		✓				
14.		✓				

PROBLEM SOLVING

1. Dangle the ring by the string, then place it on the table out of his reach, extending the string towards him so that he can easily reach the end of it. See if he pulls the string and draws the ring towards him. He may pull the ring accidentally at first, then purposefully later. Tick this item if he secures the ring in any way.
2. As in above, tick if he secures the ring by deliberately pulling it to him with the string.
3. Place a toy behind a piece of glass or other transparent material. Tick if he reaches round the glass to get the toy.
4. Put a small object such as a currant inside a transparent cylinder-shaped bottle. Give the bottle to him saying "Get it out". Tick if he removes the object from the bottle deliberately (not if it falls out by chance) without any demonstration from you.
5. Put a toy out of his reach on a piece of paper or cloth. Tick if he pulls the paper or cloth to get the toy.

RELATION OF OBJECTS

1. Tick if he manipulates two objects at once: for example, bangs two objects together.
2. Tick if he removes a cube from a cup.
3. Tick if he plays at pulling or dangling a toy by a string.
4. Tick if he is beginning to put objects in and out of containers.
5. Tick if he can place one object on top of another - a book on a book, a brick on a book, etc.
6. Tick if he plays spontaneously with cup, spoon and saucer and puts them together as they are normally used - that is cup on saucer and spoon in saucer.
7. Tick if he puts small objects in and out of a cup in play.

	1	2	3	4	5	6
1.	X	X				
2.	✓	X				
3.		✓				
4.		✓				
5.		X				
6.		✓				
7.		✓				

MEMORY

1. Tick if he recognises familiar people approaching from 20 feet away.
2. Tick if he can now remember for a short time (5 minutes or more) where he has left toys.
3. Place two identical cups in front of him. Put a sweet or an interesting toy under one cup, then slowly change the position of the cups around twice. Ask him to find the sweet or toy. Tick if he succeeds in his first choice of cup.
4. Place two identical boxes in front of him. Place a small toy under one box then put a piece of paper in front of and screening the boxes for 3 seconds. Tick if he goes for the correct box when you remove the screen and tell him to find the toy.

1	2	3	4	5	6
✓	✓				
	✓				
	×				
	×				

DISCRIMINATION

1. Place a book with a plain cover in front of him, and place a cube or match-box on top. Tick if he picks up the cube or match-box.
2. Tick if he plays with a book not as an object, but looks at the individual pictures on the page. (He may touch or try to pick them up).
3. Draw a straight vertical line on a piece of paper in front of him. Give the crayon to him saying: "You do it". Repeat this if necessary. Tick if he makes a definite stroke on the paper rather than a scribble.
4. Make a vertical line on a piece of paper with a crayon. Note if he makes a definite stroke. Then scribble on the paper. Give him the crayon saying: "Now do this". Tick this item if he definitely changes from a stroke to a scribble.
5. Take three pictures of objects or animals that he knows. Put them in front of him and then hand him a picture which matches one of the three. Ask him to "Put it on the same". Tick if he can match all three.
6. Tick if he can match three circles and three squares. Use white paper cut into circles and squares, and proceed as in previous item.
7. Tick if he can match four colours. Use pieces of coloured paper all the same shape (three of each colour) and four boxes. Put a red piece in one box, a blue in another, yellow in another, green in another, and as you demonstrate to him say: "Look, the red ones go in here, the blue ones in here ... etc.". Tick this item if he can correctly match all the pieces without error. (The boxes should each be of the same colour as the paper, or all the same neutral colour).

	1	2	3	4	5	6
		X				
	X	X				
		X				
	X	X				
	X	X				
	X	X				

PERSONAL - SOCIAL BEHAVIOUR

Feeding

1. Tick if he sucks well, opens mouth and searches when breast/teat is taken away.
2. Tick if he fixes eyes unblinkingly on mother's face when feeding.
3. Tick if he recognises feeding bottle and makes eager welcoming movements as it approaches his face.
4. Tick if he tries to hold the bottle.

Tick if he:

5. - holds bottle;
6. - drinks from a cup when it is held to his lips;
7. - begins to hold cup; *unstable*
8. - takes solids well, without sign of choking;
9. - chews;
10. - feeds self with a biscuit;
11. - keeps lips closed when offered more than he wants;
12. - drinks from a cup - may be a feeding cup with a spout - and holds it a while by himself;
13. - shows dislike for some foods;
14. - tries to grasp the spoon when being fed;
15. - finger feeds himself: picks up bits of food with his thumb and forefinger and puts them in his mouth;
16. - drinks from a cup with little assistance - may be a feeding cup;
17. - holds a spoon. (He cannot yet use it alone, but may attempt to spoon feed himself awkwardly);
18. - no longer uses a bottle;
19. - picks up cup, drinks, and puts it down;
20. - holds spoon, brings it to his mouth and licks it, (though he cannot yet prevent it turning over);

	1	2	3	4	5	6
✓						
x						
✓	✓					
x	x					
✓	✓					
✓	✓					
x	x					
x	x					
x	x					
x	x					
x	x					
x	x					
✓	✓					
x	x					
x	x					

- 21. - chews well;
- 22. - can manage all his food without help, even if he is still very messy;
- 23. - hands an empty dish to you, without letting it turn over;
- 24. - manages a spoon without much spilling;
- 25. - handles a cup or glass well - lifting, drinking, replacing;
- 26. - chews competently and can manage most sorts of food.

	1	2	3	4	5	6
21.	✓	✓				
22.	x	x				
23.	x	x				
24.	x	x				
25.	x	x				
26.	x	x				

- 17. - tries to establish contact with a person - he may cough, shout or wave his arms to draw your attention to him;
- 18. - reaches out for people and demands attention;
- 19. - shows fear of strangers, e.g. by clinging to known adult and hiding face;
- 20. - pulls your clothes, hands or hair to attract attention; *Unstable*
- 21. - throws body back and stiffens in annoyance or resistance;
- 22. - drops objects deliberately so that you have to pick them up;
- 23. - now gives a toy to adult and releases it;
- 24. - gives affection - may kiss or hug you; *looks, coos.*
- 25. - demonstrates affection to people he knows well, and may kiss on request;
- 26. - likes to be constantly within sight and hearing of adult - usually mother; *familiar steps*
- 27. - likes to sit on your knee and look at a book for several minutes;
- 28. - plays with other children and gets along with them; *index of book*
- 29. - will listen to short stories whilst looking at pictures in a book;
- 30. - defends his own possessions with determination; (as yet he has no idea of sharing);
- 31. - is jealous of attention shown to other children.

Anticipation

- 1. Tick if he shows excitement at start of picking up, feeding, etc. *excitement*
- 2. Tick if he is beginning to react to familiar situations - showing by smiles, coos and excited movements that he recognises preparations for feeds, baths, etc.
- 3. Tick if he reaches for and looks at your hands when you stop clapping them.

	1	2	3	4	5	6
17.	✓	✓				
18.		✓				
19.	x	✓				
20.	x	✓				
21.	x	x				
22.	x	x				
23.	x	✓				
24.	✓	✓				
25.	x	✓				
26.	✓	✓				
27.	✓	✓				
28.	x	x				
29.		✓				
30.	x	x				
31.	x	x				
1.	✓	✓				
2.	✓	✓				
3.	x	✓				

Washing

Tick if he:

1. - splashes in bath;
2. - co-operates when being washed, e.g. holding hands out;
3. - puts wet hands on his own face after demonstration;
4. - washes hands without much help;
5. - can wash and dry his own hands;
6. - tries to brush his own teeth.

Dressing

Tick if he:

1. - pulls off hat;
2. - holds arm out for sleeve, foot for shoe;
3. - pushes arm through sleeve;
4. - tries to help - puts arms into coat, steps out of or into pants;
5. - pulls off socks and shoes;
6. - tries to pull up pants or pull vest or jumper down over his head;
7. - pulls on simple garments - socks, mittens or hat;
8. - helps actively in dressing or undressing (pulls off blouse, pulls on jersey etc.)

Toilet

Tick if he:

1. - usually stays clean and dry for up to one hour;
2. - has started to show regular patterns in wetting and soiling;
3. - has periods of dryness for more than two hours;
4. - shows discomfort when he is wet or soiled;

	1	2	3	4	5	6
1. - splashes in bath;	X	✓				
2. - co-operates when being washed, e.g. holding hands out;	X	✓				
3. - puts wet hands on his own face after demonstration;	X	✓				
4. - washes hands without much help;	✓	✓				
5. - can wash and dry his own hands;	X	✓				
6. - tries to brush his own teeth.	✓	✓				
7. - pulls off hat;	X	✓				
8. - holds arm out for sleeve, foot for shoe;	X					
9. - pushes arm through sleeve;	X					
10. - tries to help - puts arms into coat, steps out of or into pants;	X					
11. - pulls off socks and shoes;	✓	✓				
12. - tries to pull up pants or pull vest or jumper down over his head;	X					
13. - pulls on simple garments - socks, mittens or hat;	X	✓				
14. - helps actively in dressing or undressing (pulls off blouse, pulls on jersey etc.)	✓					
15. - usually stays clean and dry for up to one hour;						
16. - has started to show regular patterns in wetting and soiling;						
17. - has periods of dryness for more than two hours;						
18. - shows discomfort when he is wet or soiled;						

- 5. - will sit on a potty/toilet for five minutes if supervised;
- 6. - will use potty/toilet consistently when put on it;
- 7. - indicates wet pants - he may point, wriggle, make a certain noise;
- 8. - indicates toilet needs by restlessness and vocalisation;
- 9. - has complete bowel control and he has bladder control by day;
- 10. - is dry at night if lifted;
- 11. - has bladder control with occasional lapses during day but indicates need to go to toilet fairly consistently.

	1	2	3	4	5	6
	x	✓				
	x	✓				
	x	✓				

COMMUNICATION

Vocalisation

Tick if he:

1. - makes some sounds, such as crying, hiccupping, coughing or sneezing;
2. - cries when hungry or uncomfortable;
3. - makes small throaty noises;
4. - makes simple vowel sounds e.g. - ah, eh, uh.
5. Look straight into the child's face and smile, talk and touch him very lightly. Tick item if he smiles and makes any vocalisation.

when being dressed; bathed

Tick if he:

6. - has developed a 'proper' giggle or laugh - a distinctive chuckle;
7. - starts to put two sounds together, such as 'ah-goo';
8. - starts to vocalise to people before they talk;
9. - uses vocalisation (shouts and screams) to show anger and frustration;
10. - begins to pronounce 'm' sound;
11. - says syllables such as 'ba', 'da', 'ka';
12. - begins to babble (that is, makes a string of noises such as 'a-ga, a-ga');
13. - makes four or more different sounds;
14. - produces singing tones;

	1	2	3	4	5	6
1.	✓	✓				
2.	✓	✓				
3.	✓	✓				
4.	✓	S				
5.	✓	✓				
6.	x	x				
7.	x	x				
8.	x	x				
9.	x	x				
10.	x	x				
11.	x	x				
12.	x	x				
13.	x	x				
14.	x	x				

- 15. - says 'da-da', 'ma-ma', 'ba-ba' or 'ga-ga' etc.;
- 16. - babbles tunefully, repeating syllables in strings, e.g. ma-ma-ma-ma-mam;
- 17. - tries to imitate sounds playfully - coughs, brr's or blowing raspberries;
- 18. - says one word with meaning, such as 'daddy', 'der' meaning there, etc.;
- 19. - babbles loudly, tunefully and incessantly - when alone he often babbles on and on;
- 20. - imitates at least one word; (this does not mean that he pronounces words perfectly);
- 21. - jabbbers with expression - he may make a long string of varying noises which sound like conversation but have no real words in them;
- 22. - says three words with meaning;
- 23. - says four words with meaning, including names of people or objects;
- 24. - uses five or more words, meaningfully;
- 25. - frequently imitates a stressed word or the last word said to him;
- 26. - names six or more familiar objects on demand, e.g. ball, cup, spoon, doll, dog, shoe;
- 27. - repeats two or three word sentences, such as 'where is it?';
- 28. - repeats two out of four words in a sentence e.g. 'get your coat on' and child says 'get coat' or 'coat on';
- 29. - says 20 words clearly.

	1	2	3	4	5	6
15.	X	X				
16.	X	X				
17.	X	X				
18.	X	X				
19.	X	X				
20.	X	X				
21.	X	X				
22.	X	X				
23.	X	X				
24.	X	X				
25.	X	X				
26.	X	X				
27.	X	X				
28.	X	X				
29.	X	X				

HEARING AND LISTENING

1. Tick if he stops whimpering on hearing a soft voice (except when screaming, crying during feeds or when hungry).
 2. When he is busy waving his arms or wriggling, make a tapping noise or crumple some grease-proof paper. Tick if he makes less movement.
 3. Tick if he startles in response to a sudden loud noise - stiffens, quivers, blinks, screws eyes up, extends limbs, fans out fingers and toes, or cries.
Startles
 4. Ring a bell (gently) about 6-8 inches away from his ear but out of sight. Look for change in his facial expression, stilling of movement, or turning of head. Tick if this is noted.
(Responses at this stage are not always consistent. If you do not get a response fairly soon, try changing the sound or repeat again later.)
 5. See if he begins to search for sounds. When he is lying quietly on his back, make sure you are out of sight and ring a bell or shake a rattle. Tick if he turns his eyes and/or moves his head from side to side as though trying to find the sound.
 6. Support him in a sitting position. Ring a bell (or make some other sound) about 6-8 inches from his ear. Make sure the sound source is at the same level as his ear and just behind his head. Tick if he turns his head towards the source of sound.
- Tick if he:
7. - shows interest in producing sound from an object - ringing bell, banging and tapping.
(Be sure that it is the sound that interests him and not the shaking or banging movement);
 8. - "listens" to conversations;
 9. - tries to sing along when an adult is singing to him.

	1	2	3	4	5	6
1.	✓	✓				
2.	✓	✓				
3.	✓	✓				
4.	✓	✓				
5.	✓	✓				
6.	✓	✓				
7.	x	x				
8.	✓	✓				
9.	x	x				

EXPRESSIVE BEHAVIOUR

1. Tick if he looks at you, with only a little eye contact.
2. Tick if he has an alert expression, and definitely looks at you.

When you approach him and before you touch him, talk quietly and smile.

Tick if he:

3. - vocalises: *Smiles* he coos, chuckles, crows, laughs or squeals with pleasure;
4. - listens: he quietens down or looks for and smiles on hearing your voice;
5. - smiles at the sound of your voice. *familiar adults*

Tick if he:

6. - begins to show excitement in response to various events or people: he waves arms, opens eyes wide, etc;
7. - babbles and vocalises directly at you as though trying to communicate; *when dressing*
8. - "shouts" to attract attention, then listens, then shouts again if no response;
9. - shakes his head for 'no';
10. - points with his finger at objects he wants to handle, or which interest him;
11. - uses gestures and vocalisations to make you understand what he wants;
12. - sometimes uses words to make his wants known, and then demands the object he wants by pointing, accompanied by loud, urgent vocalisations or words; *Tonguing for drinks.*
13. - begins to combine two words spontaneously (e.g. 'ball gone', 'there daddy', 'there pussy'.....);
14. - tries to tell you about what he is doing or to name things immediately around him;

	1	2	3	4	5	6
1.	-					
2.	✓	✓				
3.	✓	✓				
4.	✓	✓				
5.	✓	✓				
6.	✓	✓				
7.	✓	✓				
8.	x	x				
9.	x	x				
10.	x	x				
11.	✓	✓				
12.	x	x				
13.	x	x				
14.	x	x				

COMPREHENSION

1. If you show you are cross or pleased (by tone of voice and facial expression), tick if he reacts appropriately.
 2. Tick if he responds to his own name, e.g. by turning.
 3. When you say 'no', tick if he shows some comprehension by stopping or pausing in whatever he is doing. *pet up -*
 4. Tick if he responds to simple and familiar words such as 'bye-bye', 'dance', 'where's.....', by a physical gesture, looking for the object etc. (Be careful not to use gesture yourself when testing this, in case he responds to your gesture rather than the words). *Moves fingers for bye-bye*
- Tick if he:
5. - shows the appropriate gesture to match a familiar nursery rhyme (when you teach this you use the gesture, but when you test this item it is the child who shows the gesture, not you);
 6. - shows a better comprehension of a number of words if asked 'where is daddy?' or some familiar object, he will look to the person or object;
 7. - points to familiar persons, animals or toys, when asked to do so;
 8. - understands and obeys simple commands ("shut the door", "give me the ball", "get your shoes");
 9. - knows some parts of his body - e.g. points to his nose when asked: 'Where is your nose?...' (again, be careful not to use gesture when testing this);
 10. - obeys simple commands, e.g. 'give it to mummy', 'give dolly a kiss', 'stroke pussy';

	1	2	3	4	5	6
1.	✓	✓				
2.	✓	✓				
3.		✓				
4.	✓	✓				
	✓	✓				
5.	x	x				
6.	✓	✓				
7.	x	x				
8.	x	x				
9.	x	x				
10.	x	x				

- 11. - knows two or three parts of his own body and can show one part on a doll (mum's body usually comes before his own body and this comes before doll);
- 12. - names two pictures of familiar objects when asked (use books with one object per page);
- 13. - brings familiar objects on request e.g. 'get teddy', when they are not in sight;
- 14. - comprehends and asks for 'another' or 'more';
- 15. - listens to stories.

	1	2	3	4	5	6
11.	x	x				
12.	x	x				
13.	x	x				
14.	x	x				
15.	✓	x				

Tests Of Mental Ability

Bayley Scales of Infant Development 0090

Nancy Bayley

Age Range: 2 months-2 years 6 months
Time Taken: 45 minutes

The **Bayley Scales of Infant Development** comprises three parts; mental and motor scales and a behaviour record card. Together they form a comparative measure of young children's motor and psychomotor development against other children of their age. The scales provide a basis for early diagnosis and corrective action in cases of retarded development.

The infant behaviour record provides a systematic record of qualitative aspects of the child's behaviour. Mental and psychomotor development indices as well as behaviour record ratings are given for equivalent raw scores for each age group. The scales were standardised on 1,200 children. American norms.

Contents of Complete Set: Manual; 25 of each of the three record forms; all necessary equipment packed in a convenient carrying case.

Complete Set with Case		1094 01 1
Set of 3 Forms	25 of each	1094 02 1
Mental Scale Record Forms	Pack of 25	1094 03 1
Motor Scale Record Forms	Pack of 25	1094 04 1
Infant Behaviour Record Forms	Pack of 25	1094 05 1
Manual		1094 06 1

Gesell Development Schedules 0090

Arnold Gesell and Staff

Age Range: 4 weeks-6 years
Time Taken: Untimed

A clinical measure of the pre-school child's mental growth, providing qualitative measurements of motor development, adaptive behaviour, language development and personal-social behaviour. The complete set of materials is supplied in a carrying case. American norms.

Complete Set in Carrying Case		1098 01 1
Specimen Set	One each of 24 forms	1098 02 1
Form 6: Behaviour Day Chart	Pack of 25	1098 03 1
Printed Form Pads	Pad of 10	1098 04 1
Text—Developmental Diagnosis		1098 05 1
Text—Infant and Child in the Culture of Today		1098 06 1



Cattell Infant Intelligence Scale 9000

Psyche Cattell

Age Range: 3 months-2 years 6 months
Time Taken: Untimed (allow 20 to 30 minutes for administration)

A downward extension of Form L of the Stanford-Binet Intelligence Scale, devised as a result of extensive work with very young children.

The scale consists of 127 items ranging in difficulty from "regards spoon" and "lifts head and chest by arms in prone position" (3 months) to "identifying objects by use" and "folds paper" (30 months). Testing begins with items that are likely to arouse

the child's interest and give him/her the opportunity to achieve success. It then extends downwards until all items at one age level are completed successfully, and upwards until a level is reached at which all items are failed.

The **Cattell Infant Intelligence Scale** yields mental age scores and IQs. Full details of development and administration are supplied in the manual.

Contents: The complete set comes packed in a carrying case with 25 record forms, but without a manual.

Complete Set		1096 01 1
Record Forms	Pack of 25	1096 02 1
Manual The Measurement of Intelligence of Infants and Young Children		1096 03 1

The British Ability Scales have been fully standardised over the age range 2½-17½.

New Edition

The 1983 Revised Edition which contains new information, new test items and revised tables, based on suggestions for improvements made by professionals regularly using the scales:

- * New Items have been added to extend the range of speed of information processing, formal operational thinking, and recall of digits.
- * The old basic arithmetic and early number skills have been merged to form a new basic number skills scale.
- * A new scoring method has been devised for similarities.
- * New ability tables, norms and where relevant, centile tables are provided for all new and revised scales.
- * Improved tables are provided for calculating centiles, IQ equivalents of mean T-scores, and the evaluation of discrepancies between T-scores and IQ equivalents, and IQ equivalents and scholastic attainments.

A conversion kit is available to update existing BAS kits (see overleaf).

Special Features

The British Ability Scales offer a comprehensive, accurate test battery with many practical benefits for the user.

- The BAS is a mixture of performance and ability tests ensuring that children's interest is kept over a long period
- The scales are not based on a single model or theory of human ability, but have been constructed with a number of models or theories in mind
- At least four of the types of abilities — speed of information processing, formal operational thinking, social reasoning and verbal — tactile matching — Are not covered in any other major individual test battery
- Scores can be easily analysed in a number of ways to suit different assessment requirements
- Any Scale can be administered completely or in short form
- Four manuals provide users with detailed coverage of the rationale, practical application and technical aspects of the scales.

Components

The complete set of materials consists of four manuals, seven sets of record forms and the test materials: booklets and worksheets (some reusable, others disposable), toys and blocks.

A conversion kit is available for psychologists already using the BAS. It contains all materials necessary to convert an existing kit to the new edition: Manual 1 — Introduction and Rationale; Manual 2 — Technical and Statistical Information; Manual 3 (Revised) — Details of Administration and Scoring; Manual 4 (Revised) — Tables of Abilities and Norms; Record Forms 1-7 (25 of each); Speed of Information Processing Booklets B, C, D and E (10 of each); Basic Number Skills Booklet; 1 pad of Basic Number Skills Question Booklets.

SUMMARY OF TEST INFORMATION

PROCESS	SCALE	TEST TAKEN	ABILITY	CENTILE	T SCORE	T-SCORE PROFILE														
						30	35	40	45	50	55	60	65	70						
SPEED	Speed of Information Processing				<36		X													
REASONING	Formal Operational Thinking																			
	Matrices				<27	X														
	Similarities				54					X										
	Social Reasoning																			
SPATIAL IMAGERY	Block Design (Level)				<40			X												
	Block Design (Power)																			
	Rotation of Letter-like Forms																			
	Visualization of Cubes																			
PERCEPTUAL MATCHING	Copying				31	X														
	Matching Letter-like Forms				29	X														
	Verbal-Tactile Matching				39		X													
SHORT-TERM MEMORY	Immediate Visual Recall				60														X	
	Delayed Visual Recall				50						X									
	Recall of Designs				<28	X														
	Recall of Digits				37		X													
	Visual Recognition				48						X									
RETRIEVAL AND APPLICATION OF KNOWLEDGE	Basic Number Skills				42			X												
	Naming Vocabulary				37		X													
	Verbal Comprehension																			
	Verbal Fluency																			
	Word Definitions				46						X									
	Word Reading				52														X	

Scoring

The British Ability Scales provide for the calculations of two types of score from the raw data:

- 1 Centiles or T-scores (Mean 50; SD 10) giving a comparison with other children of the same age.
- 2 A Rasch-based ability score which is independent of norms.

These enable the tester to make the following analyses:

- * Ability estimates for each score.
- * Comparisons of discrepancies between T-scores. This is particularly useful when comparing scholastic attainment with other abilities.
- * Estimation of predicted scores.

- * General, visual, verbal and short form IQs can be obtained after the administration of as few as four scales.
- * Identification of unusual response patterns to the items in a scale.
- * The measurement of change or growth in ability over a period of time.

In addition, Rasch scaling enables the user to make direct and sample-free estimates of ability and so augment scales with new sets of items easily.

Video

Please see page 48 for details of a video describing the structure and uses of the revised British Ability Scales. This is available for sale or hire.

The Makaton Vocabulary

The Makaton Vocabulary is not another unique signing system. It is, as its name suggests, a vocabulary which has been specially designed to be used with the British Sign Language already in use by the Deaf Community throughout this country. The Vocabulary provides a controlled method of teaching communication.

It was originally devised by Margaret Walker, Senior Speech Therapist at Botleys Park Hospital, Chertsey; Kathy Johnston and Tony Cornforth, Psychiatric Hospital Visitors from the Royal Association in Aid of the Deaf and Dumb - hence its name. Kathy and Tony have now left the Association and Margaret Walker and other staff from the Royal Association continue the work.

In the beginning the Makaton Vocabulary was taught to deaf patients in a hospital for the mentally handicapped, then it was used outside a hospital environment, for example, in ESN(S) Schools; in Schools for Autistic children and with some adults with specific communication problems after suffering a "stroke". In each situation it was found to be very useful in promoting communication and teaching language. The British Sign Language has certain advantages in that only key words have to be signed so the demands on those with limited memory are lessened. Also the unrestricted production of the signs makes it possible for those people who have difficulty in achieving precision of fine movements to make a reasonable attempt.

The Vocabulary consists of specially selected words/signs which are considered to be most appropriate to the language needs of the mentally handicapped and which are graded in complexity. The initial stages introduce the vocabulary to express basic needs and more complex concepts are introduced in subsequent stages. The aim is to ensure that even if limited learning ability and poor retention prevent an individual from progressing beyond the initial stages, then he or she will have acquired useful, though limited vocabulary.

Over the past year, Workshops on the Makaton Vocabulary have been held throughout the country and to date, more than 2,000 people including Teachers, Speech Therapists, Psychologists, Social Workers, Nurses and Parents have attended. Further Workshops are planned for the remainder of this year.

There is no doubt that Makaton plus the British Sign Language works, but there remains a great deal to be done to make others aware of its full potential.

The original version of the Makaton Vocabulary was devised to be used as an aid in the teaching of Sign Language to mentally handicapped deaf people living in a hospital environment. It has since been revised to increase its size and scope and is being used successfully in promoting communication with non-communicating S.S.N hearing children and adults, with some autistic children and with some normal adults presenting specific communication problems following neurological damage as in the case of a 'stroke'.

Only key words are signed, but they should always be accompanied by normal grammatical speech. There are no strict rules as regard precise performance of the signs, e.g. actual size of the signs or distance from the body. These details are dictated by the needs of the message to be conveyed. Signs may be performed with either hand and it is often possible for a physically handicapped person to make the necessary adaption of a sign without losing its meaning. The signs are a way not only of communicating facts, but of expressing emotions. The signs themselves should, where appropriate, be accompanied by suitable facial expression, e.g. pleasure, pain, enquiry....

Language Programmes have been developed which outline methods found most effective in teaching the vocabulary and in illustrating the underlying concepts of language - e.g. verbs, prepositions, colour, size, number etc. It is strongly recommended that reference be made to them when using the revised Makaton Vocabulary.

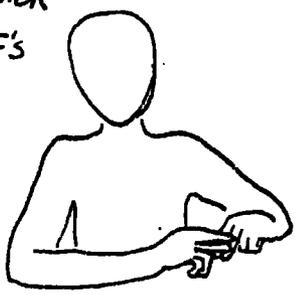
Details of the one day Workshops on the use of the Vocabulary and copies of the Manual of Language Programmes (price £3.00 plus 50p postage) are obtainable from:

Mrs. Margaret Walker, Senior Speech Therapist,
Botleys Park Hospital, Chertsey, Surrey KT16 4Q.

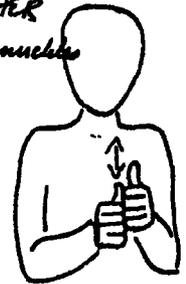
MOTHER
2 H's



FATHER
2 F's



BROTHER
Rub knuckles



SISTER
Peering over spectacles



NURSE
Thumb draws cross on opposite shoulder



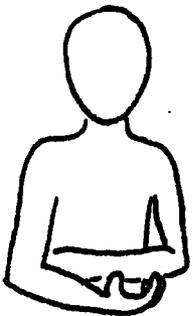
DOCTOR
Taking pulse & index + thumb only.



DRINK



BISCUIT



DINNER
Hot knife & fork meat



TOILET
middle finger



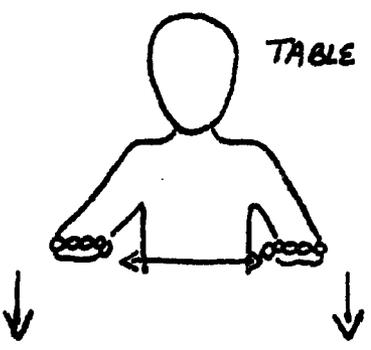
BED
SLEEP



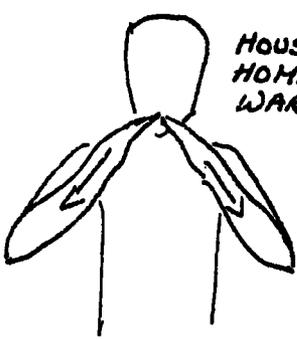
SIT DOWN
TO SIT
CHAIR



TABLE



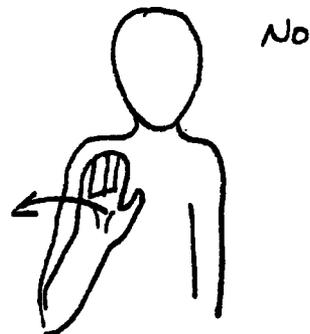
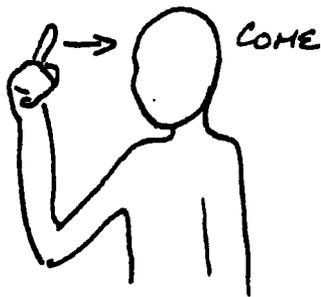
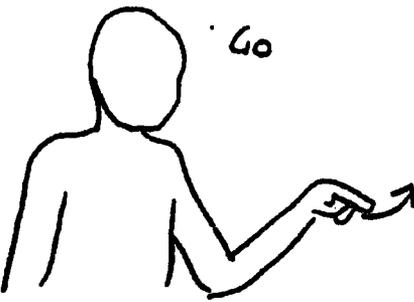
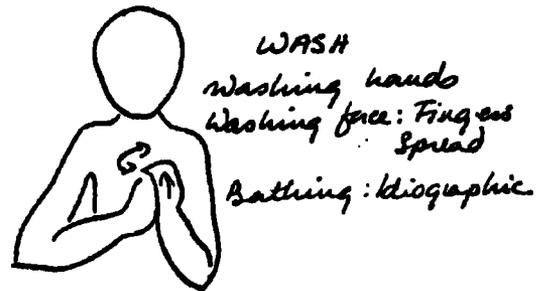
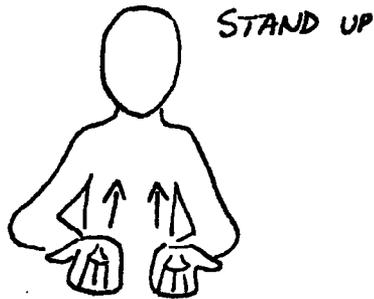
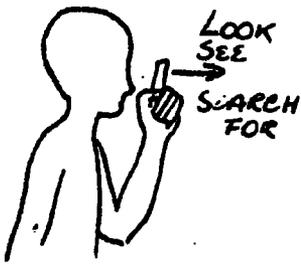
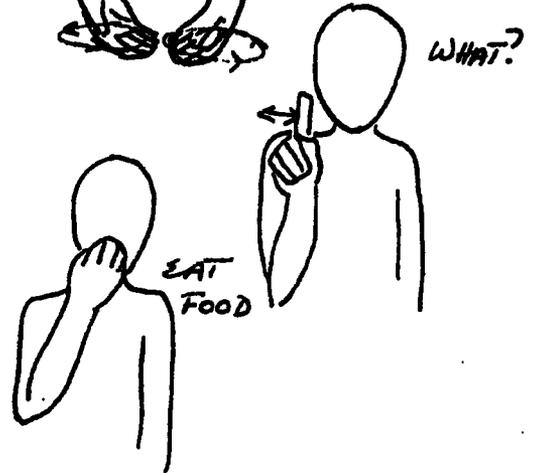
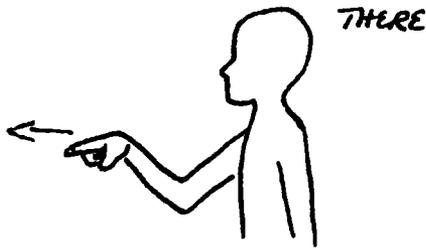
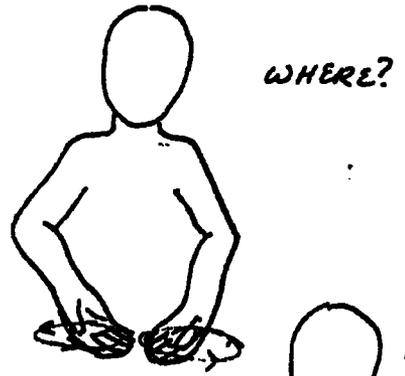
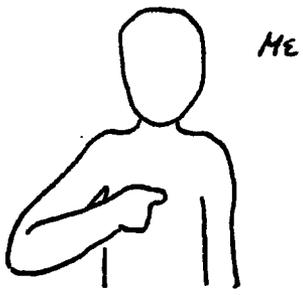
HOUSE
HOME
WARD



DRIVE
CAR
BUS
Holding steering wheel



STAGE. 1.



STAGE 1.



PLEASE (long)
THANK YOU
(short)

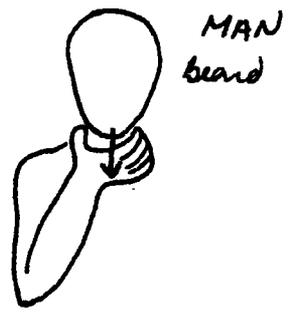


GOOD MORNING
Sign Good
Morn.
Drawing
contains
abide



GOOD BYE
Waving

STAGE 2.



MAN
beard



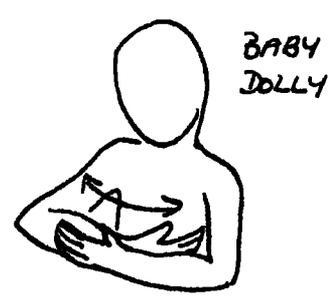
LADY Girl
Soft cheek



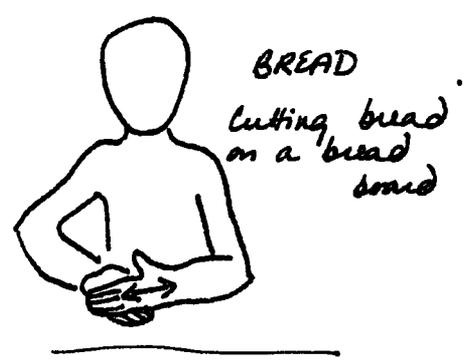
BOY
no beard



GIRL
Soft lips



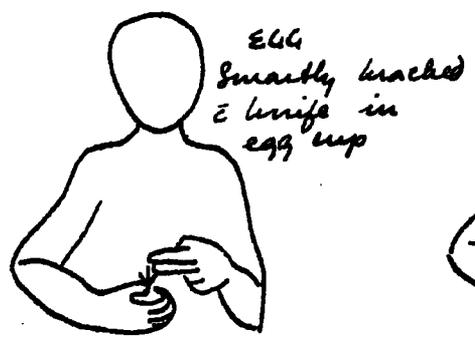
BABY
DOLLY



BREAD
cutting bread
on a bread
board



BUTTER
Spread on bread
& knife



EGG
Smartly cracked
& knife in
egg cup



MILK
milkling a cow



TEA



SUGAR
Demarkhis



CAKE
Upsidedown
bread board

What is the Makaton Vocabulary?

Margaret Walker, research speech therapist, Psychiatry of Mental Handicap, London University, and project coordinator, Makaton Vocabulary Development Project, and Dr Aaron Armfield, Professor of Special Education, University of Nebraska at Omaha, describe the Makaton language programme

Establishing communication with children and adults who have never gained or who have lost the capacity to speak can be a complicated challenge which may require choosing one of several approaches or a combined approach.

In responding to this challenge teachers and therapists in more than 80 per cent of the ESN(S) schools in Great Britain are using signs from British Sign Language (Kiernan, 1979) and in the majority of instances, these signs are being used in conjunction with a language programme called 'The Makaton Vocabulary' as an aid to developing language in those with severe communication impairments.

The use of alternative communication approaches with those who have severe communication disorders has also been popular in the United States. Fristoe and Lloyd found in their survey of persons using non-speech communication that some form of American Sign Language was the favoured approach and that other formal sign systems, gestures, symbols (such as Bliss Symbolics and Rebus) and a Non-Speech Language Programme were reported as receiving use (Fristoe and Lloyd, 1978). They also described rationale associated with choosing from a variety of approaches in their article 'Planning an Initial Expressive Sign Lexicon for Persons with Severe Communication Impairment' (Fristoe and Lloyd, 1980). Reasons reported by these authors for choosing signs/words included: ease of signing production and demonstration; importance of the sign/word to the child; guessability of signs; potential for eventual combinations to convey meaning.

The Makaton Vocabulary

The design of the Makaton Vocabulary appears to be unique and its widespread use prompts these questions: what is the system, what appears to make it so effective and what implications might it have for the study of language development among those with severe communication disorders?

The Makaton Vocabulary began in 1972 in Surrey, as a project to teach sign language to deaf mentally handicapped adults (Walker, 1977). It was soon revised to be used for children and has become the system used to stimulate language development in the majority of ESN(S) schools in Great Britain.

Makaton is the applied use of a specific developmental vocabulary. It has been designed to provide a controlled method of teaching approximately 350 signs from British Sign Language (BSL) to mentally handicapped children and adults and other language handicapped people, in order to provide a basic means of communication, to encourage expressive speech wherever possible; to develop an understanding of language through the visual medium of the signs and the logical structure of the sign language (Walker, 1978).

The vocabulary words/signs were developed through careful observation of normal vocabulary while applying it to children and adults with severe communication handicaps. It does not pretend to be a description of acquired vocabulary in a precise sequence for normal or multihandicapped people

It is an *a priori* description of vocabulary sequentially acquired as a child (or perhaps an adult) proceeds through developmental stages of language – from the very basic to a small, but useful, vocabulary. Because a severe communication disorder frequently restricts those affected in initiating an early vocabulary with which to communicate, a teacher or therapist has to decide which language concepts might be taught which will develop into the most useful vocabulary for the most diverse situations that the child or adult might face. The Makaton approach is an attempt to guide, within developmental stages, the acquisition of a core vocabulary of a highly useful set of concepts/words with efficient multiple use. These can be further combined into a wide range of phrases and sentences. It may also be used experimentally with signs, symbols, pictures, objects or any combination of alternative communication tools.

The use of Makaton

The 1976 Revised Makaton Vocabulary is now in use with: (a) mentally handicapped deaf and non-deaf children and adults who have little or no expressive speech and poor comprehension; (b) children and adults who are both mentally and physically handicapped; (c) those considered to be autistic; (d) some young deaf children in the ordinary range of intelligence; (e) children with severe articulation or speech rhythm problems who need a temporary alternative; (f) certain normal adults with acquired communication problems.

Experience has shown that in addition to the development of concepts and language other positive results can occur. These are reported to be increased (1) eye contact (2) attention (3) sociability (4) vocalisation and (5) expressive speech. A marked reduction in inappropriate behaviour is also reported. For those with severe communication impairments, signing can stimulate rather than interfere with language development. These positive side effects fall into a pattern that cannot be easily explained but do raise questions about the use of attention focussing devices as they relate to concept development and the contribution that a communication priority system such as Makaton can make to general language development.

Those who teach and use the system include speech therapists, teachers, occupational therapists, psychologists, parents, instructors and school and/or hospital staff. They are provided with training in one-day workshops.

Guidelines to the system

To ensure the efficient use of the system the following guidelines are recommended by the Makaton Project.

- (1) Participation in a basic one-day workshop organised by the Makaton Project is essential. This provides an introduction to signing, background to the scheme and guidelines on the recommended teaching procedures for implementing it.
- (2) Further practice in signing is needed to maintain quality and increase signing fluency. Advanced courses are available

and/or the project's local representative will give signing instruction and advice on implementation, if required.

(3) When teaching the vocabulary the teacher or therapist should follow the stages in sequence. However, the words within each stage are *not* necessarily taught in the order listed. The instructor should use his or her judgement about the communication needs of the child or adult within each stage. Unless he or she is highly experienced in language development and knows the student very well, any deviation from the stage sequence should be carefully considered.

(4) Signs are accompanied by normal grammatical speech.

(5) Appropriate facial expression and general body language should accompany the signs.

(6) Approximations of signs are accepted from those students beginning to sign and those with motor handicaps but the instructors providing the 'model' are expected to be consistently accurate – as with spoken language. Whenever possible teachers/therapists should practise signs among themselves to maintain quality and fluency.

(7) Left hand or right hand signing makes no difference as long as it is consistent.

(8) When and if speech develops students may discontinue the use of some expressive signs on their own initiative. However, their instructor should *continue* signing to them, as frequently as they will continue to depend on signs to extend their comprehension. Again judgment must be used.

(9) Since the Makaton Vocabulary is a complete language programme, a structured teaching approach is recommended. A manual of language programmes (Walker, 1976) provides programmes to teach every stage of the vocabulary, equipment lists and suggestions for revision and over-learning which are essential for the scheme's success. Another important factor in addition to teaching the scheme formally from language programmes is that it must also be extended into daily living experience.

What makes Makaton effective?

Some observations of the Makaton system can be made.

(1) Makaton appears to be the only alternative communication system which has been divided into 'developmental stages'. Other vocabulary lexicons have been studied and/or prepared, but Makaton provides a set of vocabulary lexicons organised in stages which are increasingly complex.

(2) The vocabulary provides a guide for even the most experienced language development teacher or therapist as well as for those new to vocabulary development to deciding on priorities in developing communication and it also offers a guide to planning and measuring progress. The stages suggest a realistic and an economical limit on vocabulary instruction attempted in a sequence for children with very limited abilities, while the freedom of choice within the stages allows for as much creative judgment as the instructor wishes.

(3) The range of vocabulary has been carefully chosen so that as the concepts are learned they can be used to connect and combine into two or three word sentences and longer. This design feature is present from the earliest stage and throughout the entire vocabulary.

(4) A source of frustration for many who wish to explore sign language as an alternative means of communication is that initial training requires weeks of study before an adequate vocabulary is acquired. This is not so with the

Makaton Vocabulary because the graded stages permit communication to begin immediately at the most basic level.

(5) It is a potential guide for using alternative communication systems other than BSL for persons with severe communication impairment. Symbol, picture, and other alternative communication systems usually rely solely on the judgment of the teacher/therapist for selection of the vocabulary to be taught. Makaton provides a guide for selecting vocabulary – especially initial vocabulary.

(6) Because the system is widely used throughout the United Kingdom, it offers an exceptional opportunity for collecting data on the language development of persons with severe communication impairment. Extensive data gathering could provide information pertinent to learning more about the teaching and acquisition of normal language development.

Implications for research

In relation to (6) above the extensive network of users has the potential for gathering data concerning some basic questions about Makaton's use, its refinement, and its value as a means of learning more about the effectiveness of educational programmes for persons who have one or several significant handicapping conditions. Record keeping sheets are now being used and they help identify the initial concepts learned along with the length of time it takes before a sign is spontaneously expressed by a student.

The Makaton Research Committee is studying procedures whereby data can be collected into a central bank that will provide information on certain basic questions. Among those questions being considered for central collection are: (1) the date that a sign/word is introduced; (2) the date that the sign/word appears to be included in the student's receptive language; (3) the first date that the sign/word is spontaneously expressed; (4) the combination of signs/words which form the student/client's initial two or three sign/word sentences. While a broad base of data is collected on such questions, experimental programmes conducted by the Makaton Project's own network of regional representatives, are gathering data on specific questions. Independent research is being encouraged and collaboration with other researchers in the United Kingdom and abroad is under way.

General information, details of training courses, publications, name of local representative and current and proposed research plans may be obtained from: The Administrative Secretary, Makaton Vocabulary Development Project, 31 Firwood Drive, Camberley, Surrey.

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