Bangor University 1884 Journal: CAHSS Conference Special Edition

A note from the editors

It is with great pleasure that we bring you a special edition of the Bangor University 1884 Journal. The revival of the journal begins with a special edition featuring the work presented at the CAHSS Conference 2025 earlier this year. PhD Researchers of the college presented on areas of their research as an opportunity to prepare for external conferences. Following the conference in March 2025, the opportunity was extended to presenters to write a paper on the research presented. Research papers were asked to be submitted with the word count of 750, 1500, or 3000 words, given the journal a variation in the papers.

We hope you enjoy this special edition of the journal and, if you wish to discuss any of the papers further with the researchers, do get in contact with them.

With thanks,

Maddie Burgess, Alicia Edwards, Ieuan Edwards and Theo Seddon

Bangor University 1884 Journal: CAHSS Conference Special Edition Editors

Chiemezie Ugochukwu

Emerging AI cybercrimes, online displays and ascertaining young people's knowledge of deepfakes in Nigeria.

Abstract

Deepfakes are smart innovations that can influence cybercrimes, and sufficient understanding of AI is key in identifying them. This study explains how undergraduates can spot AI-generated pictures and voice clones shared on social media for internet scams. In achieving this, the researcher used a qualitative method to elicit valuable data. The method includes personal and focus group interactions with the young people. Findings revealed that the study participants were able to identify AI deepfakes because they clearly understand the AI landscape. It was recommended that inclusive cyber education that is easy to understand should be rolled out to safeguard people against emerging cyberthreats.

Keywords: Deepfakes, Cybercrimes, Young People, Online Platforms

Introduction

Prior to the emergence of fast-paced AI technologies, Nigerian scammers deployed non-internet-driven methods to engage in fraud. Scammers designed these methods to gain the trust and confidence of their victims through handwritten letters, fax messages, and other non-internet-enabled scamming techniques. Given the socio-economic situations in Nigeria and the need to ameliorate them, scammers easily lure people into their schemes. AI technologies like deepfakes are offering smarter ways of designing pictures and cloning human voices, which aids in deceiving victims of fraud. Simply, deepfakes are AI-enabled innovations that replicate an image/picture or someone's voice.

Generative AI technologies give users the opportunity to create any audiovisual content that helps convince victims that they are dealing with the right person. Similarly, Velasco (2022) provides that opportunities offered by AI are enabling cybercriminals to perpetrate cyberattacks in smarter methods targeting the government and individuals. This implies that emerging AI technologies greatly assist cybercriminals and enhance their success in stealing from individuals.

Generally, young people in Nigeria are actively using digital devices, which in recent times have been infused with AI technologies. This innovation plays a major role in sustaining the interests of users and fulfilling the needs of young users, especially on internet-driven platforms. In addition, Uwalaka et al. (2024) argue that the vast digital presence of social media platforms has made it simple for young people to network with friends or followers. Here, social media can be used by young people to engage and learn certain things, like the use of AI for cybercrimes, which can be accessed on several internet platforms.

This study aims to explain how young people (18-25 years) in Nigeria can identify AI-generated pictures and voice clones that are circulated on internet platforms for fraud. Also,

the young participants, through focus groups and personal interactions, highlight their views on how they identify AI-generated pictures and voice clones shared on social media platforms.

Deepfake Cybercrimes, social media communities and online wealth displays in Nigeria

Cybercrimes primarily target stealing people's sensitive data and financial resources for financial gain. Digital technology advancements have led to the emergence of AI platforms such as deepfakes, which leverage audiovisuals for fraudulent activities. This development has improved the capabilities of cybercriminals to convince their victims to reveal private information that can compromise their banking details. Although these evolving cyberthreats have become a global challenge, studies in Nigeria have not suited the definition of cybercrime in light of AI technologies. For example, Nigeria's National Information Technology Development Agency (NITDA) views cybercrime as criminal activities perpetrated with computers and the internet (NITDA, 2019; cited in Sibe & Kaunert, 2024). The core mandate of this government department is to develop policies on AI and emerging technologies. But the agency did not state the capabilities of AI in explaining cybercrime in the country.

The expansion of social media platforms can be attributed to the number of people using them and creating online communities. These virtual groups on the internet-driven platforms are influencing the younger users to connect and share values among friends. On Facebook, for instance, there are groups where members display content that showcases wealth or extreme consumerism culture. Additionally, social media communities encourage young people to join and learn AI technologies. Users can create a specific community using WhatsApp or Telegram, where members share content or messages related to the use of AI tools. Similarly, Gonzalez et al. (2025), in examining the role of Instagram on influencers' activities, opine that social media enable users to share their lives through audiovisual content. It applies to online communities where pictures and videos are usually laced with displays of wealth that can influence younger people to engage in illicit activities like internet scams. Social media facilitates the formation of groups where individuals can showcase their lifestyles, acquire specific cultural values, and gain exposure to emerging AI technologies.

Internet influencers in Nigeria, who use internet platforms to showcase their lifestyles, are responsible for the use of social media to display wealth. Casciano (2024) examined the connection between internet celebrities, luxury, and fraud in Nigeria. It highlighted that some online celebrities, like Ramon Olorunwa, known as 'Hushpuppi,' were known for flaunting expensive items on social media with large followers, but a cybercriminal according to government agencies. The internet scammer was admired by his numerous followers, especially the young people, and comments like 'the guy is wealthy' and 'the guy's Rolex is worth millions' flooded the social media space. These comments on social media indicate that his display of wealth has already influenced his followers. These remarks could influence the younger people to seek alternatives like perpetrating cybercrimes using emerging AI technologies to accomplish the lifestyle they are exposed to.

Young peoples' knowledge of AI pictures and Voice clones in Nigeria

This study adopted personal and focus group discussions to ascertain young peoples' level of understanding of AI-generated images and voice clones. This method of eliciting data from study participants enabled the researcher to get insights from the young participants. The researcher engaged undergraduates from several Nigerian universities using the snowball method of sampling. Also, these participants comprise three males and three females between the ages of 18 and 25 years.

Among the six young participants interviewed, they affirmed social media/internet platforms make it easy to access AI pictures and voice clones. In analysing the personal discussions with the two male participants about how they identified AI deepfakes that circulated on online platforms as scams, two themes emerged. These themes were arrived at using a reflexive thematic analysis centred on interpretative and constructive philosophies. These themes are 'emerging tech savvy' and 'internet technology proficiency' for the one-on-one discussions. The focus group interaction with four young participants (three females and one male) revealed the theme of 'hyper-realistic features' in identifying AI images and voice clones.

These themes highlight that the young participants could identify AI images and voice clones because they understand the AI and digital landscapes. The themes imply that the unnatural patterns/features of AI-generated content enabled the participants to ascertain these digital materials. Additionally, these findings reveal that young people were able to identify AI-generated content shared online because they were knowledgeable in the evolving digital and AI landscape. One of the participants pointed out that people are scammed with AI deepfakes because they do not know the difference between AI-generated pictures and a normal picture. This implies that anyone who is not sufficiently enlightened on AI technologies like deepfakes can fall prey to scammers. Further, the improvements in the AI technology will advance to the stage where it will be difficult to differentiate AI content, thus creating more avenues for internet scams.

Conclusion/The Need for Massive Digital Education

Digital device use cuts across several age strata (young and elderly), where emerging AI pictures and voice clones are mostly displayed. AI-generated content like the deepfakes is rapidly evolving with smart features that can influence cybercrimes. Sadly, identifying AI pictures and voice clones may be a challenge to persons who are not technologically inclined, increasing their vulnerability to emerging cyberthreats. In light of this, Ugochukwu (2025) affirms that most Nigerians are not aware of the capabilities of generative AI. This implies that many people in the country, irrespective of age, cannot distinguish between AI and non-AI content.

But this can be addressed through inclusive and simple cyber education to raise awareness on the negative use of emerging technologies. Given that cybercrime affects everyone, media campaigns should vigorously focus on rural areas and people without formal education. Such initiative will bridge the gap in reducing the scale of AI-induced scams and raise people' knowledge in identifying AI-generated content.

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Negar Noveiri Delshad

Connecting Financial Literacy and Fintech Adoption: A Literature Review

Abstract

The important role of financial literacy and its consequential impact on shaping individuals' financial well-being has received increased attention in recent years; however, research on the most effective methods to improve financial literacy remains limited. Studies highlight the importance of acquiring financial literacy from an early age, as it lays the foundation for more informed financial decisions later in life. Financial technology (Fintech) refers to the application of technological tools and mechanisms to improve and deliver financial services, aiming to make financial processes easier, faster, cheaper, and more accessible. This review examines how financial literacy, and the use of Fintech can support better financial decision-making, promote digital financial inclusion and enhance digital financial literacy and confidence.

Keywords: *Fintech, Financial Literacy, Digital Financial Literacy, Financial Services Industry*

Introduction

This review aims to identify trends and key areas that highlight the impact of financial literacy and Fintech on shaping the financial services industry, as well as the influence of improved financial literacy on individuals' financial life cycles. Reviewing the existing literature on key factors related to financial literacy and Fintech adoption has identified the three main trends: i) the ability to make informed financial decisions, ii) digital financial inclusion, and iii) digital financial literacy. Each of these factors plays a significant role in shaping how individuals engage with Fintech services, and they are discussed in detail in the following sections.

According to the Financial Stability Board (FSB), Fintech firms engage in “technologically enabled innovation in financial services that could result in new business models, applications, processes or products with an associated material effect on financial markets and institutions and the provision of financial services” (FSB, 2017). While debates continue regarding the extent to which Fintech influences individuals' financial behaviours and social welfare, many

studies confirm the positive association between the use of Fintech services and higher financial literacy scores which in turn are linked to improved financial decision-making among users (Bu et al., 2021; AlSuwaidi & Mertzanis, 2024; Clark et al., 2025). Not only are tech-driven platforms and startups (e.g., online and digital banking and budgeting apps) developing the tools of future generations, but they are also actively promoting and enabling financial knowledge and skills by making personal finance easier and financial planning more streamlined (Panos & Wilson, 2020). This is crucial for both users and providers in a rapidly evolving financial industry. Lusardi (2019) argued that individuals throughout their lifetime, and in this digital era, are more responsible for their financial status than in the past. A key aspect of financial well-being is financial literacy, which the National Financial Educators Council (2022) defines as the understanding of money and how it works.

Review of the Literature

i)The Role of Financial Literacy in Informed Financial Decision-making

Lusardi and Mitchell (2023, *p.137*) identify that "people's knowledge of and ability to use fundamental financial concepts in their economic decision-making, matters and is more important than ever". When individuals are financially literate, they are better equipped to utilise Fintech services to their advantage, making informed decisions that align with their financial goals and preferences (AlSuwaidi & Mertzanis, 2024). According to Lusardi and Mitchell (2011) the first principle in measuring financial literacy is numeracy, as it relates to the ability to calculate interest rates and understand their compounding; second, an understanding of inflation; and third, an understanding of risk diversification. A practical strategy for Fintech firms could involve identifying and assessing both individuals' current financial literacy and what they need to know about managing their financial affairs, followed by evaluating and addressing the gap between those factors. To support this approach, Lusardi (2019) argues that most financial decisions are based on just a few basic concepts, and these principles (understanding interest rate, inflation and risk diversification) known as 'Big Three Financial Literacy Questions', are universal, and applicable to all economic environments.

According to Aftab et al. (2025), financial literacy has a positive impact on Fintech adoption, as individuals who are financially aware are more likely to utilise Fintech services. Their findings suggest that practitioners could reduce bias-driven resistance and increase adoption rates by improving financial literacy initiatives and creating user-friendly interfaces. Individuals and society are impacted by financial literacy, as it influences both short-term and

long-term financial decisions (Lusardi, 2019). For instance, ineffective spending, lack of financial planning, high borrowing and poor debt management are linked to low levels of financial literacy worldwide (Lusardi, 2019). Urgent action is necessary due to the global prevalence of low financial literacy levels and the far-reaching consequences of this. Multiple surveys and studies have shown that the 'Big Three' questions are effective in measuring overall financial literacy, pinpointing at-risk populations, and highlighting gaps in financial decision-making (Lusardi, 2019).

ii) Digital Financial Inclusion

Digital financial inclusion can be defined as "digital access to and use of formal financial services by excluded and underserved populations" (CGAP, 2015). These services should be affordable for customers and providers, tailored to meet their specific needs, and provided and delivered responsibly. On the one hand, financial inclusion is crucial for Fintech firms, as offering products to underprivileged groups can drive both growth and revenue (WEF & CCAF, 2025). On the other hand, for individuals, financial literacy is the knowledge and skills required to manage money effectively, invest wisely, and plan for savings for a comfortable future (Fernando, 2025). Overall, levels of financial literacy remain low even in advanced economies with powerful financial markets, including the United States (Lusardi, 2019; Clark et al., 2025). Understanding the fundamentals of personal finance is something that approximately one-third of the world's adult population is familiar with (Lusardi & Mitchell, 2011). However, customers who express high levels of concern about digital security, information confidentiality, limited government oversight, and obstacles to service intuitiveness are less likely to adopt Fintech services and platforms, as shown by Mahmud et al. (2023).

The propensity for an individual to switch to Fintech is influenced by their degree of financial literacy, openness to new technology, and trust (Jüngera & Mietzner, 2020). Specifically, Fintech adoption is more likely when customers have low levels of trust in traditional institutions and incumbents, a high level of financial (digital) literacy, and when they seek greater transparency (Jüngera & Mietzner, 2020).

Lusardi and Mitchell (2023) argue that investing in financial literacy is expected to lead to increased literacy with age, although levels tend to remain low among younger individuals. They argue that those with more education are likely to have a better understanding of personal finance, as they will have a greater need to save for retirement compared to those with lower

incomes, who are more likely to receive higher Social Security replacement rates through government support programs. Consequently, in order to prepare people to participate in the digital age, the focus should shift toward increasing digital financial inclusion.

iii) Digital Financial Literacy

According to Fu and Mishra (2022), COVID-19 and government-imposed lockdowns, in one way, acted as accelerators for digital finance, causing a significant uptick in the download rates of financial apps, which implies a boost to Fintech adoption. Digital financial literacy refers to a broad spectrum of skills and abilities, including awareness of and confidence in using digital financial services (e.g., e-wallets, mobile banking apps), as well as knowledge of how to protect against cyberattacks (Choung et al., 2023).

Digital financial literacy has the potential to enhance personal financial management and promote greater financial inclusion. Successfully managing online finances requires not only financial literacy but also the acquisition of skills to use digital tools effectively (Morgan et al., 2019). In the view of Lyons et al. (2021), a growing number of financial services are being delivered and accessed exclusively through digital channels as digital finance (e.g., mobile banking) continues to expand. As a result, Fintech applications serve as educational tools to support users. While traditional financial literacy remains important, it may no longer be the sole determinant of financial success/well-being in a digital economy (Choung et al., 2023). The latter study found that digital financial literacy had a stronger marginal impact on financial well-being than general financial knowledge. Therefore, possessing both financial literacy and digital financial literacy is essential to ensure that individuals can use their financial information and skills safely and effectively on digital platforms.

Conclusion

Financial literacy and the adoption of Fintech are the primary focus of this literature review. A growing body of research has examined the importance of financial literacy, while another strand of literature has explored the factors influencing the adoption of Fintech. Technological advancements are undoubtedly transforming how people access and use financial services, and shifting customer preferences toward innovative financial offerings, making financial literacy increasingly vital for effective Fintech adoption.

Despite the digital financial environment being designed to serve populations equally and impartially, research shows that many individuals still lack (digital) financial literacy, as evidenced by the widespread inability to correctly answer all 'Big Three' financial literacy questions. Looking ahead, educational institutions must revamp their pedagogical practices to incorporate financial literacy courses from early education through to the university level or establish nationwide initiatives aimed at improving a country's financial and digital literacy scores relative to international benchmark standards.

To enhance financial literacy, it is essential to expand access to financial services and encourage broader use of digital financial tools. Finally, individuals should take an active role in managing their financial affairs to achieve long-term financial stability and financial confidence.

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Sarah Cropper

A Systematic Review of the impact of Behaviour Management Intervention Training on teacher and pupil behaviour.

Introduction

Classroom behaviour management is a fundamental element of effective pedagogy, however existing empirical evidence is comparatively limited (Freeman et al., 2014). Classrooms in mainstream schools have become more diverse and behaviour management therefore needs to be a focus for teachers (Garner and Groom, 2010), however the training received by general educators is less than their counterparts in Special Educational Needs settings (Beam and Gershwin Mueller, 2017). Retention rates for teachers in England and Wales are a concern for the government with annual attrition rates of 4% in Wales and between 9 and 10% in England (Zuccollo et al., 2024). Behaviour is often cited as a key factor in teachers' decision to leave (Perryman and Calvert, 2019). The main aim of this study was therefore to evaluate the existing evidence for training teachers in behaviour management and the subsequent impact upon pupil behaviour. The research questions for this study were:

1. What is the impact of specific training in evidence-based behaviour management strategies on teacher behaviour?
2. How does training teachers in evidence-based behaviour management strategies subsequently impact pupil behaviour?
3. What is the evidence base for training pre-service teachers in behaviour management?

Methods

To conduct the review the below search string was created (table one), and used to search in three databases (social science premium collection, ERIC and PsycINFO). Each paper was then screened against the inclusion and exclusion criteria (table two). To reduce bias during data collection a second reviewer screened a random sample and concluded that the papers chosen for inclusion met the criteria.

Table One: Search terms and BOOLEAN operators used for the search string. These terms were entered into the chosen data bases (social science premium collection, eric and PsycINFO).

Terms 1	AND	**Terms 2**	AND	**Terms 3**	AND	**Terms 4**	AND	**Terms 5**	NOT	**Terms 6**

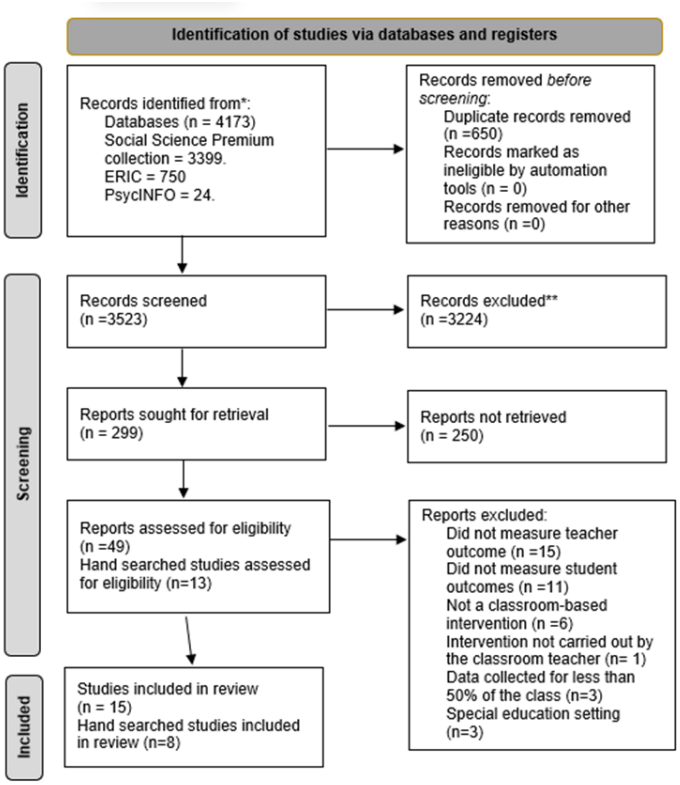
All areas	*All Areas*	*Abstract Only*	*All areas*	*All Areas*	*All areas*
Classroom+ 'Classroom strategies'+ 'Classroom behav*'+ 'Classroom supports'	Teacher** Preservice+ Student+ Trainee+ Qualified	Behav*+ 'behav* management'+ 'behav* intervention'+ 'Classroom behav*'+ 'Pupil behav*'+ 'Positive behav* supports'+ 'Classroom wide behav* interventions'+ 'Universal behav* supports'	'Evidence based'+ Quantitative	Intervention + Treatment+ outcome	ALN + 'Additional Learning Needs'+ SEN+ 'Special educational need'

Table two: inclusion and exclusion criteria.

Inclusion Criteria	Exclusion criteria
Quantitative studies (*single subject, group studies, withdrawal, RCTs, cRCTs, non-control groups*). Papers that have been published between 2014 and present. Studies from across the globe	Additional Learning Needs/ Special Educational needs (*both disabilities and behavioural needs*)- unless the study also looks at universal supports. Teaching assistant supports and interventions. ALN or SEN teachers.

Classroom wide behaviour management interventions and/or strategies. Interventions or strategies that are carried out by the classroom teacher. Trainee/pre-service teachers. Newly qualified teachers and qualified teachers. 'Mainstream' classrooms both within primary and secondary school contexts. Primary school and secondary school students/teachers. Peer-reviewed literature. Grey literature (*conference papers, reports, dissertations and theses)*. Papers written in English. Interventions and/or supports that target more than half of students within the classroom. Evidence based strategies (EBS). Teacher outcomes measured. Pupil outcomes measured.	Further or higher education settings. Opinion or discussion-based studies. Interventions or supports that measure pupil behaviour for less than half of students within the classroom. Dedicated behaviour unit settings.

Figure one illustrates the process of study identification, screening and inclusion. The search of the three databases yielded 3523 search results after removing duplicates. A title and abstract screening were then completed with the final 62 papers being assessed via a full paper screen.



Results

23 studies were included in the results after the screening was completed (see table three). The included studies provide empirical support that training teachers in EBS increases their use in the classroom and subsequently improving student behaviour. 20 studies concluded that providing training in EBS led to an increased use in the classroom, with praise being the most frequently used strategy, 21 papers concluded that student behaviour improved when the EBS were used by teachers in the classroom.

The included studies provided limited evidence for pre-service teachers with only 2 (Conklin, Kamps and Wills, 2017; Sallese and Vannest, 2020) of the 23 including them as participants in

their study. The two studies concluded that when training in EBS was provided to pre-service teachers their use in the classroom increased.

Study	Country of Origin	Pre-service training	Increased teacher use of strategies	Improved student behaviour
Apter (2016)	UK	X	X	X
Gage, MacSuga-Gage, and Crews (2017)	USA	X	X	X
Massar (2017)	USA	X	X	✓
Caldarella, Williams, and Wills (2015)	USA	X	✓	✓
Caldarella, et al., (2017)	USA	X	✓	✓
Collier-Meek, Fallon, and DeFouw (2019)	USA	X	✓	✓
Conklin, Kamps and Wills (2017)	USA	✓	✓	✓
Gage, Grasley-Boy, and MacSuga-Gage (2018)	USA	X	✓	✓
Hagermoser Sanetti, et al., (2017)	USA	X	✓	✓
LaBrot, et al., (2020)	USA	X	✓	✓
Layman (2018)	USA	X	✓	✓
Klaft, and Codding (2022)	USA	X	✓	✓
Massar, et al., (2023)	USA	X	✓	✓
McComas, et al., (2017)	USA	X	✓	✓
Monson, et al., (2020)	USA	X	✓	✓
Nelson, et al., (2018)	USA	X	✓	✓
O'Handley, Dunfrene and Whipple (2018)	USA	X	✓	✓
Sallese and Vannest (2020)	USA	✓	✓	✓
Simonsen, et al., (2019)	USA	X	✓	✓
Speight, Whitby and Kucharczyk (2020)	USA	X	✓	✓
Sulla and Rollo (2023)	Italy	X	✓	✓
Split et al., (2016)	Belgium	X	✓	✓
Zakszeski, Thomas and Erdy (2020)	USA	X	✓	✓

Table three: descriptive coding and country of origin of included studies.

Discussion

The findings of this study align with trends in the broader literature base as there is a general consensus that training in EBS increases their use in the classroom and improves student behaviour. However, research into behaviour management training for pre-service teachers remains limited (Bromfield, 2006; Freeman et al., 2013). This review provides limited data on the impact of training for pre-service teachers as they were only included in 2 of the 23 studies. Wilkinson et al., (2020) found that when professional development opportunities were provided to in-service teachers, behaviour management improved. This is also supported by Kealey et al., (2000) who found that offering training led to a change in almost all teachers' behaviour.

The included studies predominantly focused their training interventions on educators with one or more years of teaching experience, Teachers develop their teaching practice through their experiences and entrenched traditions (Lidar et al., 2017). It could therefore be argued that introducing evidence-based classroom management strategies once teachers are qualified is not conducive to positive behaviour management, particularly if poor behaviour management habits have previously been formed.

The significance of training in EBS lies in its capacity to communicate underlying theory behind the strategies to teachers which in turn leads to benefits such as increased implementation, staff buy-in and the meaningful implementation of strategies (Hart et al., 2023). Therefore the 'why' behind the benefits of using the strategies is just as important as the 'what,' knowledge of how to implement the strategies alone is not enough to lead to long-term behaviour change (Arlinghaus and Johnson, 2017). Although this is not directly illustrated within the results of this review, further research indicates that this may therefore offer an explanation as to why 3 of the included studies found no teacher behaviour change if the training was not comprehensive enough.

Using EBS improves student behaviour because antecedent strategies such as praise, pre-corrects and opportunities to respond improve flow within lessons and allow teachers to tackle disruptive behaviour before it occurs (Parsonson, 2012). This trend is illustrated within the current evidence base with all but two studies (Apter, 2016 and Gage, MacSuga-Gage and Crews, 2017) finding that student behaviour improved as teachers increased their use of the strategies. The study conducted by Massar (2017) found that although training did not directly impact teacher behaviour, when the EBS were used disruptive behaviour did decrease.

Results provide evidence that classroom/behaviour management training is likely to lead to a change in teacher behaviour with 91% of the included papers concluding there was a positive change in student behaviour as a result. The findings of the current study are supported by Oliver, Wehby and Reschly (2011), as they found that teacher practices had a significant impact upon pupil behaviour, which was often positive and leading to reduced disruption.

Conclusion

Overall, the main conclusion that can be drawn from this review is when teachers receive training in EBPs it leads to changes in behaviour and in most cases increased use of the strategies, which subsequently improves student behaviour. As a result of this review future

study into the impact of training on pre-service teachers' behaviour management skills would be recommended.

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Theo Seddon

Town Halls and Nationalism: The Buildings that Built Britain

This thesis is intended as a study of the town halls of the Victorian period, especially those from 1750 to 1850. It is intended as an intensive study into the reasons behind the common design features both internal and external to understand if and how they were used for the design of Nationalist and class based ideas. It is based upon several works investigating the rise and dissemination of nationalist ideas within the United Kingdom as well as this period coinciding with the rise of the Town Hall in its current context as the center of the local Urban Landscape. As such there can be a correlation drawn between the rise of these new national building types and a growing line of thought which brings a nation together. This means that while this PHD is interested in cataloguing the different design features of these structures, it is most interested in the reasoning behind such.

Much of these new changes come from new political decisions about how local governments conducted themselves, such as with the town planning acts of 1830 and the local improvement act. Such New acts allowed many local councils or corporations to incorporate themselves into proper local governing bodies who could make financial decisions, levy new taxes upon ratepayers and had far more responsibility on a local level. A crucial feature of this was that most of the towns and cities that were affected by the reform acts of 1832 and 1825 was that most were those that had not had an incorporated local governmental body. This is because many were the newer industrial cities which had arisen during the early victorian period, powered by the new forces of automation and transportation. As such the building of a new local town hall was a chance not just to define the city's history, but its place within the nation.

This new responsibility created for these constantly enlarging local councils were controlled by the central national government and so many of these changes were happening uniformly across the nation, ensuring that when many of these new local councils constructed a new central building to define their local identity. They were doing so not just within the framework of what the national government wanted, but featuring the need for many similar elements within the structure such as law courts and certain offices.

That alone however does not explain the many similarities of design choices that were made across this new building type. As two dominant styles arose, first with the neoclassical style and then later, with the gothic revival. Gothic revival rose to prominence after it was used for the Palace of Westminster and many local centers of government sought to emulate the national seat. Many of the core ideas and tenants which are to be identified in these two major nationalist styles can be traced back to growing thoughts and understanding of the “British” identity. Linda Coley identifies some of these growing patterns and charts the course of their

evolution through her work. “Britons: Forging the Nation.” where she identified several key elements which can be seen through town halls of this period.

These include but are not limited to an oppositional nature to the continent where the design philosophies of mainland Europe are clearly rejected. The most obvious and most common of which is against France, where despite neo-classical styles appearing in both nations. The British variant is far more muted and plain compared to heavy stylisations that occur within the French versions. Coley is not alone in identifying early British nationalism as heavily Francophobic in nature, as such ideas are also brought through despite disagreements on the finer points, by authors such as Newman, Jumar and Brewer. Another and perhaps even more important feature of this rising nationalist ideas was that of religion and protestantism. Here Gothic Revival can be seen to be playing a heavy role in this creation and dissemination of a national identity through the architecture of the Town Hall. That the British had a shared understanding of religion, once more based on opposition to the continent and especially France was something that could be emphasised through an architecture style that likened itself back to cathedrals. Through sharing a similar design style to the houses of parliament, town halls could not just display the message of being linked to a larger whole. They could also share a message that the nation was linked in its shared understanding of religion, that it was a part of the way the local government worked everywhere. It was part of the British way of life.

The other potential line of inquiry that is brought up through the research is the extent to which this drive for nationalism intersected with a new rise in class consciousness. It is noted in works such as Britons: Forging the Nation, that many of those who supported an early rise of nationalist ideas and helped define them were the emerging upper middle class and the old aristocracy: The Old Money and the New. Other authors such as Jeremy Black back up this idea that the spread of nationalism was to some degree a top down affair, linked to ideas of class, especially those that came from London. What works like these do is aid in the understanding of not just how these ideas were being formed, but also what other ideas they were linked to and which societal groups had interest in their spread.

The question then moves from why these ideas are being investigated to how the town halls are being investigated and what information there is to look for. Within the study this can be done through several layers, the first of which is a study of the outwards facing architecture itself. Here as noted earlier the trends leans itself towards neoclassical before transitioning into Gothic Revival once the Palace of Westminster has been constructed. The neoclassical designs often featured more symmetrical architectural sensibilities. Often mimicking Greek and Roman temple or Venetian designs with elevated entrances.These link the local centers of government back to long continuing legacies and stories about the nation. That it is the inheritor and successor states to the cultural legacy of the Greeks and that the British Empire which had truly begun to emerge as a force during this period is linked to the civilising force of the Roman Empire. This style of architecture helps to cement and define a story about the

local area and the nation being tied to an enduring legacy. Through the continued work of the local area, the nation they were carrying on the same torch as others in the nation. The Gothic Revival shows a continuation of these ideas, but in an evolved, more refined form. Through the sensibilities of its gothic architecture, it links the local and national to religion and morality, through the large use of glass and steel, it is linked to progress and industry and through the connection to the houses of parliament it is linked to the seat of the Nation. Such links aid in bringing in ideas of monarchy, parliamentarianism and furthering the idea of a continued shared legacy. All of which is extremely important information when taken with the understanding of this architectural style becoming the dominant one. It represents so many parts of the ideas of the growing nationalist sentiment that it being chosen as the dominant style reflects a desire to imprint nationalism through buildings that can define the story of a city.

The other main method for examining what these structures are attempting to convey is through investigations of the inside of these structures, be that spatial analysis or inwards facing design features. What investigations of spatial analysis reveal in many of these town halls is that there was often heavy segregation of the experience dependent on class. The members of the public would more often than not get their own separate entrance, one which would lead to areas associated with the police or law courts. This would mean that their experience was heavily based around what was shown to them through the outside and through the law. Comparatively rate payers would usually gain access to parts of the building such as halls or assembly rooms which could be used for large scale social functions or telegraph and mail rooms. For these groups, the Town Hall and nationalism would represent methods of interconnectivity, of ways for their social groups to meet and come together.

In conclusion, preliminary investigations so far show a definitive and conclusive link between growing ideas of nationalism and the designs used for the emerging town hall. Additionally they show ideas of growing class consciousness and show the ways in which different societal groups were allowed to engage with nationalism and what it could mean for them.

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Ella Palmer

Technology-led teaching of anatomy: Will an absence of cadavers increase accessibility to the new medicine course in North Wales?

The pedagogical design of anatomy education using cadaveric material is often regarded as the gold standard of teaching anatomy (Lai et al 2023: 926; Little et al 2018: 1). Students themselves have expressed that dissection is "essential for learning anatomy" (Lai et al 2023: 936). Recently, there has been a gradual shift towards teaching anatomy using technology, as demonstrated by the introduction of new medical schools who take a technological approach in teaching anatomy. My thesis aims to uncover the impact from students in higher education learning anatomy from different methods of teaching anatomy across Wales. I have so far conducted data collection at two sites; University A, who teach medical students' anatomy through prosection, and University B, who teach anatomy through a virtual dissection table, with plans to visit a third site, University C, who teach medical students' anatomy through dissection.

In September of 2024, University B opened its new medical school. Whilst considering the additional challenges in teaching Anatomy using traditional cadaveric dissection, a decision was made to instead teach using the Anatomage table. This enables students to dissect digitally through a touch screen format, amongst various other functionalities.

My research focuses on the sociological perspective of different teaching methods; prosection, dissection, and technology-led. In doing so, I seek to uncover phenomena relating to the sociology of emotion and the hidden curriculum present during anatomy learning. My thesis will be exploring these phenomena through an ethnographical approach. To analyse the data, I shall be utilising a content analysis approach.

Prior to my first round of data collection, I performed a participant observation of my own interactions with prosected cadavers at University A. This was the first time I encountered a deceased person, an experience akin to many of the students I went on to observe. This allowed me to put myself in the position of the students, as I was able to share that experience in my own way. There were two major differences in my experience during the anatomy laboratory in-comparison to the students that I observed. The first was my positionality; although it could be argued that my time at the cadaver station was for the betterment of my education (in the context of my PhD research) I was not learning in the same capacity as the students, as I was not trying to learn from the anatomical structures. Secondly, I did not enter the prosection laboratory with peers, as I was alone with the lead anatomist. I was not able to form a bond with others by experiencing something for the first time with another, instead I was alongside a professional. As I was visiting the area by myself, I did not have a nearby support system. I did not have the comfort of a familiar place to return to and was very much uncomfortable until I travelled home two days after my first encounter with the cadavers.

I have observed students' first encounters with anatomical teaching materials at University A and B, then conducted semi-structured interviews with volunteers, as well as administering an online survey that was available for students who attended the practical anatomy sessions that

I observed. At University B, I also performed an additional observation at the beginning of their second semester to assess any differences in usage, as one of the anticipated barriers to utilising this technology to its fullest capabilities lies in students' ability to use the Anatomage table effectively.

I have visited University A three times so far, with plans to revisit the site to perform additional data collection. Of these three times, I have observed undergraduate Applied Medical Science (AMS) students twice (different cohorts each time) and Graduate Entry Medicine (GEM) students once. My results so far indicate that although students share some similarities in their experiences in the prosection laboratory, there are overall some differences depending on the course that the student is studying. This is likely because GEM students are more likely to have previous experience in cadaveric learning, as some GEM students studied AMS as undergraduates at the same university.

My results in progress indicate that the group structures play an important role in the study of anatomy. Students appear to influence one another, both positively and negatively. There were signs of students regulating their behaviour to what was deemed appropriate in the laboratory. Sometimes students would act in a way that may be seen as inappropriate in order to fulfil social roles within group settings, and potentially as a way to self-regulate.

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Qixian Zhang

Singapore's Housing Finance Mechanism: An Analysis of Affordability and Financial Sustainability

Abstract

Singapore's public housing sector is globally recognised for its affordability and financial sustainability. This article will focus on analysing the financial mechanisms within Singapore's housing sector, particularly in the public housing domain, to understand how its housing model effectively balances affordability, financial sustainability, and high demand. In addition to this analysis, the research will briefly explore the differences between the housing models of Singapore and the UK; identifying potential areas for improvement in Singapore's housing policy.

Overview of Singapore's Housing Finance Framework

In contemporary discourse, the global housing sector is confronted by significant challenges, notably a shortage of adequate supply and insufficient funding support. These issues have precipitated a rise in housing and rental prices, adversely impacting demographic groups in urgent need of assistance, such as young individuals, lower-income households, and renters. Singapore, akin to the United Kingdom, has witnessed an increase in demand driven by a surge in household numbers, similar economic dynamics characteristic of developed nations, and a concomitant rise in the cost of living in recent years. Nevertheless, Singapore's housing framework exemplifies resilience in maintaining housing affordability and sustainable housing finance under these challenging circumstances, offering valuable insights for the UK.

The housing sector in Singapore can be bifurcated into two distinct categories: public housing overseen by the Housing and Development Board (HDB), and private housing managed by private developers. The Singaporean government has intentionally shaped its housing policy to emphasise home ownership, resulting in over 90% of Singaporean households owning their homes (Phang, 2016, p. 15). The government employs a multifaceted approach to enhance housing affordability, particularly concerning public housing. This includes the provision of various grants tailored to different demographic groups, as well as land reclamation initiatives and the compulsory acquisition of private land for public use at prices below market value to bolster the supply of public housing land (Phang, 2010).

Moreover, the Central Provident Fund (CPF) serves as a pivotal financial mechanism. As a defined-contribution fund backed by the Singaporean government, the CPF facilitates continuous capital accumulation from the general populace, enabling reinvestment on a global scale to achieve excess returns. These funds are subsequently allocated to support housing-related expenditures, including grants, subsidies for public affordable housing constructions, and the financing of land acquisition and maintenance costs. The CPF incentivises individuals to utilise their savings for mortgage applications and encourages additional contributions through the offering of competitive market interest rates. Consequently, the housing grant system has effectively maintained the affordability of public

housing, while the CPF's operational model has demonstrated sustainable effectiveness through increasing revenue and net asset value.

Affordability Analysis

The affordability of public housing has been a focal point of governmental strategies aimed at ensuring access to adequate housing for all citizens. As evidenced by the Urban Land Institute's report in 2024, Singapore's affordability level is quantified at 4.7 (Urban Land Institute, 2024), indicating that households earning the median income would require approximately 4.7 years to purchase a property. This figure is notably lower than the global average of 5, and significantly less than the affordability ratios of 7.7 in England and 5.9 in Wales (Office for National Statistics, 2025).

A fundamental pillar supporting the affordability of public housing in Singapore is the strategic allocation of funding and meticulous planning within the public housing sector. Given Singapore’s geographical constraints as a small island nation, the government has invested in land reclamation initiatives to augment available public land. Furthermore, historical acquisitions of private land have been made to facilitate the development of new public housing, thereby minimising land development costs. The government has also prioritised the construction of high-rise, high-density buildings to maximise the utility of limited land resources, thereby enabling a greater number of households to secure stable housing.

Moreover, the government maintains a balance between supply and demand through the management of immigration policies, ensuring that the influx of new migrants remains stable. For newly constructed housing, prospective residents are required to register their interest, which allows the HDB to plan accordingly based on projected demand, thus ensuring timely delivery of housing units. Upon the completion of land development and construction, the government sets selling prices that are slightly below the affordability threshold of 5, prior to any grant assistance. This is completed by considering various factors such as market prices, including those of second-hand public housing and private real estate, location, and general household income.

In addition to newly constructed affordable housing, the government offers a multitude of grants aimed at various targeted demographic groups (Phang, 2015). These housing grants are primarily designed to assist first-time buyers, low-income households, and second-hand home purchasers, with the latter being influenced by market price dynamics. The government also provides financial support to senior citizens wishing to sell their remaining leases upon passing or those desiring to downsize after retirement. Additionally for households seeking to reside closer to their parents. The comprehensive nature of these housing grants addresses diverse needs, allowing certain individuals, such as first-time buyers from low-income backgrounds wishing to live near family while purchasing a second-hand property, to potentially benefit from multiple grants. Notably, some housing grants are accessible to over half of eligible households based on income criteria.

Importantly, the introduction of these housing grants has not exerted upward pressure on housing prices. The public housing sector continues to maintain affordability, while inflation in Singapore remains low and stable.

Financial Sustainability Analysis

As delineated in the introductory overview, the government of Singapore offers a variety of housing grants, several of which exhibit considerable generosity. Furthermore, the government assumes a portion of the costs associated with construction, land development, and maintenance, contributing approximately 20-30% towards newly built housing (McLaren et al., 2016, p. 49). This necessitates a thorough examination of the funding sources that underpin these expenditures.

In addition to property tax revenues, stamp duty receipts, and income generated from property sales, a pivotal component of Singapore's housing finance system is the CPF. The CPF functions analogously to the United Kingdom's national insurance system but plays a more significant role in facilitating home purchases. Both employees and employers in Singapore are mandated to contribute to the CPF, which allocates funds across various accounts. Notably, individuals may access a substantial portion of their Ordinary Account savings—generally exceeding half of the accumulated funds by the age of 55—specifically for the purpose of housing acquisition. Employees can utilise these savings to purchase their homes and, based on their contributions, can apply for mortgages through the CPF, repaying these mortgages via subsequent contributions.

This funding model affords employees the benefits of fixed-rate mortgages while allowing them to accrue interest on their CPF savings should they opt to postpone home purchases. Additionally, this framework provides the government with a mechanism to raise significant capital, which can be reinvested in global markets as a sovereign fund, thereby generating excess returns. The revenue derived from mortgage interest paid by homebuyers contributes to enhancing the government's net worth. After disbursing interest to savers, the government effectively channels investment returns to finance subsidies and maintenance costs.

The evolution of the CPF funding model has empowered the Singaporean government to strengthen its national reserves while simultaneously offering increasingly generous grants. As a result, the government is now able to extend property tax relief and service charge rebates, effectively reducing housing maintenance costs for households. This system has proven successful from both household and governmental perspectives, reinforcing its viability as a cornerstone of Singapore's housing finance strategy.

Comparative and Critical Thinking

There are significant differences between the housing policies of Singapore and the UK, and the UK could learn a great deal from Singapore’s housing model. For instance, the role of the government in housebuilding and management is markedly different. In the UK, local authorities and housing associations construct a limited number of social housing units due to funding constraints, leading to an ever-increasing waiting list. Furthermore, their focus is

primarily on providing social rent rather than promoting homeownership, which has made housing unaffordable for the general public.

In addition, there is potential for improvement in the government's approach to housing finance. The UK government relies heavily on taxpayer money to fund the housing sector, which puts additional strain on limited tax revenues in other areas. This constrained funding in the housing sector fails to adequately support the general public. If the UK were to adopt aspects of Singapore's housing fund system, it could enable more independent funding for housing initiatives without requiring annual taxpayer support.

Beyond the financial aspects, the social cohesion found in Singapore's high-rise public buildings could serve as a model for the UK in addressing issues of antisocial behaviour prevalent in some social housing areas. Residents in Singapore's public housing reflect a broader demographic of the general public. Whereas the UK's social housing often serves primarily lower-income groups, vulnerable individuals, and those facing significant difficulties due to stringent residency requirements.

However, Singapore's housing model is not without its own shortcomings, such as designs that are not particularly accommodating to renters, leaving them with limited options—either renting a room from a homeowner or facing high rental costs. Additionally, living conditions for temporary workers in Singapore are often overlooked, and the 99-year leasehold for public housing, along with the 999-year leasehold for private housing, raises concerns about fairness and privilege benefiting wealthier groups.

Conclusion

Singapore's housing finance mechanism has proven to be a long-term success in providing affordable housing for its citizens. The CPF funding model not only enables residents to save for home purchases but also allows the government to use the excess returns from CPF funding to enhance the quality of life for Singaporeans. As the world grapples with a housing crisis, and the UK faces challenges similar to those Singapore has conquered, the Singaporean housing finance model could offer valuable insights for the UK. By adapting this approach to local circumstances, current realities, and anticipated demographic shifts, the UK can better navigate its housing finance landscape.

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Marco Castelli

A Comparative Analysis of the Industrial Sociology of Olivetti and of Operaismo in Post-WWII Italy

This article is a qualitative, socio-historical and theoretical research about the industrial sociology produced at Olivetti- an iconic and very influential manufacturing company in post-WWII Italy. The goal is to systematize the principal concepts of the sociologists at Olivetti, through primary sources (like books and articles published by these intellectuals, plus archive material stored at the *Archivio Storico Olivetti* at Ivrea). This project aims to discover the original traits of the "industrial sociology" produced at the Sociological Center at Olivetti's factory.

In parallel, I'm going to make a comparison with another Italian industrial sociological school: *Operaismo.* The rationale is that it deals with two Italian contemporary industrial sociologies which treated analogous themes, like: automation, trade unions and the autonomy of the workers, class and power relations within the industrial factories, work organization, but from two different theoretical frameworks. It is indeed my objective to critically evaluate the commonalities and the differences between these two sociologies, in order to find out new theoretical findings from this comparison that could enrich both the literature review on the "sociology at Olivetti" and the one about *Operaismo*.

Firstly, Gallino (1972) theorized the so-called <<*azienda processiva*>> ("process company"), to indicate that industrial organization which, unlike the then hegemonic Taylorist organizational model, was characterized by:

1) its capacity to influence its own socio-economic environment;
2) its strength, principally derived by internal factors (and, in this regard, by its "organizational intelligence");
3) its capacity of expansion (penetrating new markets through its products);
4) the simultaneous presence of high profitability of the firm and elevate levels of employment;
5) the high ratio between the "external" operations (procurement, sales, credit) and the "internal" operations (production), with the former numerically and strategically overcoming the latter.

Similarly to the *Operaisti*, Gallino also observed the risk that this emergent form of enterprise-the <<*azienda processiva*>>, characteristic of "Neo-Capitalism"(a mixed economic system that put together elements of traditional capitalism, such as: private property, free markets, with aspects of socialism and state intervention, through mechanisms like social safety nets, government regulation, and public ownership of certain industries), tended to generate a new sociological figure: the "unqualified worker". Nonetheless, Gallino was attentive to value the personhood at work (as the chairman Adriano Olivetti believed too), and strived to discover how to humanize Taylorism, recognizing the dignity of the working-class, which demonstrated a certain correspondence between the industrial sociology of Luciano Gallino and the managerial philosophy of Adriano Olivetti.

There is, moreover, a further key concept encompassing the social theorization of the sociologists at Olivetti and that was their reflections on the theme of automation. Luciano Gallino defines automation as the gradual transfer of more and more complex aspects of human labor to the machines. He sees in automation the potential for improving the working conditions, decreasing the fatigue and noxiousness of the workers on the shopfloor and so potentially ameliorating the employment and industrial relations as a whole. In this regard, Luciano Gallino seems to distance himself from the sociological stances of Harry Braverman (1998), since the Italian sociologist does not see the technical changes in the capitalist mode of production as a source of degradation of industrial human work. On the contrary, Gallino claims that automation, engendering diverse new tasks, may also be an ally for the professional qualification of the workers, giving rise to diverse augmented skills. To this extent, Luciano Gallino individuates in reskilling and upskilling two fundamental principles to adopt and implement, in order that automation could be directed towards positive sociological implications also for labor and not only for capital. Besides, Gallino underlines the importance of the division of labor, as a key concept able to avoid or at least mitigate the processes of deskilling of labor. That, indeed, can be "governed", for instance by intervening on the dimension of the division of labor and, more broadly, of the work organization of a factory, thus going beyond the vision of a mere technological determinism or an economistic conception of automation and technology.

Akin to Gallino, his disciple Federico Butera refined the concept of <<*azienda processiva*>>, by theorizing the so-called <<*impresa integrale*>> ("integrated company"), to indicate that manufacturing company which pursues economic high performances and social excellence alike. Moreover, in his book "*I frantumi ricomposti*" (1974), like Gallino, Butera criticizes the

Taylorist organizational model, and points out the crisis of Taylorism just in the United States of America. In reverse, Federico Butera observes the formation of new emerging organizational models, which have the characteristics of reducing the level of division of labor through: - vertical and horizontal processes of recompositing of work, - self-organization, and -self-management of the roles for the employees. On the other hand, Butera identifies in these organizational shifts the potential for widening workers' participation.

To this extent, the case study of Olivetti's factory and of its work organization, also called as <<*Unità di Montaggio Integrate (U.M.I.)*>> (or "*The Islands of Production*"), seems to recuperate some of these theoretical pillars. Indeed, the main goal of U.M.I. is both expanding the production and the employment, rather than merely maximizing the business profitability; moreover, there is also a combination of high technology productivity and a civilized, stimulating work environment, valuing and enhancing the talents of the persons. Indeed, "*The Islands of Production*" were characterized by: -micro-structures, that could realize an entire productive cycle or the whole machine; - that were responsible for the whole productive process of assembly and for the problems of quality; - the job within the <<*Unità di Montaggio Integrate (U.M.I.)*>> was with complete sense and not intensively fragmented, like in the Taylorist work organization, so reducing what Marx described as the alienation at work; - the worker was no longer "bonded" to the pre-ordained rhythms of the assembly line, but rather there was more discretionary power of self-organization; - teamworking (10-30 workers in group); - the recompositing of the tasks, given that "all the workers perform the tasks of assembly, control and repair operations" (Butera & de Witt, 2011); - the generalized extension of new professionalism of the Olivetti's working-class and among the various social strata. That also implies responsible participation of the workers into the productive processes and an overall quality of work, because manual labor is valued and integrated with many facets of intellectual labor.

Comparing the work organization at Olivetti of the <<*Unità di Montaggio Integrate (U.M.I.)*>> with the industrial sociology of Luciano Gallino, it is possible to retrace some common concepts, such as: the "social rationality" (<<*razionalità sociale*>>), through which Gallino indicated an alternative view of rationality to the Weberian capitalist instrumentalist approach, aimed at including also the dimension of the "social" as a crucial factor for the whole competitivity of the firm.

In this respect, I will dwell on the specific analysis on the working class and the trade unions outlined by the Sociologists at Olivetti and I will introduce the figure of another outstanding collaborator of Adriano Olivetti - Franco Ferrarotti. Ferrarotti, indeed, exerted an influential role on the chairman of the company at Ivrea, particularly as regards his conception of "*sindacalismo autonomo*" ("autonomous trade unionism"), which then gave birth to the historical experience of the "*Comunità di Fabbrica/Autonomia Aziendale*" ("Community Factory/ Corporate Autonomy"), that characterized the Olivetti's factory and represented a unique case in the context of post-WWII Italian Industrial Relations at that time. Unlike the other three principal sociologists at Olivetti, Franco Ferrarotti was the one who specifically focused on the theorization of an alternative trade unionism. In particular, he wrote a seminal book "*Sindacalismo autonomo*" (1958), in which the Italian sociologist outlined the guidelines that should have animated the "new" trade union. Those should have been the following principles:

- *democracy,* as the internal democratization of the structures, by recurring to the participation of the workers via broad and systematic consultations of the base; but also, as the ultimate objective of this "new" trade union, which had to pursue industrial democracy;
- *autonomy,* of the trade union from the other powerful Italian confederations and political parties, but also of the workers with regard to the union, that had to refuse the degeneration of the bureaucratization of its own structures;
- *community and communitarianism,* in the sense of a trade union, rooted in the factories, conceived as "communities of labor", but also territorially embedded and interconnected with the local communities.

To this extent, Franco Ferrarotti insisted in the importance of a syndicate, truly representative of the workers, truly participated by the workers, and truly capable of elevating the working-class conditions even outside the factories, just where the workers lived, in their territories.

In Ferrarotti's social thought, therefore, the union should have played a role of bridging the gap between the places of work and the places of living, constituting a real communitarian cell, in coordination with a broader network of further communities, territorially rooted.

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Tegwen Parry

From Streets to Solitude: A Critical Criminological Examination of Street Homelessness and Housing Adequacy in North Wales.

Abstract

This paper is drawn from the author's ongoing PhD on the criminalisation and victimisation of people experiencing street homelessness (PESH) in North Wales. It critiques housing policies that relocate PESH without the wraparound support required. A critical-structural perspective demonstrates that vacancy-led frameworks, while decreasing the number of PESH, can also reinforce and intensify the social harm and victimisation of PESH. Galtung's (1969) model of structural violence and Wacquant's (2009) model of spatial banishment frame what this paper refers to as administrative containment. This policy practice meets housing targets by relocating PESH into service-deprived locations. Data is extracted from the PhD study. Mabon a PESH continuously abandons his rural tenancy, as it is located in a hamlet with only three buses a day to access his GP and social support; his behaviour is interpreted as rational resistance, not deviance. Bleddyn, an outreach worker, describes how the rarity of housing stock and performance pressures obligate them to "offer the next available vacancy", irrespective of relational or clinical fit. Collaboratively, both narratives illustrate how distance from health services, transportation, and human contact can convert successful housing policies into predictable pathways of relapse. The study finds that these displacements increase poverty, undermine recovery and re-stigmatise PESH with labels such as "failed tenancy". Until housing policy shifts from vacancy-filling tick-boxes to rights-based and needs-led provision, administrative containment will persist, and individuals like Mabon will continue to choose to sleep on the streets over isolation.

Rehousing without Support: Administrative Containment and Structural Harm: A Literature Review

Contemporary social housing (SH) studies have progressively identified the constraints of placing PESH into accommodation without considering the context, quality, or support structures associated with the placement. However, Housing First approaches have received global momentum by providing stable accommodation without preconditions; nevertheless, their efficacy is contingent upon the adjacency of ongoing holistic support services. Rehousing itself fails to equate to a 'home' unless it assures access to social, emotional and therapeutic facilities. Within this model, structural and critical theories have attained prominence. Firstly, Galtung's (1969a) theory of structural violence identifies how institutional structures can harm PESH by utilising unequal access to support and facilities. Secondly, Wacquant's (2009a) theory of spatial banishment examines how punitive social control methods relocate vulnerable populations to social fringes under the guise of support.

This review illustrates how housing allocation, when governed by administrative convenience rather than needs-based criteria, can promote rather than ameliorate any lived experiences of social harm. It is within the juncture of social policy and semiology that the lived experiences of Mabon and Bleddyn provide critical insight.

Rehousing Without Support: Administrative Containment and Structural Harm

The predominant reason within PESH policy is liable to prioritise numerical reductions in PESH, primarily through vacancy-led models that equate to the offer of accommodation as progress. However, critical criminology perspectives contest this narrative by scrutinising the more profound structural consequences of relocation methods, which remove PESH from existing wraparound services.

The case studies utilised in this paper demonstrate these tensions clearly, through two narratives: one from Mabon, a PESH with two decades of lived experiences, and Bleddyn, a frontline outreach worker. This paper illustrates how rehousing methods, although administratively labelled a "success," can also escalate and reproduce social harm. Employing Galtung's (1969b) concept of structural violence, the research frames Mabon's refusal to live in accommodation that is severely isolated from essential services, such as public transport, health services, and social contact, not as deviancy but as a reasonable and logical form of resistance (Vysotsky, 2019).

Mabon's narrative reflects a well-defined pattern; the relocation of PESH to a community bereft of wraparound and holistic support exacerbates the risk of relapses into substance abuse, self-neglect, mental health issues, including loneliness and, as in Mabon's case, a return to living on the streets.

Vital to understanding these outcomes is the concept of 'administrative containment', a term that defines an accommodation that seeks to end SH but essentially isolates the PESH from any recovery-oriented structures.

Mabon's case study and lived experiences narrate this vividly. His accommodation, allocated to him from an urban area to a rural one, exclusively as it was pet friendly, is in a hamlet with "three buses a day" and "no proximity to GP, mental healthcare or informal support network." Within a fortnight, he had returned to SH, not due to failure but in need of human interaction and facilities. Mabon's refusal to live in the flat provided, therefore, must be interpreted as a form of survival behaviour within a structurally deviant system.

This finding reinforces broader empirical research. For instance, the Housing First model is highly effective and relies on close relationships with mental health and addiction services, as well as case management. Nevertheless, where accommodation is extremely far removed from vital support services, Housing First risks being jeopardised. To maintain tenancy, PESH needs to be tied to wraparound services; otherwise, relapses are highly likely.

This situation is not limited to individual lived experiences but is embedded in systemic administrative processes. Bleddyn, an outreach worker, narrates the bureaucratic constraints within housing allocations. The increased pressure to reduce the number of PESH in North Wales, along with stock scarcity, compels outreach workers to offer "any next vacancy" regardless of the social, clinical, or relational requirements of PESH. As Bleddyn states, "We can only offer what is next, even if the location is fully disconnected from PESH's existing lifestyle." According to Loader and Walker (2007), technocratic drift has revolutionised housing policy to a metric-driven model, wherein the complex nature of holistic support is sacrificed for performance targets.

Where poverty is managed not by integration but by physical displacement. The concept of choice, as witnessed by Mabon, is often dyadic; accept this unsuitable dwelling, far from your support network or remain on the streets. Refusing any tenancy would be labelled as "non-acceptance", underpinning a negative cycle of experiences where PESH are penalised for rejecting accommodation that would increase their marginalisation and victimisation.

The criminogenic and semiological consequences of such housing allocations are immense. Economic deprivation can be aggravated by rural displacement and banishment. In Mabon's case, the £7 daily fare to the nearest town to access facilities includes a poverty tax that utilises the few resources otherwise put aside for food and rent. Furthermore, being distant from basic support harms progress and continuity in physical and mental health treatment. These frameworks converge in state-focused victimisation where foreseeable social harms are reproduced via social policy decisions that ignore structural reality and lived experiences.

The re-stigmatisation through statistics and bureaucracy further reinforces victimisation. Labelled as 'failed' tenancies, PESH may experience further punitive and restrictive gatekeeping in any future housing assessments. Housing personnel respond to embedded administrative categories rather than individual situations and lived experiences. In the North Wales context, the lack of urban, pet-friendly housing stock aggravates these social harms. However, the improvement is not achieved by constructing more accommodation, but rather by providing appropriate accommodation. That allows PESH to maintain social, emotional, and therapeutic connections and infrastructure.

Recommendations

The PhD data suggests that numerous structural reforms are necessary to mitigate the risks associated with displacement. Firstly, tenancy allocations should include a review of accommodation in terms of support services, health, and addiction support. The distance involved would be made available alongside the SH housing programmes. Secondly, local authorities and housing organisations need to invest in compact housing programmes which are located centrally. Thirdly, identifying and recognising the emotional importance of pets, especially among long-term PESH such as Mabon. Fourthly, narrative-based assessments

should be used to evaluate housing refusal, allowing PESH to explain the rationale behind any concerns they have, rather than being excluded or disqualified from future housing applications.

Conclusions

To conclude, a radical paradigm shift is crucial. This would involve transcending the current metric-driven approach to housing provision and embracing a rights-based, needs-informed methodology. Any future research must rigorously evaluate any long-term consequences of genuinely holistic, centrally located, and pet-permissive housing models, measuring their efficacy in adopting sustained recovery and social integration. Moreover, an in-depth sociological exploration of While the imperative to rehouse individuals experiencing rough sleeping is widely acknowledged as a critical step towards social justice and public health, a nuanced review of the existing literature reveals significant challenges and potential negative outcomes when such rehousing occurs in an ill-suited environment. Moving individuals from the streets into accommodation that fails to address their complex needs – for instance, lacking adequate mental health or substance abuse support, situated in an unsafe neighbourhood, or without consideration for pre-existing social networks – can inadvertently perpetuate cycles of instability and exacerbate vulnerability. Research consistently demonstrates that inappropriate placements often lead to re-engagement with rough sleeping, increased risk of victimization, a deterioration of physical and mental health, and disengagement from support services, ultimately undermining the very goals of housing-led interventions and incurring substantial societal costs. This highlights a critical lacuna in a purely "housing first" approach if it overlooks the vital "support first" and "person-centred" principles necessary for sustainable re-integration. within marginalised populations may reveal profound insights into agency and resilience in the face of structural adversity. Therefore policy, should not only ‘house’ PESH, but ‘home’ PESH within a supportive, accessible and dignified framework.

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Matilde Gliubich Tomat
Alchemy of Awareness: Sophia and Her Drawing

Abstract

This article introduces *Paleophenomenology*, an interdisciplinary methodological framework developed to explore the emergence of symbolic consciousness in early humans. Drawing on Jungian theory, cognitive archaeology, and phenomenology, it approaches ancient mark-making not as art or representation but as existential acts of becoming. The research proposes six developmental stages that chart a gradual differentiation between self, other, and the invisible. These stages are contextualised within contemporary debates between empirical and interpretive models of consciousness, positioning paleophenomenology as a space where speculative depth and archaeological restraint coexist. The article also reframes drawing as a philosophical gesture that materialises *Sophia* (the integrative wisdom of embodied knowing) alongside *Logos*. By situating individuation and symbolic expression within a proto-alchemical trajectory, it argues that early human traces can be read as expressions of relational consciousness, imaginative perception, and the striving for wholeness that continues to shape the human psyche.

Introduction

This article builds on a presentation I gave on the emergence of consciousness in early human beings through the traces they left behind, specifically, drawings. Rooted in a Jungian analytical framework, the research engages with these early gestures not simply as artistic expressions but as existential acts of being and becoming. To approach this inquiry, I developed a new methodological framework, *Paleophenomenology*, which I define as *an interdisciplinary and rhizomatic approach used to explore the emergence of consciousness in early human beings and their ancient human impulse to create, by tapping into their lived experiences while going beyond the representational to explore the material and the metaphysical realms*. This approach is deliberately layered, drawing on multiple disciplines not for breadth alone but for their distinct epistemological and experiential roles. Methodologically, it moves from empirical to imaginal, external to internal, visible to unseen. This sequencing enables a dynamic, non-linear reading of early human traces (focusing for my PhD research specifically on La Pasiega cave) where symbolic, somatic, and ineffable elements converge. Such complexity calls for a rhizomatic epistemology, as conceived by Gilles Deleuze and Felix Guattari[1], intersected by Jungian vertical amplification. The result is a methodology that resists linear synthesis while embracing layered interpretive depth.

My work builds upon a growing and nuanced body of scholarship that challenges earlier, simplistic assumptions about Neanderthals and their cognitive limitations. Recent literature on Neanderthals and early hominin cultures reflects a decisive epistemic shift away from

[1] Deleuze, G. and Guattari, F. (2013). *A Thousand Plateaus: Capitalism and Schizophrenia.* London : Bloomsbury Academic.

linear, sapiens-centric models of human evolution and towards more relational, distributed, and interdisciplinary interpretations. Within this shift, two broad trajectories can be identified: one that seeks to rehabilitate Neanderthals by aligning them with *Homo sapiens* through shared symbolic and cognitive capacities (e.g. Clive Finlayson[2], Dimitra Papagianni and Michael Morse[3], Rebecca Wragg Sykes[4]), and another that insists on their distinctiveness, resisting assimilationist narratives and advocating for a radically other kind of intelligence and aesthetics (e.g. Ludovic Slimak[5]). Hovering between these poles are works[6] like Eyal Halfon and Ran Barkai's, who oscillate between empirical synthesis and speculative narrative, revealing the productive tensions within attempts to narrate deep prehistory.

More specifically, Finlayson, Papagianni and Morse, and Wragg Sykes argue against outdated views of Neanderthals as cognitively deficient, presenting archaeological evidence (such as ornamentation, burial, and symbolic behaviour) as signs of aesthetic judgement, social complexity, and perhaps ritual practice. Finlayson critiques linear models of intelligence, favouring an ecological, situated approach, while Wragg Sykes explicitly addresses the colonial assumptions underlying earlier narratives, positioning Neanderthals as emotionally and culturally rich. In contrast, Slimak resists this inclusionist thrust, asserting that Neanderthal practices may not align with *Homo sapiens*' symbolic frameworks and warning against projecting familiar intentions onto fundamentally unfamiliar behaviours. His work marks a philosophical rupture, challenging normative assumptions and asserting Neanderthal distinctiveness. Halfon and Barkai occupy an ambivalent middle ground, combining empirical synthesis with speculative reconstruction, highlighting the epistemic tension between data and interpretation. Paul Pettitt's contributions[7] serve as a procedural anchor amidst these more interpretive currents. He grounds the field with methodologically rigorous work that affirms Neanderthal sophistication without straying into speculation. These contrasting approaches reflect an ongoing negotiation between recognising similarity and respecting radical otherness, a tension that paleophenomenology directly engages by legitimising speculation while acknowledging the limits of the archaeological record.

From Blissful Oblivion to Conscious Awareness

Before the emergence of conscious self-awareness, there may have been a state I call pure, unadulterated blissful oblivion, a pre-reflective Garden of Eden, free from inner division or self-scrutiny. This primordial and purely reactive state, devoid of the inner split that later characterises human subjectivity, offered a seamless unity with the world.

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[2] Finlayson, C. (2021). *The Smart Neanderthal. Bird catching, Cave Art, and the Cognitive Revolution*. Oxford : Oxford University Press.
[3] Papagianni, D and Morse, M.A. (2022). *The Neanderthals Rediscovered: How Modern Science Is Rewriting Their Story*. London : Thames & Hudson.
[4] Wragg Sykes, R. (2020). *Kindred: Neanderthal Life, Love, Death and Art*. London : Bloomsbury Sigma.
[5] Slimak, L. (2022). *The Naked Neanderthal*. London : Penguin Random House.
[6] Halfon, E. and Barkai, R. (2024). *They Were Here Before Us: Stories from Our First Million Years*. London : Watkins.
[7] Pettitt, P. (2022). *Homo Sapiens Rediscovered: The Scientific Revolution Rewriting Our Origins*. London : Thames and Hudson.

However, the advent of consciousness (the proverbial encounter with and tasting of the "tree of the knowledge of good and evil"[8]) introduced a rupture, an inner chaos that brought fear, fragmentation, and a complex reorganisation of perception. Drawing on Steven Mithen's influential model in *The Prehistory of Mind*[9], this rupture can be understood as the point where previously isolated cognitive "modules" or "closed chambers" within the brain began to communicate, thereby expanding the scope and depth of human perception. Mithen builds upon foundational cognitive theories[10] to argue that early human cognition was initially compartmentalised into domain-specific systems, each dedicated to particular tasks. The evolutionary breakthrough occurred when these domains interlocked and communicated, facilitating the emergence of complex symbolic thought and self-awareness. Supporting this view, Dan Sperber's concept of meta-representation[11] and the ideas of conceptual "transformation" or "interlocking" proposed by Margaret Boden[12] and Arthur Koestler[13] provide a theoretical scaffolding to understand how communication between cognitive domains enabled novel forms of reasoning and symbolic behaviour. Critics such as John Sarnecki and Matt Sponheimer[14] have noted the speculative leaps between archaeological evidence and cognitive interpretation in such models. Their concerns underscore the need for epistemological humility, especially for approaches like paleophenomenology, which combine empirical grounding with interpretive reach. While caution is warranted, the usefulness of Mithen's model lies in its articulation of a cognitive shift: from isolation to integration, from domain-specific response to symbolic complexity.

This transformation made possible a new form of interiority, as in the dawning awareness of self, not merely as a thinking organism but as a being capable of expressing inner life outwardly. It is in this context that the first traces appear: marks left on stone as externalisations of internal complexity.

Logos, Sophia, and Drawing: The Materialisation of Wisdom

The phrase "In the beginning was the Word"[15] gains new depth when Word is read not as language alone but as *Logos*, the principle of meaning-making and the ordering of chaos. *Logos*, however, need not be verbal. When enacted through drawing, it becomes a tactile, embodied process: a visual reasoning that externalises thought and participates in the shaping of meaning.

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[8] *The Holy Bible* (1979). Genesis 2–3. New International Version. London: Hodder & Stoughton.
[9] Mithen, S. (1996). *The Prehistory of the Mind: The Cognitive Origins of Art, Religion and Science*. London : Phoenix.
[10] see Jerry Fodor's *Modularity of Mind* (1983), Howard Gardner's *Frames of Mind: The Theory of Multiple Intelligences* (1983), and Jerome K Barkow, Leda Cosmides, and John Tooby's *The Adapted Mind: Evolutionary Psychology and the Generation of Culture* (1992).
[11] Sperber, D. (1994). "The modularity of thought and the epidemiology of representations", in Hirschfeld L.A. and Gelman, S.A. (eds.). *Mapping the Mind: Domain Specificity in Cognition and Culture* (Cambridge University Press), 39-67.
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[14] Sarnecki, J. and Sponheimer, M. (2010). *Why Neanderthals hate poetry: A critical notice of Steven Mithen's "The prehistory of mind"*. Available at : doi.org/10.1080/09515080220127127125.
[15] *The Holy Bible* (1979). John 1:1. New International Version. London: Hodder & Stoughton.

This participatory quality distinguishes *con*-science (knowing with) from the detached knowing of science without a witness. As Edward F. Edinger[16] observed, scientific knowledge often excludes the relational dimension, reducing understanding to intellectual abstraction. In contrast, symbolic acts such as drawing engage a fuller mode of consciousness, one that integrates cognition, creation, and presence. Here, drawing becomes more than illustration: it is a philosophical act that materialises *Sophia* (wisdom as lived integration) while *Logos* provides the structural articulation.

This vision aligns with a growing interdisciplinary view of drawing as inquiry. Gemma Anderson[17] presents it as a process in which insight arises through creation itself. Estelle Barrett and Barbara Bolt[18] describe artistic practices as operating across unequivocal, implicit, and affective dimensions of knowledge. Jane Bennett's[19] *Vibrant Matter*, while more speculative, affirms materiality's agency, inviting a radical reimagining of how relational knowing can arise through physical engagement. Taken together, these perspectives affirm that mark-making is not a by-product of understanding, but one of its primary modalities.

In this sense, drawing is not only the embodiment of *Logos*, but also a gesture toward *Sophia*: the imaginal thread through which integration, intuition, and symbolic resonance are enacted. She does not speak, but she shapes the form through which meaning becomes visible.

The Six Stages of Separation: A Framework for Emergence

Central to this inquiry is a proposed framework of six interrelated and propaedeutic stages marking the gradual emergence of symbolic consciousness in early humans. These stages are phenomenological markers of a transformative process characterised by increasing separation between self and world, alongside growing capacity to engage with the invisible, the non-material, or the interior.

1. Awareness of the Invisible Part

The earliest stage involves nascent awareness of an interior or invisible aspect of the self: a proto-phenomenological subjective experience. This aligns with Jungian stirrings of the Self as an archetypal totality or psychic nucleus. It marks a move away from primal reactive behaviour toward embryonic reflection.

2. Separation of the I and the Thou

The second stage involves differentiating self from Other, recognising the Other as a distinct centre of experience. This differentiation underpins interpersonal dynamics and symbolic representation, forming the intersubjective domain.

3. Questioning the Invisible in the Other

[16] Edinger, E.F. (1984). *The Creation of Consciousness: Jung's Myth for Modern Man*. Toronto : Inner City Books.
[17] Anderson, G. (2017). *Drawing as a Way of Knowing in Art and Science*. Bristol : Intellect.
[18] Barrett, E. and Bolt, B. (2007). *Practice As Research Approaches to Creative Arts Enquiry*. London : Bloomsbury Visual Arts.
[19] Bennett, J. (2010). *Vibrant Matter. Durham : Duke University Press.*

Here, early humans begin to speculate upon the interior lives of others (human or animal), founding early metaphysical thought, mythopoesis, and religious consciousness.

4. Birth of Art and the Demarcation of Space

Artistic creation externalises the invisible process of enquiry as visible. Marks are ontological declarations: inscriptions of thought, presence, and intentionality, demarcating space as meaningful, potentially sacred, and embedded within lived experience.

5. Recognition of Time and Change

The imbued significance of marked space allows perception of change over time, marking the emergence of memory and temporal consciousness. This stage supports narrative, ritual, and cyclic understandings.

6. Alchemy, Transformation, and the Relationship with the Invisible

This final stage reflects active engagement with the invisible through transformative practices. The alchemical enquiry and manipulation of material within the drawing experience transcends proto-scientific experimentation to allow for a relational praxis (proto-shamanism) mediating the unseen. This completes the cycle of separation, not as isolation but as an active individuating relationship.

This model arises within a scholarly field marked by methodological fragmentation and epistemological debate. Central to these tensions is the divide between phenomenological and empirical approaches: whether early human consciousness can be understood through subjective experience and symbolic participation, or whether it must be grounded in cognitive, neurobiological, and material evidence. Paleophenomenology holds this tension intentionally. It does not collapse phenomenology into speculation nor elevate empiricism to certainty; rather, it frames emergence as a recursive dialogue between the seen and unseen, data and interpretation, body and symbol. Interdisciplinary engagements across cognitive archaeology, phenomenology, and symbolic studies reveal a central tension: should early consciousness be understood primarily through empirical evidence or interpreted experience?

On one side are scholars like Jean Clottes[20], Christopher Tilley[21,22], and Howard Williams[23], who emphasise experiential and symbolic interpretations of prehistoric behaviour. Clottes' *What is Palaeolithic Art?* frames cave art as spiritual and existential, closely linked to shamanic practices and altered states. While criticised for analogy reliance, his interpretive openness legitimises inner experience, a stance essential to paleophenomenology. Conversely, figures such as Antonio Damasio[24] and Genevieve von Petzinger[25] work within cognitive and neurobiological paradigms. Damasio's *Self Comes to Mind* traces the self's emergence from neural bodily mappings, proposing a "core self" grounded in somatic affect. Though critiqued for limited engagement with phenomenal consciousness, defenders highlight its neurophenomenological insights. Von Petzinger's *The First Signs* empirically catalogues geometric signs, identifying symbolic capacity without metaphysical claims. Her

[20] Clottes, J. (2011). *What is Palaeolithic Art?* Chicago : The University of Chicago Press.
[21] Tilley, C. (1994). *A Phenomenology of Landscape. Places, paths and monuments*. Oxford : Berg Publishers.
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[24] Damasio, A. (2012). *Self Comes to Mind*. London : Vintage.
[25] von Petzinger, G. (2016). *The First Signs*. New York : Atria.

work informs the framework's fourth stage by evidencing the ontological import of marks. Tim Ingold's *Making*[26] bridges these poles by rethinking material culture as an epistemic process, where mind and world co-emerge through embodied movement. His ideas inform stages four and five, where drawing gestures ontological differentiation and temporal awareness. Tilley's phenomenology, especially in *A Phenomenology of Landscape*, affirms subjective presence as a valid epistemology, challenging positivist archaeology. Though methodologically vulnerable, his stance is invaluable for paleophenomenology, which similarly acknowledges the embodied researcher as instrument and interlocutor. Williams contributes especially to stages three and six. His mortuary archaeology situates symbolic gestures, like burial, as mediatory acts between presence and absence, life and death.

Rather than privileging neuroscience, phenomenology, or archaeology, this model holds their perspectives in productive tension. It foregrounds, among others, three unresolved polarities: the methodological divide between neuroscience and phenomenology, competing models of self (biological vs. relational), and the ontological status of materiality (signifier vs. co-creator). The six-stage model accommodates rather than resolves these, allowing each to inform a propaedeutic, stratified account of emergence. Crucially, it resists reductionism. Instead of seeking a single causal thread, it honours the entanglement of embodiment, cognition, environment, and imagination. Reading the archaeological record not as inert data but as the residue of phenomenologically charged lifeworlds, paleophenomenology reframes early traces of expression as evidence not only of cognition but of deep relationality and existential curiosity.

The Striving for Wholeness: Individuation, Alchemy, and the Aliveness of Symbol

At the heart of the human journey, viewed through both Jungian and spiritual lenses, lies a profound striving for wholeness: the desire to return to an original state of unity, to "go home," to find the Father, and reconcile the self with its opposites. This quest is more than psychological; it is ontological. It reflects the pull of the Self toward individuation, the process of becoming whole by integrating conscious and unconscious, light and shadow, rational and irrational, masculine and feminine. The visible with the invisible.

Carl Jung's *Psychology and Alchemy*[27] offers a powerful framework for understanding this integrative movement: not as a linear cognitive process, but as a symbolic and transformative one. He viewed alchemy as the projected imagery of the unconscious, a symbolic system in which psychic opposites are brought into tension and gradually reconciled. The alchemical vessel becomes symbolic for the psyche itself: a containing space where fragmentation undergoes transmutation toward unity. In this light, early human symbolic acts (material engagement, experimentation, mark-making, and ritual gesture) can be seen as a kind of proto-alchemical process, where unconscious content begins to constellate in the external world. Joan Chodorow[28] extends this idea by emphasising the role of the imaginal body in

[26] Ingold, T. (2013). *Making: Anthropology, Archaeology, Art and Architecture*. Abingdon : Routledge.
[27] Jung, C. (1980). *Psychology and Alchemy, Collected Works #12*. London : Routledge.
[28] Chodorow, J. (1997). *Jung on Active Imagination*. Princeton : Princeton University Press.

this psychic work. In *Jung and the Alchemical Imagination*, she describes how symbolic expression enacts transformation through embodied, affective engagement. These early expressions, then, are not merely cultural artefacts but evidence of a nascent dialogue between matter and psyche: a pre-verbal striving toward integration, a movement toward the Self enacted through symbol, touch, and image.

Edinger's seminal contributions[29,30] extend this view by framing individuation as the central drama of the psyche, one in which ego and Self must come into relation. In *Ego and Archetype* and *The Creation of Consciousness*, Edinger insists that the development of consciousness arises from a participatory relationship with meaning. It is not detached analysis that furthers our growth, but a deeper symbolic participation: a spiritual alchemy that transforms the ego. This alchemical metaphor is elaborated further by Marie-Louise von Franz[31], who saw alchemical texts as symbolic maps of the soul's transformation. In her reading, alchemy was never merely proto-chemistry or material science; it was a sacred, imaginative undertaking, a personal *opus divinum* initiated by the alchemist with their entire being. Her ability to decode obscure alchemical images into psychological insights reveals not only the universality of the individuation process but its necessity. Nathan Schwartz-Salant[32] furthers this interpretation by underscoring the raw, sometimes grotesque symbolic intensity of alchemy: the *solve et coagula* of the psyche, where dissolution precedes integration.

Importantly, this is not an abstract process. It is lived through the body, through affect, and the symbolic imagination. Alchemy here becomes a way of honouring the paradoxical, sometimes conflicting forces within us, both wild and divine. The ongoing re-evaluation of Jungian thought through phenomenological, somatic, and symbolic lenses has yielded a fertile interdisciplinary terrain, one that challenges older, systematised interpretations of individuation and instead foregrounds lived experience, embodied awareness, and symbolic participation. Across the works of Schwartz-Salant, Roger Brooke[33], C. Michael Smith[34], and Jeffrey Raff[35], there is a shared resistance to reducing Jungian theory to abstraction. Instead, each emphasises individuation as an experiential, embodied, and often somatically rooted process. While their trajectories differ (from phenomenology to shamanism and alchemy), they converge in treating transformation as relational, affective, and lived.

Schwartz-Salant locates transformation in the body, particularly in the archaic, affective layers of consciousness, challenging dualisms that separate psyche from soma. Brooke approaches Jung phenomenologically, treating his texts as open experiential fields rather than closed doctrines. Drawing from Martin Heidegger and Maurice Merleau-Ponty, he restores presence and embodiment to Jungian inquiry, articulating a phenomenology of the imaginal

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[29] Edinger, E.F. (1972). *Ego and Archetype: Individuation and the Religious Function of the Psyche*. Boulder : Shambala Publications.
[30] — (1984). *op. cit.*
[31] von Franz, M.L. (1980). *Alchemy: An Introduction to the Symbolism and the Psychology*. Toronto : Inner City Books.
[32] Schwartz-Salant, N. (1996). *Jung on Alchemy*. Princeton : Princeton University Press.
[33] Brooke, R. (2015). *Jung and Phenomenology*. London : Routledge.
[34] Smith, C.M. (2007). *Jung and Shamanism in Dialogue: Retrieving the Soul / Retrieving the Sacred*. New York : Paulist Press.
[35] Raff, J. (2000). *Jung and the Alchemical Imagination*. Berwick : Nicolas-Hays.

that sidesteps both dogma and abstraction. Smith extends this by linking Jungian psychology with shamanic practice, emphasising descent, symbolic death, and visionary states. He reintroduces ritual and community into the Jungian lexicon, though at times risks romanticising shamanism. Raff, meanwhile, draws on the spiritual and alchemical strands of Jung's thought, focusing on inner attunement and the "felt sense" as a kind of spiritual compass guiding individuation. His emphasis on inner responsiveness contrasts with Smith's ritualism and Brooke's philosophical restraint.

All four reject the notion of individuation as a fixed destination, instead presenting it as an ongoing, dynamic process of symbolic engagement and transformation. While Schwartz-Salant's focus on embodiment risks eclipsing the symbolic, Raff's numinous orientation may underplay the social and corporeal dimensions emphasised by Brooke and Smith. Brooke's disciplined phenomenology can seem cautious next to the metaphysical openness of Smith and Raff. Yet these differences are generative, offering a multidimensional view of individuation in which body, ritual, symbol, and presence each hold vital roles.

For paleophenomenology, this pluralism is essential. Accessing archaic consciousness demands multiple modalities (somatic, symbolic, imaginal) without forcing unification. These thinkers offer a deeply integrative vision, resisting reductive critiques of Jung's alchemical legacy. As Raff notes, alchemy was never a static doctrine but a dynamic, soul-centred practice. Individuation, in this light, becomes not self-improvement but a cosmological unfolding, echoing the same deep currents that compelled early humans to engage with the invisible through pigment, gesture, and sacred space. These impulses remain alive in our enduring search for coherence, connection, and meaning.

Closing Reflections: Continuity and the Soul's Path

This research, alongside my clinical practice, reveals the persistent cyclical nature of human consciousness. The collective unconscious rises and archetypes surface continuously, and despite 78,000 years of evolution from the marks left at La Pasiega, many fundamental questions remain unchanged. We still seek purpose and wrestle with conscious and subconscious integration. Our perception of time may limit us, while viewing ourselves as part of a lineage stretching tens of thousands of years may profoundly shift the perspective on our existence. This perspective invites a return to embodied experience and conscious integration of the depths within. As Thomas Moore reminds us, the soul's path is less about overcoming life's struggles and more about knowing life firsthand: to exist fully in context. This path is meandering, oscillating between full conscious awareness and comfort in mystery and the unknown. It honours light and shadow, presence and absence, integration and ambiguity.

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Jennie Downes

TRANSLATING THE UNTRANSLATABLE: SPIRITUAL DEVELOPMENT THROUGH A LENS OF CYNEFIN

Introduction

The Curriculum for Wales is developing through a process of co-construction within the educational system. Applying as a context for learning the Welsh Biblical translation, this essay seeks to understand:

How, through engagement with Cynefin, can learners (Progression Steps 1 to 3) be supported to respond to the spiritual element of their learning in Religion, Values and Ethics?

The study commences with analysis of Cynefin, expanding into an exploration of the translation of the 1588 Welsh Bible. Religious literacy and learning over a span of three hundred years serve to illustrate the Bible's influence on the linguistic landscape of Wales. Comparison is then drawn between the significant 19th century injustice caused to both Welsh and Māori learners, due to the impact of educational strategy in the year of 1847. Integrating past inequity with a vision for a more successful future, consideration is given to how the 1588 Welsh Bible translation can inspire and enable 21st century learners' realisation of the four purposes of Curriculum for Wales.

Cynefin

An understanding of the concept of sense of place, linked to a learner's relationship with the land and the cultural narrative, is defined within the Curriculum for Wales (2022) as Cynefin. The Welsh Government consultation document Priorities for Culture (2024) further describes Cynefin as: where the historic, cultural and social place has shaped and continues to shape the community which inhabits it. (Priorities for Culture, 2024, para 1.3). A principal factor in the choice of this one untranslatable word in the Curriculum was, 'It doesn't translate, there is no similar word in English' (Griffiths, 2024).

Cynefin can be described as a lens that highlights six distinct dimensions of Welsh language, learning, and faith, which can be used to spark curiosity and foster spiritual growth, specifically:

1. Cultural and Historical Exploration

2. Language Development and Linguistic Awareness
3. Religion, Values and Ethics
4. Critical Thinking and Literacy
5. Interdisciplinary Learning
6. Connecting Past and Present

1. Cultural and Historical Exploration

The accomplished biblical translation by William Morgan in 1588, secured Welsh as the 13th language into which the Bible had been translated. The commitment and influences which led to this significant translation are epitomised in the digitised version of the1588 Bible (National Library of Wales (NLW), n.d.). 'Its [The Bible's] impact on the religious and cultural life of Wales as well as on the sense of national identity is immeasurable' (Llewellyn, 2018, cited Jones,1989). 'Christianity and Welshness evolved not so much side by side but very often as an aspect of the other' (Morgan, 2011 p.1).

'Learners should be grounded in an understanding of the identities, landscapes and histories that come together to form their cynefin'. The Humanities 'Designing your Curriculum Guidance' makes clear reference to the need for an approach focused on local, national and global contexts. Using the concept of Cynefin within curriculum design supports the development of 'a strong sense of their own identity and well-being' whilst developing 'an understanding of others' identities', making 'connections with people, places and histories elsewhere in Wales and across the world' (Hwb 2022).

The lens of Cynefin engages learners with a sense of spiritual connection, relationship and identity. 'Here in Wales, Welsh language is part of our identity, our history and our day-to-day life, the profile of the language has been raised through targets, regulations and legislation' (Future Generation, 2020, p13). The Welsh word Cynefin is comparable to Tūrangawaewae, a Māori word which describes the empowering of a place to which one feels connected.

'In the concept of tūrangawaewae, the external world reflects an inner sense of security and foundation. The mountains, rivers and waterways to which one can claim a relationship also express this internal sense of foundation'. Tūrangawaewae roughly translates as 'a place to stand, the ground, a place which is your heritage, a place you care for' (National Library of New Zealand, n.d.).

Māori is recognised through a lens of values, beliefs and culture. Sam (2022) observes that, 'Māori pedagogy uplifts and empowers a historically oppressed people, as it affirms their history, language, and identity'. Similarly, the power of recognising through Cynefin an individual response to every learner's unique expression of their 21st century Welshness should not be underestimated.

2. Language Development and Linguistic Awareness

Welsh Christian spirituality as evidenced through early monastic writings, religious texts and prose suggests the linguistic and academic culture of Wales was thriving as early as the 9th century. Monastic libraries served to preserve the collective knowledge. The 16th century Reformation and

Dissolution saw the destruction of the monastic cultural environment. William Salesbury was amongst the first Welsh scholars to salvage what they could from the destruction of libraries. An appeal by Salesbury in 1547 is described as a plea from those 'whose perceptions were sharpened by Renaissance learning and who devoted themselves to scholarly pursuits in the areas of language, history, and religion in Wales'. 'If you do not wish to become worse than animals, which have not been born like man for understanding, insist on having learning in your own language' (Davies, 2004, p.3).

With the publication of the 1588 Bible 'the links between religion, language, literature and national identity in Wales were strengthening' (Llewellyn, 2018; Williams 1997, pp.232-3). The translators sourced inspiration through their linguistic and spiritual heritage.

In the document Ein Hiaith (2023, 2014, p.4) and its accompanying resource, 'Long shadows - Cysgodion Ddoe' reference is made to the lasting impact on the spiritual identity and linguistic culture of Wales following the 1847 British Commission of Inquiry into Education in Wales. The result was the publication of the three-volume 'Reports of the Commissioners of Inquiry into the State of Education in Wales'; the notorious 'Blue Books', 'Brad y Llyfrau Gleison' (Williams, 1979, p.105; Morgan, 2021, p.191). The Welsh people were portrayed as 'ignorant and immoral' (Morgan, 2018, p. 264) with the blame being laid at the door of the chapels and the Welsh language.

3. Religion Values Ethics

The Welsh language had been effectively forbidden from official use through the Laws in Wales Acts of 1535 and the 1542 Acts of Union, however just before he died Henry VIII granted William Salesbury license to publish an English/Welsh dictionary (Pierce, 2016, p. 89). The priority was to ground the Protestant faith more deeply in the hearts and minds of the Welsh people. The ideal was the seeking of salvation through virtue, due to God working within. Medieval writer Gerald the Welshman had attributed as the highest virtue of the Welsh 'the antiquity of their faith, their love of Christianity and their devotion' (Williams,1979, p. 8).

Compelled by the conviction that his fellow countrymen and women should not 'suffer from hunger' of the Word, William Morgan continued the work of translation. 'Morgan had a greater affinity with the Welsh literary and bardic tradition, and the Welsh he used was more polished and vivid than Salesbury's. It set the standard for written Welsh for generations to come, but more importantly it rendered the Protestant faith intelligible to the people of Wales in an idiom and style that was genuinely their own' (Jones, 2022, p.198). Evidence suggests the linguistic roots from early Christian monastic and bardic practices had informed a sense of Cynefin which led to the translation and printing of the 16th and 17th century Welsh Bibles. A consequence of these endeavours ensured eighteenth century Wales as one of the few countries in Europe that could boast a literate majority (Jones, 2019).

Griffith Jones' circulating schools in the 18th century transformed Wales' working population spiritually and culturally (Europeana Foundation, 2017). 'In doing this, Griffith Jones was unconsciously following a lead given by the two previously most successful groups of diffusers of learning and culture amongst the Welsh – the bards and the friars' (Williams,1979, p. 211). Early Christian monastic practice had two forms: one 'focused on meditation on Scripture for the cultivation of virtue' and, in contrast, one focussed on 'study for the sake of theological learning'. 'The two

ideals do not necessarily conflict, but they represent different ways of approaching the Bible.' (Barton, 2019, pp. 359-361).

4. Critical Thinking and Literacy

The translators were scholars of Renaissance principles and upheld a 'spirit of inquiry.' In his introductory volume on the work of Dr John Davies of Mallwyd, Davies (2004, pp.10-13) shares extracts of the thoughts and writings of the scholar. Transcribed from the Latin these words from Dr John Davies describe language as a 'means to an expression of thoughts', a way to understand the thoughts and feelings of others, to safeguard business dealings, friendship, partnership and communication of decision between nations. The second 'special' use of language, Dr John Davies reasons, is 'so that all nations should hear in their own tongue,

wherein they were born, the wonderful works of God, and so that the mind of God should become known'.

Described as 'the greatest scholar of the late Renaissance period in Wales', Dr John Davies, belonged to that first generation of Welsh men and women who, from early childhood, were able to hear the liturgy, the Psalms and the New Testament read in their mother tongue' (Morgan, 2018; Davies, 2004, p. 6).

The influence of the printed book revolutionised knowledge, education and communication in Wales. An impact of the Welsh Bible was the growth of the Circulating Schools led by Griffith Jones in the early eighteenth century. Further engagement with biblical sacred text developed through the rapid growth of the Sunday school movement, the British and Foreign Bible Society and associated mission. Reporting his personal observations in 1811, Thomas Charles shares how people were 'stirred up' to seek knowledge in the Bible. 'It was through the success of the Sunday schools, which catered for adults as well as children, that the work begun by Griffith Jones was given a new lease of life, and innumerable ordinary people became literate not only in the Bible but in the doctrinal scheme which undergirded the schools' teaching' (Morgan, 2021 p. 77).

The New Zealand curriculum in parity with Curriculum for Wales has a focus on the cultural narratives, language, and traditions. Long held cultural injustices have led to a curriculum which looks to redress the balance and respects the cultural identity (Sam, 2020). Promoting global perspective to deepen understanding, empathy and improve social cohesion is integral to the four purposes (Languages-Literacy-Communication, Hwb, 2021).

5. Interdisciplinary Learning

Through a lens of Cynefin, the ethics of social responsibility and lasting impact of actions can be viewed. Colonial actions such as 'The Education Ordinance of 1847' essentially prohibited Māori children from speaking their home language at school. The cultural harm caused through this sanction, compares to the injustice in the same year, when the English language was imposed as the language of learning and education in Welsh schools following the 'British Commission of Inquiry into Education in Wales'. Viewed through the lens of Cynefin the inherent damage to the Welsh nation can be sensed and felt: 'One of the inevitable results of the report was its effect on the nation's mind and psyche' (NLW, n.d.).

The Humanities what matters statements present an enquiry led approach to learning which is both reflective and creative. ‘Enquiry, exploration and investigation inspire curiosity about the world, its past, present and future.’

‘Investigating the Māori Pedagogy and Its Effects on Student Achievement’ (Sam, 2020) demonstrates the potential impact of a curriculum viewed through Tūrangawaewae, a word with a focus on Māori values, beliefs and culture. The pedagogy of Māori schools affirms cultural history, language and identity. Constructing evidence, Sam (2020) demonstrates how, through the development of ‘a positive relationship with the students and respect for who they are and their culture’ teachers become ‘a partner in the conversation of learning’ (Sam, 2020, cites Bishop, 2003). Wales and New Zealand share an approach to the realisation of a curriculum driven by the values of cultural identity and purpose. In the CAMAU report of 2018, reference is made to the curricula of New Zealand, ‘Māori words and phrases are included throughout the English language documents, making it clear that the Māori language and culture is an important part of ‘what matters’ within New Zealand education policy. The report states how the educational policy of New Zealand ‘may provide illustrations for the use of Welsh culture and language within the development of the Humanities area in Wales’ (CAMAU, 2018, p. 72). The pedagogy of enquiry, exploration and investigation offers a process of self and group discovery.

Individual expressions of identity and belonging can be revealed through exploration of environment, community, experiences, relationships and values. A sense of understanding emerges during the learning process and a deeper understanding of the impact of choice is realised over time, as new ideas are incorporated into one's own or the group identity. The Welsh Government document ‘Developing a vision for curriculum design’ explores the potential for deeper learning through connecting and transferring learning into new contexts through an interdisciplinary approach:

A critical element of the Curriculum for Wales and its principles of pedagogy is that purposeful learning is built through enabling the asking of ‘why’ questions (Donaldson, 2024).

> Pedagogy is at the heart of curriculum. In designing their curriculum, schools should consider the pedagogical approaches they will need to employ to support learners in realising the four purposes. Schools should seek to develop a strong vision of learning and teaching which considers the ‘why’ and ‘how’ as well as the ‘what’. This vision will recognise the integral role of the learning environment in supporting effective learning (Pedagogy, Hwb, 2023).

6. Connecting Past and Present

‘The translation of the Bible lay [laid] the groundwork for popular literacy and a popular religious literature aimed at a new and wider public’ writes Rowan Williams (2022) in the foreword to ‘History of Christianity in Wales’. Reflecting on the work of the translation and the significance of the 1588 publication Jones (2022) writes, ‘When the large and lavishly produced, though slightly unwieldy volume appeared, it was a magnificent achievement, and a fitting testimony to the quarter of a century’s labour that had gone into its production’ (Jones *et al* 2022 pp.197-198). The 1588 Bible, and its 1620 revised volume, was in regular use until the final years of the twentieth century. ‘The translator not only produced a version of unfailing accuracy but also skilfully moulded the classical language of the poets into the literary Welsh known to us today. In short, the book is the foundation stone on which modern Welsh literature has been based’ (NLW, n.d.).

In his dedication of the 1588 Bible, William Morgan describes his vision for the impact of his translation in the future. '...so that we may have both more numerous and better prepared preachers, and hearers more apt to learn' (Morgan, 1588, p. ii v). William Morgan's commitment to learning was significant and secured the realisation of a complete translation of the Bible into the Welsh language which continues to inspire the nation's Cynefin.

A personal journey and interpretation of 'Cynefin' is described in 'Do I finally feel a sense of cynefin?' Sharing an account of a unique sense of Cynefin as a Welsh Muslim, Parveen explains 'My sense of cynefin as a second-generation migrant into Wales has developed and I have found my place by acknowledging my past and looking to my future' (Parveen Z, 2024). The narrative shared by Parveen illustrates how a relationship with Welshness can evolve over time, supporting the growth of a sense of Cynefin.

During his keynote address Donaldson (2024) stresses the centrality of 'purpose and values' within Curriculum for Wales. Looking forwards to the future with purpose is fundamental to developing resilience and adaptability. The responsibility of educators is, he states, the creation of a learning environment which supports character development and enables young people to recognise their contribution as 'moral beings' and 'leaders who are shaping the world'. It is with this aim that learners should be supported to realise the four purposes of their learning. The ethic is about how we live, about relationships and social cohesion. 'Wales has successfully mapped out its policy plan to move away from what had become a highly prescriptive national curriculum, to one that focuses on the future, is adapted to learners' diverse needs, and puts the teachers and principals back into positions of leaders of learning and teaching.' (OECD©, 2020a, p.14).

International research based on issues of global connectivity, 'Are Students Ready to Thrive in an Interconnected World?' (OECD©, 2020b, p.93) determined a need to explore 'assumptions that underlie one's own perspective'. Researching the subject of 'spirituality within education', Jones considers how learners are encouraged to become 'sensitive to the world' and engage with questions such as, 'What are the interrelationships between myself and others?' (Jones, 2005, cites Glazer,1999, pp. 11-12). The distinctive features of children's spirituality are discussed and acknowledged by Adams *et al*. (2015, Chapter 3). The consensus being that awareness of children's sensitivity is especially important when engaging with deeper spiritual questions regarding identity, relationships and search for meaning and purpose.

Conclusion

Engaging learners with the subject of the 1588 Welsh Bible through the lens of Cynefin will deepen spiritual understanding. Enquiry into global perspectives and a study into language, cultural development and linguistic awareness could result in greater empathy for other cultures and improve social cohesion. Furthermore, the Humanities WM statements and RVE sub lenses encourage learning which seeks to understand how past actions can impact on life in the present and the future. Exploring the narrative of the Welsh Bible translation through a lens of Cynefin necessitates the development of enquiry project-based pedagogy. This approach can promote collaborative learning, active

engagement, metacognition and develop interpersonal skills related to empathy and widening of perspectives. However, there is a need to consider learners' response during enquiry, especially regarding aspects of a spiritual nature. The learning environment should therefore be created as a safe space, developed to foster and nurture an inclusive culture. Thus, learners will be supported to respond to the spiritual element of their learning in Religion, Values and Ethics.

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